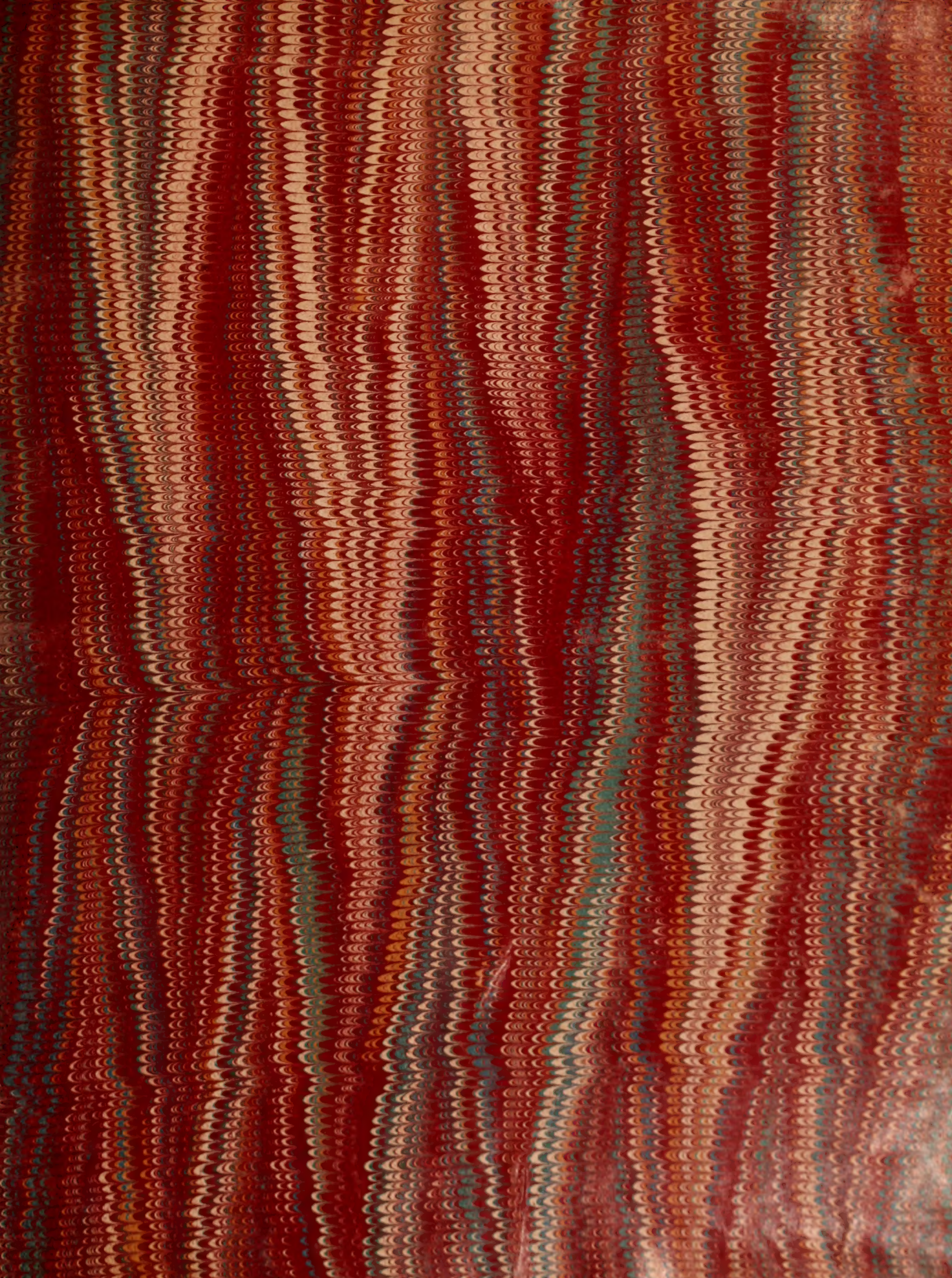

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THE

CHRISTIAN FAMILY COMPANION.

AN ADVOCATE OF

Primitive Christianity,

AND

PURE AND UNDEFILED RELIGION

H. R. HOLSINGER, EDITOR.

"Whosoever loveth me keepeth my Commandments."—JESUS.

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VOLUME VI.

TYRONE, PENNA.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

VOLUME VI. TYRONE, PA. TUESDAY, JAN. 4, 1870. NUMBER 1.

Selected by R. YOUNG.

Love Your Enemies.

Angry looks can do no good,
And blows are death in blindness;
Words are better understood,
If spoken but in kindness.

Simple love far more hath wrought,
Although by childhood muttered,
Than all the battles ever fought,
Or oaths that men have uttered.

Friendship oft would longer last,
And quarrels be prevented,
If little words were let go past—
Forgiven, not resented.

Foolish things are frowns and sneers,
For angry thoughts reveal them;
Rather drown them all in tears,
Than let another feel them.

For the Companion.

The Last Leaf.

The years can be compared to the leaves of a book, which contains the history of the world. Each leaf is a separate history, all bound together, by ever rolling time into one great volume. How important to the human race are the things written therein. They reach into eternity; and some of them are recorded in that book, which shall be opened, and out of which we shall be judged, in the last great day. And now the closing lines of another leaf have been written. How necessary that before the last word was recorded, we should have consecrated ourselves anew unto God; and cry, "search, oh God, and see if there be any evil way in me, and lead me in the way everlasting." In looking back we find we have much cause to be thankful for the many blessings and mercies which have been showered upon us. God has been very gracious. But when we look into the inner chambers of the heart, what do we find? Have we grown any better in the last year? Has love and faith been increased and strengthened? Has patience had its perfect work? Have we any good works to look back upon? Our best works have been so defiled with sin, that we are constrained to hide our faces, and "cry unclean, unclean." "*God be merciful to me a sinner.*" Eighteen hundred and sixty nine, with all its weight of joy and sorrow is past. It has borne with it the gleeful laughter of innocent children, mingled with the sighs of the aged pilgrim; the moans of the dying, and the expression of joy from the natal chamber. How many have in the last twelve months laid their loved ones in the silent grave! In one house the cradle is empty, in another the arm chair. Mother's room is, oh! so lonely; fathers seat at the table is vacant. He whose voice was raised in thanksgiving for the bounties of life, is with the voiceless dead. How many sinners, in the last year, have been convinced of sin, and cast their convictions aside; some have heeded the "still small voice," and are trying to make their "calling and election sure." How many have tasted the depths of mental anguish, and have been ready to cry out, "my God, why hast thou forsaken me."

Oh! the past year; what has it not seen of agony and sorrow, of poverty and sickness! The bride in her bridal robes, the same in the habiliments of the grave—The young with buoyant hopes and expectations, the same with crushed and bleeding hearts. What has it not seen of human suffering on battle fields, in hospitals, and prisons. No wonder that in passing away it waited, and drenched itself with tears. But Old Year thou hast a brighter, and better side. Joy and gladness have not been wanting in thy history. Thou hast seen united households, when smiling plenty has been a constant guest: where peace and love have reigned. Acts of benevolence, deeds of love, and faith, have been scattered through each month. Farewell, Old Year, thou hast borne us safely to the portals of Eighteen Hundred and Seventy. And now we stand upon the threshold, and with straining vision try to gaze into the New Year.—But how little we can see; it is so dark, we almost fear to enter. We are like a frightened child groping in the dark, for the hand of its father. We feel that we need protection and guidance. May the hand of Jesus lay hold of ours, and guide us all through the coming year. God in mercy has hid the future from us, lest frail humanity should sink, and faint under present and anticipated woes. If some on last New Years day, could have looked into the year that has now just passed every day would have been saddened, through expectation of the great sorrow that was coming upon them. The great secret of happiness is perfect trust in God; full and entire, without one doubt that he will do all things well.—To know no will but his. Let us in the next year try to believe, that God will each day do that which is best, for every one of us. Though we may be sorely afflicted let us remember that our present afflictions work for us a far more exceeding and eternal weight of glory. And that "no affliction for the present seemeth joyous, but grievous; but afterwards it yieldeth the peaceable fruit of righteousness." And that "he scourges every son whom he receiveth." Judging from Scripture and the past, there are a few things which we can anticipate with some degree of certainty. There shall be "wars and rumors of wars." The sun will rise and set. The four seasons will come and go, each leaving us its peculiar blessing. Seed time and harvest shall not cease upon the earth, unless the earth cease to be. For aught we know, eighteen hundred and seventy may be the year in which the Savior will stand again upon the earth. Who of us can with all sincerity say, "Even so come Lord Jesus?" God prepare us all for that great day. Dear *Companion*, carry for me, to all the brethren and sisters a very happy New Year. E. WILLIAMS.

For the Companion.

That Unruly Member.

It is an acknowledged fact, both by saint and sinner, that the latter is in the "gall of bitterness, and in the bond of iniquity;" living

> "Without one ray of cheering hope,
> Or spark of glimmering day."

It is, therefore, a part of his nature to *sin*, and he does it openly and willingly. The christian is restricted, and, indeed, strives against sin: but he is not entirely *free* from the annoyances of a corrupt and degenerate nature; for Paul says: "the flesh lusteth against the spirit," and "when I would do good evil is present with me." Hence the Savior said, "watch and pray." And it is only when we neglect this solemn duty, that satan finds opportunity to thrust temptations into our pathway. For our encouragement Paul has declared that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Consequently, through grace, we have power to overcome them; and in conquering we have freed ourselves from the guilt of sin, and we stand acquitted. We are made to rejoice in the God of our salvation; and the greater the temptations, the more joy we realize when carried beyond their reach.

But on the other hand; when we yield, and suffer ourselves to be instruments in the hands of the devil, we are sure to commit an act condemning in its character, or suffer the lips and tongue to utter that which is equally as sinful. And the shame, sorrow, and lacerated conscience is ours. We believe, however, sinful *acts* are fewer than the transgressions of the tongue. By this little member we become guilty of one of the most lamentable and cruel transgressions, of which, not only our christian profession, but almost the whole human family is guilty: that of speaking evil of one another, backbiting, &c. It is true, the great and the good, in all ages, have borne a share of it, yet that is no reason why we should be guilty of the crime. The poor, ignorant Hottentot, who roams the sandy wastes of Africa, or the Esquimaux, surrounded with perpetual snow and ice, may be excusable, but surely we, who enjoy the privileges and blessings of the Bible, are not.

That inspired volume teaches us again and again to "watch;" it is the language of our divine Master himself: and in the face of it we yield to satanic influences, and strike at the tender chord which binds brother to brother, and sister to sister, as God's dear children.—"These things ought not so to be." The Lord of life and glory says: "By this shall all men know that ye are my disciples, if ye have love one to another." In committing this evil, the last feeble spark of love is destroyed; for no one will speak evil of another unless animosity, and ill-will rankles within his bosom.

Yet it is very often done without an evil design; nevertheless the crime is done and the individual suffers.—His influence is weakened: and the confidence reposed in him is shaken. By it a good name is sometimes lost, and a good character: a soul robbed of its innocency, and a heart filled with grief and sadness. These are injuries not easily repaired: the wound is deep, the stripes are sore; and like a secret poison, works incurable effects before it is discovered by the sufferer. And it is useless, because we can reap no good to ourselves of it, but often much harm. Labor to sin, and sever the ties which bind our relation to Christ, in order to afflict and grieve a brother! The soul that harbors such guilt may truly be said to be "possessed with the devil," for it is the nature of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell among graves and tombs as did the possessed. Mark 5: 3.

The Bible proclaims against it; reason and judgment teach us better things. And after we have done all the harm and injury in our power, in this respect, what have we gained? Only the dreadful ire and vengeance of Jehovah. And in view of this fact, let us see if one deep, solemn, earnest thought, will not cause a cessation of this growing evil. Whatever may be the motive, whether fame, wealth, or any other cause; it is all lost to us when death lays his icy fingers upon the silvery thread of our existence. And remember, oh poor fallen humanity, that you are going with rapid strides to reap a dusty bed.—Upon every finger-board of life's journey, in unmistakable characters, it is written: "To the grave!" "to the grave!" And though hoary hairs should be permitted to crown our heads, and life's evening shades to gather thick around us; it is only through the tender mercies of God that we have been left to ripen for the tomb, and by secular demonstration, to prove our nearness to judgment.

And let us remember, too, that the victim upon whom our abuse and backbiting falls, is, likewise, going the way of all flesh; and is very likely to be one who already strives with *cares and sorrows*, and whose daily toil fills up the measure of his days. And after he has borne all our ill-treatment, it may be a solemn privilege of ours to witness his expiring moments: to see his lifeless body wrapped in its winding sheet preparatory to its final resting place. Aye, a body attired for the grave, causes deep and solemn impressions to roll across our minds. Who can look upon the cold, crumbling remains of friend or foe, and if ever he has wronged him, not call to mind wherein he has been unfaithful and unkind?—That mortal flesh had its temptations, its trials and afflictions, with which to contend: its battles were dearly won; and with all we have *added* to its cares and sorrows. Guilty conscience smites; and God, in thundering tones, calls for justice.

There is no doubt, that many upon whom our rage and slander is vent, have gone to join the glorified millions in heaven, who now make the heavenly arches ring with songs and hallelujahs to the Lamb. Their suffering time is over and they are now vying with angels in the songs of redemption and tribulation. We are spared, spared as living monuments of God's amazing mercy.—Let us then be faithful to the living; and wound not the tender lamb, nor add a furrow to the silvered brow.

J. H. WARSTLER.

New Paris, Ind.

For the Companion.

Ecumenical.

The above word signifies general; altogether; and was applied to the Church councils of the early christians when every branch or diocese of the church was represented. The first general or ecumenical council assem-

bled at the city of Nice in Bithynia, in June, A. D 325. It is known in history as the council of Nice, and was composed of three hundred and eighteen (318) Bishops, with many other officials. But a few short years before the Christian church had almost suffered extinction. The persecution of Diocletian (A. D. 304) had lain nearly every christian house of worship in ashes; and the humble followers of the meek and lowly Jesus of Nazareth no longer dared meet in their sacred assemblies for public worship. Many had suffered death by cruel tortures: they were roasted over slow fires, lacerated with knives and other sharpened instruments, crucified head downward, thrown into kettles of boiling oil, and tortured with all the devilish ingenuity of Pagan Idolaters. Those who escaped with their lives fled into the deserts; they wandered in mountains and lived in caves and dens of the earth, (Heb. 11: 38); and nowhere in all the domains of the Roman government did a man dare openly avow himself a christian. But now the victories of Constantine the Great, the first Christian Emperor of Rome, (whose conversion according to tradition was miraculous) had called them from their exile and hiding places, and they were met to legislate for the christian world.—Bound together as they were by ties of love, strengthened by suffering, and tempered by persecution; this first council must have been the purest, the wisest, and the best of all the great councils that have since been held. History tells us but little of the proceedings of this council. It was presided over by Constantine. Many heresies that had crept into the church were condemned.—"The Nicene Creed were determined and twenty canons were passed upon by the council." After sitting two months they separated.

The second ecumenical council met at Constantinople, A. D. 381. Judging from its angry debates and stormy session, corruption had already made strong headway in the church. "Gregory of Nazianzus had been elected Bishop of Constantinople, and it was to annul or confirm his election that the second council had been called." Violent disputes and fierce invectives characterized its session. It dissolved July, A D. 381. "The war of controversy had ceased; but the fierce disputes, the bitter invectives; the unchristian violence, and the infamous morals of many of the members of the second council" are still preserved to us by history.

The third council met at Ephesus, in June, A. D. 431. This too like its predecessor is noted for its strife, its angry disputations and the shameful want of decorum among its members. It is evident in this early age of the church that the Bishops and Prelates were actuated by the most selfish motives; self-advancement seems to have been their only object. Hence their angry disputes and violent anathemas, which would to-day put to shame any public assembly. True christianity was to be found only among the poor and humble of the earth; and it was these who kept the truth as it is in Jesus from defilement. The third council grew out of a dispute between two Prelates; and its general character may be inferred from the causes that led to its assembling. After a long session of shameful discord it was dissolved by the Emperor Theodosius.

The fourth council met at Chalcedon, October A. D., 451. "Five hundred Bishops attended, and Senators and Nobles were mingled with the priestly throng to restrain their tumultuous impulses."

The fifth council assembled at Rome A. D. 553.

The sixth and last general council met at Constantinople, A. D. 680. "The Emperor Agatho presided, a band of soldiers enforced good order, and the faith in the infallibility of Papacy was forever shattered by the conviction of Pope Honorious as a heretic." Many other councils were held after this, but they were not general in their character.

About this time the dismemberment of the church took place, and the whole church was never again assembled in council. Although the Roman Catholic Church called the councils that were since assembled Ecumenical, they were not so, as only part of the whole church was assembled. The last of these councils, known as the famous council of Trent, assembled at Trent, A. D. 1545. In 1547 it was transferred to Bologna, and again to Trent. It remained in session until April, 1552, when it was dissolved after a session of seven years.

Two years ago Pope Pius IX, issued a decree calling a council to meet at Rome in December 1869. Every Bishop in the Roman Catholic Church is bound by virtue of his oath of office to obey this decree of the Pope. This is the ecumenical council we hear so much of to-day. Many of the Bishops have already assembled at Rome. It will be opened on the 8th of December by the Pope. That any good will come of it is hard to believe; but let us hope that it will at least condemn the intolerant bigotry of the church of Rome, for in all human probability it will be the *last* council called by a Pope.

D. L. MILLER.

Polo, Ills.

For the Companion.

To my Younger Brethren in Christ.

First I will explain whom I mean to address by the term *younger Brethren*. I turn to 1 Peter 5: 5, where I read, "Ye younger, submit yourselves unto the elder." I hope that no christian brother will be "grieved" when we use the term "younger" and "elder brethren." In looking over the above named chapter, I find in the first place that Peter gives an exhortation unto the "elders" in office, for such there were in the church in the apostolic age, and we are glad that there are *still* such in the christian church, and if we *have* come to an age when we dare not make mention of the terms "younger" and "elder brethren," without *grieving* some, we hope to God to prevent us from becoming "self-willed," and of "speaking evil of dignities," by "rebuking elders," and forbidding them to have the "oversight of the flock of God," &c. It is not every brother that is qualified for the office of an "elder," because there are important duties required of such, and God will not hold that man guiltless, who "rebukes an elder"

But I am off the text. In the second place I find that Peter classes the brethren into two classes, as far as age is concerned, and very emphatically tells the *younger* to submit themselves unto the *elder*, he does not say *elders* but *elder*, meaning the elder brethren. It is true the terms "old" and "young" are not used here, which would be false syntax where two classes only are compared, yet, any unprejudiced mind will at once observe that due reverence must be given to the elder brethren.

I cannot say as I have seen, that it is an evil that I can almost daily see increasing, of making a distinction between the elder and the younger; but I very much fear the evil is more and more increasing, of the younger rebuking the elders, and ceasing to submit themselves unto the elder. We, as the younger, even in worldly matters, often see different to the older ones, but it would be unwise in children to resist their parents' admonition in matters which they understood different, and if children submit themselves unto their parents until they become older, they will then see that their parents saw farther into the future than they. Just so in the church, if we, the younger, would submit ourselves unto the elder, when we see different on some points not plainly set forth in the word of God, we would learn (as numbers have done) that the elder often see further into the future than the younger. If the younger would always have submitted themselves unto the elder, the church would be purer to-day than it is, and mountains of troubles would never have been.

I am yet young in the church, but I was taught to honor old age in the world, and I am taught to do so in the church I feel for the old brethren, and judging the future by the past, I pray not to become old, but that God would prepare us all for the second coming of Christ. I will leave the subject for the present. I could rejoice to hear some warning from my elder brethren on this subject, and I hope they may yet give it. "Wisdom is justified of her children." Read the 244th hymn.—"Look to yourselves, that we lose not the things which we have wrought, but that we receive a full reward."

NOAH LONGANECKER.

For the Companion.

Where is Paradise.

On page 731 Vol. 5, of *Companion*, brother A. S. Chamberlain asks the question: "Where is the Paradise of which the Savior said to the thief: "To-day shalt thou be in paradise with me?" Immediately following the question an answer appears by brother Grabill Meyers. But another question follows in my mind, and that is whether brotherMeyer's answer makes brother Chamberlain any wiser on the subject. Be this as it may, I think the subject is one that will admit of much deep, prayerful, and earnest investigation. It virtually involves the question as to the state of the dead between death and the resurrection, and it indirectly involves the question as to the essentiality of obeying any of the teachings of the gospel any more than the thief did, which was simply to say: "Lord remember me when thou comest in thy kingdom." If, as is generally taught, and too generally believed, the Savior went to Heaven the day he spoke this to the thief, and because the thief repented, as is claimed, in the last hour of his life, while writhing in the very agonies of death, he was also taken immediately to Heaven, then it naturally follows that all others may be saved in the same way, thus virtually setting aside all ordinances of the gospel. Can we accept this view of the case? I, for one, cannot.

The first proposition that I will state in relation to their circumstance, is this:

The Savior that day went *someplace*, and the thief went with him to wherever that place was. This is plain from the text itself.

Now where was that place, was it Heaven? We say no—Why not? because *three days afterwards*, he declared to Mary that he had not yet ascended to his Father and her Father.—John 21: 17. If he had not ascended to Heaven three days after the crucifixion where did he go? and where was the Thief with him? have we any light shed on this subject in the testimony of his witnesses? certainly we have in plain and unmistakable language. "Now that he ascended, what is it but that he also *descended first* into the lower parts of the *earth*?" Eph. 4: 9. Mark the emphatic assertion of Paul: "he first descended" before he ascended.—When did he do this? we claim as soon as he died on the cross, "for he was put to death in the body but quickened by the spirit, by which also he *went* and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." 1 Pet. 3: 18, 19, 20. Here Peter declares that Christ, when he was put to death in the flesh, his spirit went and preached unto the spirits in prison, who were disobedient in the days of Noah. Now where was this prison? It was in the underworld, or as Paul says in the "lower parts of the earth;" and there is where Christ went the day that he said to the thief "to-day shalt thou be with me in Paradise." Nothing can be more plain, when we take these witnesses together.

Well what did he go there for? Why to preach the gospel to them that were dead, that they may be judged as men in the flesh. 1 Pet. 4: 6. From this last testimony of Peter it is clear that these who were preached to by the spirit of Christ, were not in the flesh, but in the spirit; which also contradicts the theory of most commentators who claim that Noah preached through the spirit of Christ; for let it be remembered that the antediluvians were in the

flesh when Noah preached to them; but the spirit of Christ preached to their spirits, so that they could justly be judged by the Gospel, the same as men in the flesh.

Let us bear in mind that the Gospel is the criterion by which the world will be judged.—The quick and the dead, that is, those who were dead before the Gospel was preached, or revealed to the world, and a personal manifestation of Christ was necessary to ultimately prepare all for the eternal judgment, and to them that were in the flesh he was manifeshed in the flesh, and to those who were in the spirit he was manifested in the spirit; so that all may be judged alike. Now to my mind it appears, in relation to this thief, that he was standing too near the brink of death, when he applied to the Savior, to make his peace, calling, and election sure, in the day of his flesh, and as the propitious time for the spirits, who like himself, had been disobedient in the flesh, was then to come, he was classed with them, and whatever their opportunity of chance of salvation was to be, was to be his also; hence he was cited to the spirit world, where he was to be with the Savior that day, where the gospel was to be preached to him and the rest of the dead, that they might all be judged as men in the flesh.

Here you might ask, if the opportunity was offered to the thief, is it then not granted to all, as well as to him? We answer no. That opportunity ceased a very short time after it was granted to the thief, when Christ said: "it is finished." Then, and since then, the gospel is revealed to this world, and we need not expect to have it preached to us after death. But we say again, that those who were dead before it was finished had this opportunity granted to them, and the thief along with the rest. Christ died to save the world, past, present, and future, all will have a chance to be saved, but all in their own order; yet all by the same means, the Gospel.

In view of this glorious truth the Prophet David foretold in relation to Christ that his soul should not be left in the underworld, nor his body see corruption. Acts 2. Hence Christ in his glorious triumph declares, through St. John: "I am he that liveth and was dead, and behold I am alive forevermore. Amen; And have the keys of death and of hell," (or "the underworld" as the revised version has it.)

In conclusion, a few words about the word Paradise. All the authors I ever consulted give the primary meaning of the word about as Webster does: "a pleasure garden, a park, an enclosure," &c. But when we get hold of one who gives a general comment on the word we find that its meaning is shrouded with more mysteries than any other word in a thousand. It is questionable, by nearly all, whether it is of Hebrew, Chaldaic, or of some other origin. The locality of the place is also a question of much speculation. Some claim it is the Heaven above the skies: some in the sky above the clouds; some locate it above the river Euphrates; others on the Earth, and others under the Earth.—See Smith's Bible Dictionary with his comment on Paradise. But from the circumstances connected with the subject treated above, my own conclusion is that, among other meanings, Paradise is a land of spirits, and hence the glorious habitation of God, or the place of the spirits of just men made perfect is the Paradise of God, Rev. 2: 7; 2 Cor. 12: 4, which are the only places (except in the case of the thief) where the word is used in the New Testament to my knowledge. Both these places evidently refer to a place of spirits, in happiness and glory; but from the various circumstances connected with the word, as it occurs in the case of the thief, I am forced to the conclusion that its meaning is not limited to the upper spirit world, but also refers to the under spirit world, where the Savior and the thief went immediately after the crucifixion and where the thief took his chance with the other spirits who were there before him.

P. J. BROWN.

Congress, Ohio.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—*Lacon.*

It is observable that in general those who have least religion to lose are most ready to thrust it into danger.—*Rev. John Ker.*

The heart seldom grows better by age. A young liar will generally be an old one; and a young knave only a greater one.

For the Companion.

Answer to Brother Chamberlains Query.

Christ said to the penitent thief upon the cross, "To-day shalt thou be with me in Paradise." The brother asks, "Where is Paradise? and then says, "I do not think it is in Heaven, or, at least not in the presence of the Father, for Jesus told Mary three days after, that he had not yet ascended to the Father."

With a sense of the fallibility of my own mind; and, therefore, desiring the aid of that Spirit, 'who leads into all truth," I will give a few impressions and deductions, drawn from Scripture, upon this subject.

What the Savior said to the thief was evidently with reference to their *souls*; for the body of the former was that day to be laid in Joseph's Sepulchre; while that of the latter was very likely deposited in a nameless grave, and this the Redeemer knew full well. What he told Mary, was spoken after the resurrection, and before the ascension, of his now immortal and glorified body to the right hand of the Father; and, was consequently said with reference to that *body*.

The last words of the dying Redeemer were, "Father, into thy hands I commit my Spirit," (Luke 23: 46.) These words show that his soul, the second person in the Godhead, which, in the garden of Gethsemane, and upon the cross, "had tasted spiritual death for every man," and, which, having been released from that body, in connection with which it had thus vicariously suffered, was re-united to Deity in all his infinite attributes. The "*Spirit*," of the Son of God therefore, was, during the time intervening between the death and resurrection of his body, in the presence of the Father, and the "to-day" spoken of to the repenting thief, being a part of that time, the conclusion is that Paradise is in Heaven, in the presence of God.

All lexicographers, ancient and modern, define Paradise as a place of bliss. It was the name given to the garden of Eden, the happy temporal home of our first parents, prior to the fall; and, being a type of Heaven, when figuratively used, it denotes the eternal and blissful abode of the righteous. Our Savior tells us of no place of which this can be said, except the mansions in his Father's house.

Stephen, the first martyr, was permitted to have a vision of this glorious paradise before he closed his eyes in death, and he beheld Jesus there, "standing on the right hand of God."—Part of his dying prayer was, "Lord Jesus, receive my spirit." (Acts 7: 59.) That prayer was no doubt answered, and his ransomed soul immediately ushered into the presence of his adored Redeemer. To suppose his "Spirit" was made to occupy some intermediate state, is to assume that his prayer was *unanswered* and that Heaven was opened to his longing eyes, in *mockery*, God's word however vindicates its Author against this; for Stephen was one of those "who were slain for the word of God, and for the testimony which they held;" whose *souls* the Revelator tells us are beneath the golden altar, that is before the throne of God. (Rev. 6: 9 & 8: 3 & 9: 13.)

Some tell us that if the souls of the righteous enter Heaven, and those of the wicked go to hell immediately after the death of the body, the general judgment is forestalled. Such forget that we "shall receive according to the deeds done in the body," and, that hence, it is but reasonable to suppose final judgment will not be passed, until after soul and body have re-united, subsequent to the resurrection. To remove all doubt upon this point, the words of Jesus come to our aid, "The beggar died and was carried by angels into Abraham's bosom: the rich man also died and was buried, and in hell he lifted up his eyes being in torments. (Luke 16: 22, 23.) If the soul of the rich man suffers the torments of hell, it is not presuming too much to say the reverse is true of Lazarus; his spirit is enjoying the bliss of Heaven, in the society of Abraham Isaac and Jacob; and of James, Stephen and Paul, and even of the penitent thief who died upon the cross; to whom his agonizing Redeemer said, "To-day shalt thou be with me in Paradise.

SILAS THOMAS.

Philadelphia, Pa.

If a man who prays, could see all that comes to him every day in answer to prayer, all the things bestowed which he had desired in prayer, and which would not have been conferred on him if he had not prayed, there would no longer be any doubt on the question whether God answers prayer.

By having nothing to do, men learn to do evil.

For the Companion.

"One thing I know."

"One thing I know, that, whereas I was blind, now I see."

Brother Henry; This eveniug I was visited by Brother M. and he asked me: "why don't you write for the *Companion* ?" I answered, "I will write," I opened the Bible, and read John ix; the miraculous healing of the blind man. In the 25 verse he says, in answer to the questions of the Pharisees :—"One thing I know, that whereas I was blind, now I see." The corporeal change of this poor blind man, is the spiritual experience of every real christian. He was blind but now he sees. He may know it. It extends to one thing—"*One thing* I know, that, whereas, I was blind now I see." The christian knows that he has obeyed God's commandments: that he has been faithful in all his ways—that whatever he has found to do he has done, and that he has done it cheerfully and joyfnlly. His heart has been changed, and although he may not be able to point out the precise time or place, where or when it occured, yet he knows that it is so. Who knews precisely when the day begins, yet one thing we know, that the sun is rising; it is dawn, it is day. We know when spring is arrived, yet we cannot fix the exact hour, nor day, nor week, when it will be summer. Whatsoever the combination of circumstances may be that will bring us to Christ, it is enough for us to know that the work has been done, and to acknowledge that He has done it.

One of the principle effects of this happy change is, the taking away all hatred and enmity from our hearts, and instead thereof filling them with kindness, and with love. O, how many beautiful examples of this spirit of kindness we have in the Bible. In the 38th chapter of Jeremiah we find one of these incidents. When the Ethiopian drew the prophet forth with cords he took thence, old cast clouts and old rotten rags to put under his arm holes, under the cords ? He let down this softening for fear that the prophet would be hurt. We should not only relieve but in a spirit of tenderness.—And when called upon for assistance in cases where we must refuse, let it be done in the same spirit. We have seen some refusing with more kindness than others have given; the melting eye, the soothing voice, and plaintive countenance, showed the spirit which was within, and which animated the inner man. Here is the changed man, however it may have come. The cases are different now to what they were of old. What a difference between the conversion of the Jailor, and the opening of the heart of Lydia; and between the revelation of the Savior to Saul of Tarsus, and to cornelius. Yet in all these instances the result was the same. How careful we should be not to disown persons whose experience is different from ours, while they walk as becometh the Gospel.

But with ourselves the case is different. How nice a point for us to prove ourselves, whether we are in the faith, and whether we truly can say: I once was blind but now I see. Mark what confidence this man had. He did not pretend to argue with those learned yet blind sophists. Yet he knew what God had done for him. He could not be mistaken that now he could see.

A christian indeed is not an enthusiast, and he wishes that his religion may appear what it really is: a reasonable service. He that believeth hath the witness in himself. He has received the truth in love. He has felt its power and blessedness. Such a man can be trusted even among infidels. He has a certainty, out of which he can neither be laughed nor reasoned. His heart is established in grace and truth. With him they are not mere notions but principles. It also qualifies a man for dealing with others in divine things. It excites his zeal and enables him to speak with earnestness, because he can speak without doubt. "We have searched it; so it is; hear it, and know thou for thy good." "That which we have seen declare we unto you, that ye also may have fellowship with us."—And truly our fellowship is with the Father, and with his son Jesus Christ. It also strengthens and encourageth in adversity. "I have much" says he "to humble me, but I am not without causes for thankfulness." I know that he has enabled me to see the evil of sin, the beauty of holiness, the worth of his grace. I know I love his salvation, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

E. M. SCHROCK.

For the Companion.

Properties of Salvation.

1st. Salvation is free. It requires no literary qualifications, no conditions—save those contained in the Bible, and easily complied with; and is without money and without price.

2nd. Salvation is extensive. It is prepared before the face of all people, and Jesus gave himself a ransom for all—gentiles, as well as for the house of Israel.

3rd. Salvation is pure. It not only contains pardoning, but sanctifying grace; and is designed to save us from all impurities.

4th. Salvation is perpetual. It will secure us life everlasting, where joy is unspeakable and full of glory; and shall never bring us into condemnation.

The wreath of salvation is justification, adoption, and sanctification. May we all be so happy as to rejoice in the hope, and experience of salvation.

S. B FURRY.

Martinsburg, Pa.

HUMILITY.—I observe God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft and patient lamb; of all birds, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush, an humble, slender, abject bush. As if he would by these elections check the conceited arrogance of man.—*Owen Feltham.*

If in a conversation you think a person wrong rather hint a difference of opinion than offer a contradiction.

Christian Family Companion

Tyrone City, Pa., Jan. 1, 1870.

Introduction to Volume Six.

Five years ago we wrote our first introduction to the *Christian Family Companion*. It does not appear to be so long. And yet a great many things have transpired since that time. Then we were in the midst of terrible war, and everything wore an aspect of desolation. It is a wonder that we should have attempted an enterprise of the kind at such a gloomy time. Perhaps "man's extremity was God's opportunity." It appears to have been just the right time.

Five years ago we commenced the first volume as we now do the sixth. Let us go back. A small room on the second story is the office. A Washington hand press is made do the work. An apprentice boy and the editor, by occasional assistance of a mute printer, do the work. Four hundred and eighty papers are printed. The size is eight pages. The types are old and much worn.

To-day we commence the sixth volume. Come with us and see now how we do. We occupy three rooms, and are still cramped. A large cylinder Potter Press, propelled by a two horse power steam engine prints the papers. Four printers are busily employed in setting type, tending press, and folding and packing papers. The size is sixteen pages, and three thousand six hundred papers are issued. The type is mostly new, and the print fair and clear.

It will thus be seen that the hand of progress, success, and improvement has marked our way. For all of this we ought to feel grateful to God who has blessed us, and to our friends who were his willing instruments. Such numerical blessings ought to humble us before God. Whether they have had this tendency is best known to Him who knows our hearts, and who judges righteous judgment.

As we are beginning a new volume, we shall take upon ourself renewed responsibilities and labors, and we desire and invoke not only renewed but increased grace from above.—We pray for such grace, and solicit the prayers of God's people in our behalf.

As for ourself, and for what we can do, we can only resolve; we can try. We have resolved that, by God's help, our part of the labors of the present volume shall be better performed than any heretofore, and that volume six shall excede any of its predecessors in interest and usefulness.

We hope that much of our severe labor has been performed, and that many perplexing and unpleasant duties need not be repeated. Hence we expect to move along smoothly. We do not expect to meet so many storms from within, and hope to be able to aim more frequently at sins without. Nevertheless, wherever sin raises its target, thither our arrow will be drawn. Neither wealth, rank, or age can defend it against the sword of the spirit.

We desire especially during the present volume to direct our energies to the confirmation of the believers, in those truths that are most plainly taught in the Word of Truth, and wield our pen in exposing and confuting the most prevalent and glaring errors in the popular religion of the day; and more especially such as are making efforts to insinuate themselves into the Brotherhood. In this undertaking we trust we shall have the united sympathy and support of our brethren and sisters at least.

Without taking upon ourself any farther restrictions we now enter upon our duties, and offer our readers the result of our labors.

"THE PIOUS YOUTH."

The first number of a Juvenile paper bearing the above title, has been issued at this office. A number have been sent out, and so far as heard from this issue has given the best satisfaction. We are very much in earnest in this work, and the prospects are encouraging.

The subscription price is $1.00.

The *Companion* and the *Pious Youth* will be sent one year for $2.25. Subscribers to the *Companion* may add the *Youth* at any time during the year for 75cts.

We will also send the *Youth* and the *Phrenological Journal* for $3.00, just what the Journal would cost if taken alone. Or the *Companion* and the *Journal* for $3.50.

Visits.

Brother Peter S. Myers, of McVeytown, Pa., stopped with us on the 15th ultimo. On the 16th he filled the appointment made for him at our meeting-house near Warriors Mark. As we were very throng we could not accompany him. We spent a few hours in pleasant and we hope profitable conversation.

Brother John R. Denlinger, one of our first patrons, of Dayton, Ohio, stood with us over night, on the 22nd ult., while on his way to visit his afflicted mother, residing in Lancaster county.

The above notices should have appeared in No. 50, of last volume but were hurried out.

Brethren J. S. Flory, of West Virginia, and Daniel D. Sell, of Missouri, are now (Dec. 30th) with us, of whom we shall have more to say in our next.

The Prospects.

Our actual circulation for Volume six is yet undecided. We can only judge from appearances. The prospects are encouraging. Everywhere, where the agents have all reported there has been an increase, some 10, some 50, and some 100 per cent.—There is a general complaint of the scarcity of money, as one of the obstacles in the way of obtaining subscribers. We hope our friends will not relax their energies until every proper effort has been made, and all have had the opportunity to subscribe.

Brother Daniel Trump of Melrose, Ills., would receive it as a favor if some brother would give him the address of brother Elijah Showalter who moved from West Salem, Ohio, to somewhere in Michigan.

We learn through several of our correspondents that brother Heyser and his wife, of Georgia, are on a visit to Montgomery county and Philadelphia. Should be pleased to have them come up this way.

Answers to Correspondents.

GEORGE LINT. We have made inquiry about the book you have ordered, and are credibly informed that it is an infidel production; intended for a slur upon christianity. As we do not wish to disseminate the works of skeptics, we do, therefore, most respectfully decline making any effort to put you in possession of the book.

We suppose when you know what the book is, you will not desire to have it.

LEWIS KIMMEL. You can take seventy-five cents from any subscriber to the *Companion*, as full subscription to the *Pious Youth*, either for themselves or to be sent to a friend. And *vice versa*, those who are taking the *Youth* may have the *Companion* at $1.25. There is only one right way and that is to use all alike.

JACOB MACK. D. M. Holsinger's address is Duncansville, Blair Co., Pa.

MATTHIAS SWIHART. Do not know whether your article on "Hope" has been received, and we have not time to look after it. If it ever comes under our notice, it will receive the same attention as any other composition.

JACOB BAHR. Your subscription is paid to 7–16, and Israel Davis' to the end of volume five and has received his last number.

JACOB GOTWALS. At present there are poor prospects for me to go away from home to preach. Will do my best to come to Green Tree, before long.

JOHN BARNHART. You have paid to No. 8, Vol. 6, according to our books.

WM. HOLSINGER. The money you sent was received and placed to your credit. Why it was not acknowledged we do not know.

PHILEMON HOFFERT. We will send you the *Pious Youth* six months for your trouble. Will that be right?

WM. H. BAILEY. We sent you two plain Sheep Hymn Books on the 20th of September last. We suppose the books had been previously sent, and the order neglected to be cancelled. If you can sell them it will be all right.

An Imposter.

A man of red complexion, sandy hair, wearing a long beard "marred" at the "corners"; of stature about 5 feet 8 or 10 inches; speaks the German language fluently; boasts of literary attainments, and says he can converse in seven different languages; takes up an English publication and reads it, translating it as rapidly as he can ordinarily speak; is well acquainted with the Brethren in various sections; represents himself as PAUL KURTZ, son of brother Henry Kurtz, of Columbiana, Ohio; says he is in partnership with James Quinter, of Ohio, and immensely rich, being a joint owner of a Woolen Factory, Gristmill, and other real estate in Elkhart county, Indiana, has been traveling through Indiana county, Pa., on the ostensible business of making collections of some large sums of money from different persons. He represents himself as a brother. He has lost two fingers (the middle and small) of the left hand. His real business is as yet shrouded in mystery to us; but he is a *grand imposter* as has been verified by one of the undersigned who went to see and be convinced that he is not brother Kurtz.

LEVI FRY,
DANIEL BRALLIER,
JACOB REPLOGLE.
JOSEPH HOLSOPPLE.

Visitor please copy.

Announcements.

SERIES OF MEETINGS.

At the Spring Run Meeting House, Miffin Co. Pa., two miles from McVeytown, commencing on the evening of the 15th ult., January, and continue one week or more.—We expect elders John Wise, Graybill Myers and others. We extend a hearty invitation to ministers and members to be with us.

The brethren in the Lewistown Branch Day Valley Meeting-House, also contemplate a meeting to commence on the 8th, and continue until one begins. They expect the ministering brethren and others to visit them. Lewistown Station is the stopping place.

JOSEPH R HANAWALT.

McVeytown, Pa

Southern Ind. District Meeting.

The Brethren in the Southern District of Indiana will hold their district meeting, the Lord willing, in the Raccoon Creek congregation, Montgomery county, five miles south-west of Ladoga, in the Brethren's meeting-house, on Thursday the 13th day of January, 1870.

Ladoga, on the New Albany and Michigan City Railroad, will be the stopping point for brethren coming by railroad. By order of the Church.

MATTHIAS FRANTZ

Gleanings from Subscribers.

The *Companion* is a light to my path through this dark world.

GEO. RENNER

I would be very much lost without the *Companion*. If you start the *Youth* I will be a subscriber to it too.

ELIZA BRANT

A worthy brother says: "Some say they cannot get time to read the Bible if they take the *Companion*, and conclude not to take it this year, and read the Bible. This looks a little plausible, but it is to be feared that there are other motives not so good as this, as they are generally the ablest to pay for it, and I fear the Bible will not be read more in 1870 than it was in the past year.

As a general thing the members in moderate circumstances subscribe more readily than the wealthy. I especially remember one sister who makes her living by hard labor, who, every fall, as soon as the announcement is made that I am taking subscribers for the *Companion*, will come forward and subscribe, and she will always pay in good time without being craved for it. She has also subscribed for the *Pious Youth*, without being solicited."

I saw a copy of the *Companion* one Sabbath day at the house of a brother, and I thought it was a very interesting paper for a family to read. So I thought I would subscribe for it and I want you, if you please, to send it right along.

HENRY R KEAY

I see no reason why we all who feel zealous of the "Truth as it is in Christ Jesus" should not be as much interested in reading the same in the "Companion" as to hear it preached

by the living minister, yet judging by the fact that so small a proportion of those who throng our places of worship, are willing to subscribe for the paper, the above seems not to be the case. Perhaps they are so impressed with the idea of a "free" Gospel that they stumble at the price of a year's subscription, not remembering that the "laborer is worthy of his hire," and that we should "help bear one another's burdens and thus fulfil the law of Christ." May the Lord bless you in your labors to promote the welfare of his creatures.

We have been reading the *Companion* for some time and would not do without it for all it costs. I will take the *Youth* too.

PETER GAULT.

I am doing all that I can to get subscribers for the *Companion*. I think I am working in a good cause. The percentage you allow to the agents, I will distribute among the subscribers as an inducement, and if I can get the blank filled at that rate I will consider myself well paid.

A. PEARSALL.

I am not tired of the *Companion* yet. I still want it continued. It is a welcome guest to us. When it comes we are all glad for the wholesome food it brings for the mind.

JACOB FRIEDLY.

The *Companion* is well thought of in our family. We all feel interested to read it. I, for my part, think that the *Companion* should be in every family in the Brotherhood.

DAVID SHEAFFER.

I have been reading the *Companion* for nearly three years, and have come to the conclusion that I cannot do without it. A. B. HERSHBERGER.

I have been taking the *Companion* for one year, and feel more like taking it now than I did at first, for in it I find good and wholesome reading, which I think every brother and sister ought to read, and try to live up to the same. JOHN ARNOLD.

Brother David Workman, writing from Sublimity, Oregon, says: We have no preaching by the Brethren, and as there are so many calls in the Atlantic States for ministers to attend, we have no hope of getting a preacher to come out and preach for us, otherwise I would ask you to send us one. So we must be content with our lot.

It must be very lonely indeed where we have not the opportunity of meeting with the church of our choice in the capacity of public worship. We were impressively minded of this when reading the above in substance from brother Workman. In many places where the brethren have the opportunity of attending meetings almost every Sabbath, some of them become very negligent about attending, and many have to be occasionally reminded of their duty. Their actions prove that they do not know what a blessed privilege they enjoy. It is to be presumed that brother Workman, and others similarly circumstanced, would appreciate it.

Brother Workman, you need not be discouraged, but be zealously engaged in your Master's work. Look forward to the time when you will have a Church established in that part of God's moral heritage, and labor and pray for the same end, and the Lord will come to your aid and crown your labor with succes. Believe that the Lord has need of you just where you are, and with the talent committed to your care. Stand firm upon the pillar of truth, and have your light of christian uprightness ever shining brightly, that your opposers may be ashamed when they behold your chaste walk and good conversation. Be not too ready to combat with opponents, nor try to out-wit them; but try to win them, "he that winneth souls is wise." Let yourself be known to the brethren occasionally through the *Companion*. Give some account of your country religiously, morally, and otherwise. May be the Lord is preparing some brother to fill just such a field as your's is.

"The cause is God's and must prevail
In spite of all its foes."

J. A. SELL.

Brother I. N. Crosswait of Macomb, Ill., after doing what he could to circulate the *Companion*, says: "I do think that all who are able should support our periodicals. If they don't like all that is in them, they would do well to remember that all things here are imperfect, and all men liable to err. May the Lord guide us all in the way of truth."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notes of Travel

J. S. FLORY.

LIMA, Ohio, }
Dec 11th, 1869. }

I think I last wrote while enjoying the hospitality of the home of Elder Jacob Miller, Portage Prairie, Ind. On the evening of the 1st inst. had meeting in the Brethren's meeting house near brother Miller's. Next day was taken on my way to South Bend by sister Davenport (widowed daughter of Elder J Miller). Tarried until night with brother D. B. Sturgis and Wm. Fiory, who are partners in the medical profession, and seemingly doing a good business at that point. At night had meeting in the brick school house near brother C. Wenger's, with whom we tarried until next evening, and under his roof we were kindly cared for. Meeting again at the school house, after which we hurried to the depot, and in company with Elder D. B. Sturgis, took the train at 9 o'clock at night for Goshen. Arrived there at 10.20. Lodged with brother Welsh, where we were met next day by brother D. Berkey and taken to his home. At night attended meeting in the Brethren's meeting house near Elder Jacob Berkey's. Went home with brother Levi Weaver, who next day, 5th, took me with him to attend a meeting in the Brethren's meeting house at Oak Grove; dined with brother David Hostetler, accompanied brother Weaver home, and at night to the meeting house again near J. Berkey's. A large turnout and much interest seemingly manifested at that point. Shared the hospitality of the home and family of brother Berkey until next day, at 10 o'clock, when we had another session of worship at the meeting house. After the services one was added to the body by baptism. It will be remembered that this is the point where the A. M. was held in 1868.

This Church exhibits a working spirit and living zeal for the cause, under the care of Elder Jacob Berkey and others. They have regular meetings every Thursday night throughout the winter season, which is a commendable feature and doubtless worthy of imitation. At that point I separated from brother Sturgis, whose company thus far was truly pleasant; and was taken a distance of 12 miles by brother David Berkey, whose kindness will long be remembered by me, and I trust forever by God, who is able to bless every kind hand and act of love. Meeting at night in the Methodist meeting house in Milford; good turnout of hearers. Lodged with brother Jesse Calvert and enjoyed the kindness of the family. Next morning went to Warsaw, took the Express train at 12 o'clock, arrived at this point at 4, where we heard encouraging news from home. Truly the Lord has been good to me and mine. Was met at the depot by brother Daniel Brower who took me to his home and kindly cared for me. Two meetings next day, in Sugar Grove meeting-house; met some old friends and relatives and many kind brethren and sisters. Lodged with brother Daniel Miller. Two meetings next day in Methodist meeting-house near Brother Samuel Nehers. Brother Jacob B. Miller, took me home with him and next day was so kind as to take me to Brother Samuel Chamber's. At night meeting near by in a schoolhouse. Next morning, the 11th, Brother Chambers brought me to this point where I am now awaiting the train. The church over which Elder D. Brower has the charge seems to be in a prosperous condition and it is hoped will mantain its integrity and fidelity to the ancient landmarks. Where love, humility, and true zeal predominates the cause must prosper. My next point is Covington, Ohio.

Brother Henry: A little Church news may not be out of place. I left home on the 10th day of October to attend meeting in Kanawha, Putnam and Lincoln counties, by myself. Attended ten meetings and baptized several. I believe if the Brethren would preach in the above named counties that much good would be the result. This was the first preaching ever heard of the Brethren in those counties, and the interest manifested was exceedingly good. Some exclaimed and said that the hill was filled or footed. It is 100 miles from where I live to the farthest neighborhood in which I preached, and it may be that some of the Brethren from Ohio can come and preach for the people in those counties. If so, I would say that the steamboats run within 7 miles of the meeting ground. If any of our brother preachers can come, they will come by way of Kanawha River up to Coals Mouth; then up Coal River to the Upper Falls. Inquire for Sparriel Meadows, or brother Perry A. Fisher. If any of the brethren contemplate coming they can write to Sparriel Meadows, or to Perry A. Fisher, Upper Falls of Coal, Kanawha county, West Virginia.

I here returned home and found all well. Thank the Lord for his mercy. The Church is in a prospering condition again here in Raleigh county. I expect to baptize several, next Lord's day, no preventing Providence. They still come over from the Campbellites, and Baptist Churches, and we are persecuted by them severely, on every side. But we are not discouraged, by no means. The more they persecute us, the more members we get out of their Church. My labors are very arduous. May the Lord send more laborers into his vineyard, to help build up zion. Brethren pray for us. To my ministering brethren I would say, a visit from any of you would be acceptable But above all, be faithful and do all the good you can to the saving of souls. Farewell.

WILLIAM H. BAILEY.

Raleigh, Wt. Va.

Letter to Brother Andrew Cost.

Dear Brother: Having read your letter in the *Companion*, and knowing you as well as I do, it has touched my most tender sympathy for you; and being in possession of a good share of love for the Brethren, which the Holy Scriptures so beautifully set forth to us, (and which I think you also are in full possession of, from the tone of your letter) I am moved to address you through the *Companion*.

In your letter you say if you could know of but one short prayer of your brethren and sisters, going up to the Father of all blessings for you, you should be raised again. For your encouragement then, I can most certainly assure you of one heartfelt prayer going up for you to-night, asking for the Holy Spirit to rest upon you in all its fulness. Although I am a weak one, and feel like crying unworthy from morn till night; yet I can but venture to a throne of grace, knowing that my Father's ears are ever open to his children's call. He says, "ask and ye shall receive." Now what more can I say to cheer your drooping spirits? I can but point you to the Lamb of God, that same "Savior" who has said, "He that cometh to me I will in no wise cast out." The apostle Paul at one time said: "Oh! wretched man that I am, who shall deliver me from this body of death." No one but Christ is able; he is acquainted with all our griefs. Then do not feel discouraged. Do not fall by the way; lose not your reward! Oh! let us be careful that no man take our crown,

"For if we hold out faithful
A crown of life he'll give."

Oh! happy thought, to be welcomed to that Heavenly Feast, to sit down to the supper of the Lamb. Methinks I can almost lift the veil and see the saints how great their joy; can almost hear them sing the song that man redeemed alone can sing.

"Oh! land of rest, for thee I sigh."

May the good Lord accompany these few lines with his blessing.

Yours in sincerity,

RUHAMA RILEY.

Philadelphia.

Brother Henry: I will give you a short history of my visit to Minnesota On the evening of the 2nd of November I took the cars for Ft Wayne, where I met brother S Stump Thence to Chicago. Early on the morning of the 3rd took the cars for La Crois, where we landed at about 12 o'clock in the night, where we took the steamer. On the morning of the 4th, about 10 o'clock we were on our way up the Mississippi, and at about 1 o'clock we landed on Minnesota soil. Took the cars, in a few minutes we were on our way for Faribault, in Rice County Here we staid till the 5th, when brother Oblinger met us and took us across the country 14 miles to his house, where we were kindly received and comfortably entertained. On Saturday evening, 6th, we commenced preaching, in a country where the Brethren never had preached, and but

very few people know anything about the Church, only what the few members (2 brethren and 1 sister) that had moved there from my old District in Indiana had taught them. We continued our meeting 14 days. Good attendance and very good attention. We believe the Lord was with us, and blessed our labors. We baptized 7 persons, 3 sisters and 4 brethren. One man who had said if the Brethren would preach forty years they could not convince him. We had one Church meeting, and organized the little band. Brother Samuel Oblinger was chosen to the word, and brother Sylvester Duran to office of visit. On the evening of the 17th we held a communion, which was indeed a happy season. When the services were concluded, we took the parting hand, which seemed a sorrowful parting; tears flowing freely, not only from members but others; and the cry was, come again. Brethren and sisters pray for them, that the Lord may enable them to go on in the way of the Lord.

On the 18th, at 3 o'clock in the morning we left brother Oblinger's for Faribault, where we took the cars for St. Paul, and Minneapolis. On the 19th we started for Mower Co, Minnesota. Arrived at LeRoy about 12 o'clock in the night. The next day (20th) we were conveyed to a Mr. Bell's, in the country, where we were kindly received. Word was sent out for preaching on Sunday and Sunday night. Here the people knew nothing about the Brethren. Preached twice. After preaching we were invited to stay and preach for them a week or two, or come back and preach for them.

Brethren, why is it that the Brethren do not make a stronger effort to preach the Gospel where they have not yet preached, seeing they could do much good? There are many who love to hear the Gospel in its purity, who do not hear it. So, then, brethren, be up and doing; there is truly a great responsibility resting on the Church in regard to preaching the Gospel to a dying world.

On Monday 22nd we started for Waterloo, Blackhawk Co., Iowa. Arrived in Waterloo about 12 o'clock in the night of the 23rd. Staid at a hotel, not knowing of the Brethren there. On the morning of the 24th we found some of the Brethren living in town, who received us kindly into their houses, and we once more felt ourselves at home. As they had not received our letter, there was no appointment. In the afternoon we were conveyed to brother Ellis Bugbley's, where appointments were made for preaching, for Thursday, Friday, and Saturday nights, and Sunday and night. On Friday evening a brother came from Marshall Co., to convey us to their congregation. The Brethren here not willing for both of us to leave, on Saturday morning, 30th, I bade them farewell, went with the brother in a sled a distance of 42 miles, where I landed with my brother in the flesh, who is the housekeeper of this and other branches. Here I met a number of old acquaintances, whom I had not seen for many years. Had meeting from Sunday morning till Wednesday evening. We had good order and good attention at all our meetings. May the Lord add his blessing to our labors, and bless all our hearers.

On Friday morning, 3rd Dec., about 3 o'clock we left Marshalltown for home. On Sunday morning 2 o'clock, 5th of December, I landed at my brother-in-laws, J. Garber's, in Miami Co., Ind., where I met most of my children, anxiously awaiting my arrival, to weep with them over the dead body of my loving wife, who had been dead two days and two nights. O, what a meeting this was. When I had laid up such a store of news, which was only for a bosom friend. She had been anxiously awaiting my return to unfold her treasure to me, but alas! alas! she could speak no more. O! brethren and sisters, you can only imagine. Pray for me, dear brethren and sisters.

SAMUEL MURRAY.

Peru, Ind.

Brother Editor; In conformity with the request of many brethren and friends I will give a short sketch of my late visit to the "far West."

I left my home on 1st of November last, and on the third day landed at Cedar Rapids, Iowa. Thence, in pursuit of a friend some distance northward, I was led through the district of our brethren at Dry Creek, where I was pressed upon to detain a little in the labor of the word; after attending two meetings, and a wedding, with the brethren, in company with Elder Jacob Waters, I was conducted by the brethren to the vicinity of my cousin, who accompanied me to brother Samuel Long's in Benton co., who is somewhat isolated in the Benton county branch, but full of hospitality and love. From thence by accidental conveyance, I made my way to Norway where I took the train to Bell Plains, Iowa. Thence by Pacific express, in company with M. C. Fisher, who, unlike some previous pretenders, proved to be a true friend, and accompanied me as far as his home, Gillmore Station, on the Union Pacific R. R. Nebraska. In an hour more I set my feet in the town of Freemont, where, by politeness of G. W. Dorsey, Real Estate Agent, I was led to find our aged brother, Hiram Hoff, who suffered much privation and affliction in the late war in Virginia, because of his faith, and in the days of his hoary hairs is a devoted sentinel in the little church of Fontinelle. He informed me of an appointed Council Meeting two days after, and pressed upon me to stay, informing me that brother Samuel Garver was expected. At the appointed time the brethren from North Bend, and from Fontinell arrived, but brother Garver failed for causes not yet learned. In the absence of an Elder the Church proceeded to transact such business as we could, but the main business of the meeting was postponed. We held a few meetings in the Courthouse in Fremont. On the following day, when we were assembled for preaching, brother Washington Wiland, of Shelby Co., Iowa, who had been summoned to assist brother Garver, arrived and participated in the services. Thence to Adel, Dallas Co., Iowa, where I found several families late from Illinois, who had bought land in the vicinity and were hopefully awaiting the time of possession. Here I met brother Christian Long, and learned they had organized a church a few days previous, and had established regular preaching in various places. I was then conducted to Dallas Centre, a new town on the Des Moines Valley R. R., where many of those brethren are expecting to live. Was much pleased with the locality of their choice. Thence, as best I could, with much privation, by Rail Road, by stage, and by livery, until I arrived with the brethren in Apanoose County. The elder is an uncle to my wife. My visit here has heretofore been noted in your columns. I then proceeded to Fairfield, Jefferson Co., in quest of some kindred and found they resided a distance toward the North. I then sought conveyance with some farmers who had been at market, and on the way out found the most of my com-

pany to be of the universal salvation belief. After some conversation I was inquired of for my faith and the reason for the same, which I gave as simply as I could. They expressed that was just the doctrine they were wanting to hear from, and earnestly solicited that I should stop and preach. After much prevailing I consented and they procured "The Church of God" meeting-house, and influenced out a large and respectable audience who waited attentively, whilst we labored to show the great necessity of all men being reduced by humility and babe-like simplicity to the feet of Jesus, willing only to learn of him and to act in accordance with his precept and command, and from thence to be elevated by the Holy Spirit, to that exalted degree that the children of men so much desire and hope for. A general satisfaction seemed to pervade the minds of the people, and we were made to hope that some bread was "cast upon the waters." This was near Germanville, Jefferson Co., Iowa. I then proceeded to Illinois City, Ill., to see brother Samuel Beaty and sister, and other kindred, who are outside the bounds of any district of the Brethren, and have not the advantage of any preaching or regular intercourse with the Church. We, of course, labored with them, and although we had a mixed audience composed of Mormons, Universalists, Methodists and others, the best of attention was given, and a general satisfaction was manifest. I then went to Burrettsville, White Co., Indiana, and visited my brethren and friends there, and assisted at a few meetings. Sojourned about that point for a week, and then in company with my young friend, Wm. Hood, I returned home

It is but due here to state that all the Brethren every place I visited manifested that love to the cause and to one another that sufficiently marks the children of Christ. In the course of my trip I learned of many churches newly organized and a general progress of the Brotherhood, but many districts are still much in want of ministerial aid; and that the exertions of the Brethren are by no means coping with other denominations in the mission. On this subject I shall try to write my views, suggested mainly from my observations during my trip, and offer through your columns hereafter. GEO HANAWALT

McVeytown, Pa

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to be all alike, and we could not insert verses with all.

On the 3rd of December, 1869, CHRISTENA GARDNER, aged 62 years, 1 month, and 13 days. The subject of our notice was the sister of our well known friend Ludwick Gardner, at whose house she died She was one of those persons that was deprived of a sound mind, and could hardly speak so as to be understood, but she is now gone to the spirit world, where we hope she can have her full share of enjoyment. Funeral discourse by the writer.

D. D. HORNER.

Of Palsy, after suffering 4 days, in the Maiden Creek congregation, Berks Co. Pa,, sister ELIZABETH HARTMAN, widow of the late deacon Valentine Hartman, deceased. Aged 73 years and 13 days. The occasion was improved by Elder John Zug, from Psalms 9 : 10.

D. B. KLEIN.

In Shade Creek branch, Somerset Co. Pa., December 6th, 1869, sister SARAH HOFFMAN; aged 25 years, 5 months, and 7 days. She leaves a kind husband and 4 young children to mourn their loss of an affectionate wife and kind mother. Funeral services by Elder Joseph Berkey, Jacob Holsopple and the writer, from John 5 : 24—59.

HIRAM MUSSELMAN.

In the Elklick branch, Somerset Co., Pa., December 18th, 1869, (supposed) of dropsy of chest, sister CAROLINE FIKE, consort of Samuel R. Fike, aged 30 years, 5 months, and 16 days. On the 20th her remains were conveyed to the burial ground, followed by a large concourse of friends and neighbors, but none seemed to feel the loss so much as the weeping husband, with his two little children. Occasion improved by the writer and brother Jonathan Kelso, from 2nd Tim. 4 : 6—8. C. G. LINT.

Of Scarlet Fever, in Manor branch, Indiana Co., Pa., Dec. 3rd, 1869, LOTTIE: and Dec. 8th, 1869, RUSSEL L., children of brother Hezekiah F. and sister Rhoda BURKEYPILE; aged respectively 7 years, 10 months, and 23 days, and 5 years, 9 months, and 9 days. Funeral discourse on Sabbath the 12th, by the writer, assisted by D. Ober and L. Fry, from Matth. 18; 1—5. and Col. 3. 1—4.

JOSEPH HOLSOPPLE.

LIST OF MONEYS received, for subscription, books, &c.,

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D D Fahrney 1.50 Henry C[illegible] Saml Deullinger 2.25 D H Fahrney 3.00 Maria C Garber 2.25 M Hady 12.85 G[illegible] Eby 24.50 D M Wood 13.50 Robert M[illegible] land 1.50 Jos B Sell 4.50 Jacob Vanderland 75.00 Nicholas Kaufman 15.50 Jno Wenrick 3.00 Dan Walter 3.00 S[illegible] Bowman 1.50 Isaac Myers 3.00 Jno Metzger 1.50 N B Baugh 1.50 J L Beaty 3.00 Jonas Price 1.50 Jno Hess, M[illegible] D B Peterbaugh 3.75 Sam'l Ollinger 1.50 Aaron Peterbaugh 4.50 Dennis C Vanda 2.25 Isaac H Flack 3.00 Christ Mark 1.50 Geo V Kinsel 3.50 Tobias M[illegible] Solomon F Engle 2.25 Elder C W[illegible] I F Neher 7.25 Elder David [illegible] S P Hershberger 18.00 A W Mellinger 3.50 I R Swigart 1.50 J Lyerly 1.50 Saml [illegible] Rohm 1.50 Henry Shafer 4.50 Margaret Lawver 1.00 J B Horner 3.00 Jno M Cox 1.50 Abel Lyons for Mahonoth Lyons [illegible] David Bowman 4.50 N C [illegible] Isaac Leedy 9.00 Emanuel Bonhart 1.50 Geo Long 1.50 Agnes Hafford 1.50 S S Mark 1.50 Silas Oaks 9.00 Martin Wilson 1.50 Dan[illegible] 1.50 Sarah Barnhart 4.50 Margaret [illegible] 1.50 J Horner Mel[illegible] 1.50 Levi Lampin 1.50 Solon Deal 1.50 [illegible] 1.50 Jos Swigart 3.00 Saml Stutzman 1.50 Moses E Swigart 3.00 Christian Myers 15.00 Adam [illegible] 12.50

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VOLUME VI. TYRONE, PA. TUESDAY, JAN. 11, 1870. NUMBER 2.

Selected by KATIE KEEFER.

Love not the World.

Oh! love not the world;
Heed not its pleasures;
The earth "shall perish,"
With all its treasures;
Its pomp and its vanities soon will be o'er,
The place that now knows you shall know you no more.

Seek Jesus the Lord,
Cling to him ever,
When once joined to Christ
No power can sever.
He died for you, lives for you, and in his love
Will give you "a place" in the Mansion's above.

He is your best friend,
Trust in no other;
He sticketh even
Closer than a brother.
Earthly friends will forsake you, Jesus will never;
His friendship will last forever and ever.

Earth's kingdoms shall fall,
(Greatest and strongest)
Earth's days shall end,
Brightest and longest.
But Christ's glorious kingdom will never decay,
There'll ne'er be an end to eternity's day.

Then love not the world
Or aught it contains;
Heed not its losses,
Loathe not its gains,
With the heart's loyalty fix on the Lamb that was slain;
To live will be Christ, and to die will be gain.

Lay Members Preaching.

Jacob Lehr, in *Companion* Vol. 5, page 557, asks, "Is any brother who is not elected by the Church as a preacher, doing right, at times when the regular preacher fails to fill the appointment, if he speaks to the congregation. Or is it better to leave the time pass unimproved, until the regular time?"

The above came under our notice some time ago, and the present affords an opportunity of giving a brief reply. My understanding of the scripture is, that no one has any right to administer the word, but those who are solemnly installed into the office by the Church, as was Matthias. See Acts first chapter. When our Lawgiver was here, he would say, "go preach my word; freely ye have received freely give"; but when he departed, he gave instructions how to carry on his great work, to the end of the world. God always works through means. Moses, the meek man of God, was "brought up in the house of Pharaoh's daughter, until he became a man. He went out among his brethren to look on their burdens, and he spied an Egyptian smiting a Hebrew, one of his brethren. He looked this way, and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand. In this case Moses was not called by the Lord to relieve his brethren. He went on his own strength, and what did he accomplish for his act? He dwelt in the land of Midian for the space of 40 years. Then the Lord called him, go, and I will be with you. Moses began to make excuses. He was slow of speech, and a heavy tongue, &c. I will prepare thee a spokesman: go, and I the Lord will be with thee." Then the chosen of the Lord are the ones that are to preach God's word; but in case the minister should not fill one of his appointments, the time should by no means pass in silence, or unimproved. Cannot the brethren and the congregation be edified by singing the sweet songs of Zion; by mingling their voices in prayer for themselves, their ministers who are absent, and all men, as Paul gave direction to his son Timothy and others. We all have access to the mercy-seat. We who live in the far West had many such meetings, as brother J. L. alludes to; and we always made them profitable by the above means. Although we had no one to preach for us, or for the Lord to us, from a small band organized in 1866, there is now a flourishing church, with her ministers and deacons. I will submit this answer to brother J. L., and the readers of the *Companion*.

DANIEL D. SELL.

Plattsburg, Mo.

For the Companion.

Life.

What a precious boon is life, how sweet it is. How man will strive to save his life temporal. Yet how unwilling he is to seek Eternal life, when it is within the reach of all; for all that will may come to Christ and live. Be not only made kings and priests unto God, but the Apostle John tells us we shall be like him. Why, O, why not turn, sinner, and live? Christ is inviting you by his word, by his servants, by his providences. He is saying "come unto me and I will give you rest." Why do you not come to Jesus and live; live eternally? Do you think you are too great a sinner to come yet? You will never be any better out of Christ. Or are you waiting until some other time? Beware, God has said: "my spirit shall not always strive with man;" besides, ere the rising of to-morrow's sun you may be in eternity, and then if unprepared! think of the solemnity of the great judgment day; of that day when the sun shall be darkened, and the moon turn unto blood. When the great men of the earth shall run to and fro, calling upon the rocks and mountains to fall upon them, and hide them from the face of him that sits upon the throne, and the wrath of the Lamb. O, pause, and consider, before it is too late! Think upon that little word, ever; a small word, yet how full of meaning. A drop of water is a part of the ocean; a grain of sand a part of the earth, yet ten thousand times ten thousand years, is comparatively no part of it[illegible]. Now, O sinner, how will you spend this [illegible] life? In happiness or misery?

AMOS CHAMBERLIN.

Le[illegible], N. J.

He that pursues honor, applause, or worldly reputation, is like the foolish school boy running after the butterfly, and neglecting his books.

For the Companion.

Midnight Thoughts.

"Silence how dread! darkness how profound!" This is the last night of the old year; soon the sacred moments will be gone; one hour more, and Sixty Nine will be with the past. This morning we saw the sun rise for the last time in the old year; the moon in her crescent-like form retreating just before his resplendent beams, waning with the old waning year. This eve we saw him sink to his rest in a cloudless sky, and leaving behind him the old year We no more will see him rise or set in the old year, if we see him it will be in a new year, for the old is gone. The thought comes up in the mind, how many souls has this year carried into the world of spirits, and the bodies into the dreamless land of forgetfulness? If we may credit statements made by careful observation of the statistics of mortality, it is ten millions twenty-six thousand, or one every moment. Fearful mortality! man is truly like a summer flower that swaps in the morning breeze, and his life "as vapor that appeareth for a little season and then vanisheth away." And now in the hour that limits the time between the old year and new, one soul passes from time every moment, and every time the lever of the watch strikes the heart-strings of some poor mortal breaks in death, and when its silent moments are all numbered, three thousand six hundred more souls will be in the confines of eternity. How many are now apparently near their latter end? Within the circle of which I have to-day heard, my memory tells of three. Will they live to see the new year coming up? No: one at least is almost gone; two more trembling on the brink, and for aught we know their feet are now touching the turbid waters, & the "boatman," cold, waiting to dip the silent oars and hoist the sails so silvery white, to carry them over the silent deep.

It's now within a very few minutes of midnight's holy hour: how solemn its sacred stillness! What at this hour are the sons of men doing? Some sleeping unconsciously, as if the old year were not just now slipping through the portals of time! Only a few rods from me the silent attendants are watching at the couch of the afflicted waiting to perform the offices of affection to those in deep distress; not more than a few miles distant another scene is portrayed to the startled vision of men, and the gaze of angels. Here death holds his state; one who a few days ago was to all appearance in no danger, is now in death's cold embrace asleep, and the wakers tread noislessly, or sing the mournful requiem of the departed, while the hearts of the widow and orphans are heavy with sorrow, thinking of the lot that's now to be theirs; left to the cold charities of an unthinking world.

Tread silently for the old year in its greatness is now gone to the past? Watch carefully where he lies in state! New Year, be silent, thy dead predecessor is greater than thou! How many of us will see the end of Seventy? How many of my readers will be in that number? how many will lie slumbering in the dust? Think of this gentle reader, young or old! In the year that's just now gone, how many have gone with it in your immedi[illegible]vicinity? Look and see. Though I am young, in the past year I have heard of many younger who are gone. Then let us ask ourselves the question: will I live another year? I may. Will I die ere it has passed away? Yes I may. Others have died in the past year, I may in this. Am I ready for my change? The judge stands at the door; what's written in hose volumes that he bears. I'm afraid a dark account of moments wasted; of privileges abused; of Sabbaths profaned; of prayer neglected; of the house of God not frequented in its opportunities; of a soul undone. The soul cries, dread messenger turn back; let me have another year, let me prepare to meet my God; have mercy this once more. Let me live! let me have time to repent. Dear reader, is this your condition? If it is, before the golden moments of this year are gone, seize the glittering prize; secure a mansion at the Father's right hand, so if the judge come he may bear the book of life with your name enrolled on its fair pages.

J. P. HETRIC.

Oakland, Pa.

Beginning the Year.

Preserved by the mercy of a good God through the past year, we have been brought safely into the commencement of another new-year. The year 1869 has passed into eternity, with a full and complete record of all our doings, whether they have been good or evil. It therefore becomes us to pause a few moments, in serious reflections. Let us one and all at the beginning of this year enter into an examination—ask ourselves the question—"*how have I spent the past year* ?" what progress have I made in divine life? how have I improved my talent? Let us remember that another year of our life is gone, and we have all its actions to account for, every one of which is registered in heaven, either, "*for or against us.*" What then have we done for the cause of our blessed Master? What sins have been committed and repented of, what have been the leading objects of our desires and pursuits?—are the most important questions that can, and ought possibly to occupy our minds at the commencement of a newyear. If we have already professed Christ, can we honestly say that we have been striving to adorn our Christian profession by an upright walk, and a holy conversation. Have we endeavored as much as lieth in us, to live peaceably with all men?" Romans 12 :18. Has the last year seen us steadily and consistenly pursuing this course? If it has, then the year's record, registered in heaven, will be for us, GOOD. We shall have the answer of a good conscience and it shall be well, with us.

But your unworthy brother feels to confess, in, looking back upon the past year, and after thus carefully examining himself, with the faithful one of old, "For that which I do, I allow not: for what I would, that do I not: but what I hate that do I." "Now then it is no more I that do it, but sin that dwelleth in me, for I know that in me, (that is, in my flesh) dwelleth no good thing, for to will is present, with me, but how to perform that which is good I find not." For continues he, "the good that I would, I do not, but the evil, which I would not, that I do." Romans 7 : 15 to 13.

This perhaps will be, after a careful examination, the true, heart-felt confession of many of my brethren and sisters. But if we find that much of the time of

the past year has been misspent, what is to be done. Shall we remain idle throughout this year? No: let us double our diligence; let us firmly resolve that this year shall, with the help and blessing of God, be more devoted to the advancement of the cause of Christ, and the good of our never dying souls. Be not, "*I beseech you*" of them that draw back to perdition, but of them that believe to the saving of the soul.

We have experienced in the past year innumerable blessing, from the ever merciful hand of our God, for which we should feel very thankful. He has given to many of us the comforts of life, and the enjoyment of health, peace, and prosperity. He has spared our unprofitable lives to the beginning of another year, that we may be better prepared to meet him.

But to some it has been a year of sorrow, long to be remembered. Loved ones have been taken away by the cold hand of death. When we look back upon the year that is past how many have fallen on the right, and on the left; some without a moment's warning, while others have laid on beds of sickness, pain and suffering. How many, who at this time last year, had as fair a prospect of surviving to its close as we had, are now in the still, cold grave! Why, indeed should be the inquiry, are we thus favored? are we better than others? No, in no wise. It is God's mercy that we are not consumed. Many are now celebrating the commencement of this new-year, with mirth and festivity, without one thought that before its close they may be in eternity; yea, an eternity of misery or happiness! How solemn, how awful is the thought! O, let us ever remember that we are hastening to an eternal world. One year after another is hurrying us on with an incessant course to that state which admits of no change—of no alteration. If we have improved the time, we may well rejoice that another year, or another portion of our pilgrimage is over, "and now is our salvation nearer than when we believed."

But if there is the least doubt of this happy issue—if our lamps are not burning—if we hesitate to adopt the language of the Apostle and say, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It surely becomes us, instead of eagerly joining in the amusements of the passing season, to attend to the solemn exhortation given by the prophet Haggai "Now therefore thus saith the Lord of hosts, consider your ways." 1: 5. But before I close, I feel to warn the reader, who is still living carelessly and unconcerned, about his or her eternal peace and happiness. If during the past year, you have lived thoughtlessly, and have had neither God nor religion in your mind, have formed no holy resolutions, no pious vow, as to the new year, is this year to be like the last, a year of thoughtlessness and folly? Is God to be again dishonored—the Savior again crucified afresh—the Holy Spirit again resisted—prayer and worship again neglected! Be warned against persisting in this folly; suppose God should swear in his wrath that time to you should be no longer; suppose the word should go forth, as it has in the year that is past to many of your friends and acquaintances: "*this year shalt thou die.*" Think what must, in that case, be your future doom. Dying, as you have lived, in sin, you must inherit the wages of sin, which is eternal death; not having confessed your Savior before men, you could not expect him to confess, and own you at that great and coming day, when all nations shall stand before the judgment seat of Christ. Being the servant of satan, you must with satan reap the fruits of your wickedness. Thus God has declared and thus it shall be though the whole world be in league not to believe or regard it, it is plainly declared in the word of God, that, "If ye live after the flesh, ye shall die"—"To be carnally minded is death"—"without holiness no man shall see the Lord." I might speak smooth things, I might say "*Peace: Peace:*" but were I to do so, I should only deceive you, for "there is no peace saith my God to the wicked."—Turn not, I pray you, a deaf ear to these important truths, and do not make light of a subject which has to do with your everlasting interests, or you will "*Mourn at the last, and say, how have I hated instruction, and my heart despised reproof. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.*" Proverbs 5; 11, 12, 13.

And to you my brethren and sisters, I do most heartily wish that the blessings of God may rest upon you throughout the year on which you have just entered. I do most sincerely hope, that it may indeed be a happy year to you all—that you may be happy as individuals, happy as families, and above all, I do most earnestly desire, that this may be a happy year in a religious sense—that all who are already walking in the ways of the Lord, may continue to walk therein, and be happy in well doing; and that many, who are near and dear to us by the ties of nature, and are still out of the ark of safety, may be brought into the fold, and their sins purged out by the blood of a crucified redeemer. Then indeed will it be, in the highest and best sense a happy year; and then, too, will you be prepared for all those events which may happen in it, but which at present are wrapt in darkness. If prosperity shine upon you, you will enjoy it with a higher relish; if adversity or other afflictions be you lot, you will bear it with patience: if death be your appointed doom, you will be ready, "and to die will then be gain." Wherefore then my brethren and sisters, let us give heed to the admonition given by the apostle James, "lay apart all filthiness and superfluity of naughtiness and receive with meekness the ingrafted word, which is able to save your souls." 1: 21.

EMANUEL HALLEY

Pittsburgh, Pa. Jan 1st 1850.

The right man in the right place—husband at home in the evening.

For the Companion.

Preach to Save and Sow to Reap.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. 2: 24, 25.

Being but a "babe in Christ," I will not attempt to expand all the ideas involved in the above text; much less would I presume to instruct those who have been commissioned by the Church to bear the "sword of the spirit," and to build up the waste places in Zion. I shall try, however, to be guided by the sentiment, and language of the dear old Apostle; and if anything is penned that is erroneous, or that gives pain to the heart of any brother or minister, the writer is quite willing to be taught more perfectly in the ways of the Lord, and is willing, moreover, to be considered as one of the "weak" disciples of the blessed Master, if not denied the comforting assurance that the offended one is a lover of his Bible, and must, therefore, remember the divine injunction, "*bear* with the *weak*."

I desire to notice a few things in connection with the manner in which some of our ministering brethren present the truth to their congregation,—not for the purpose of finding fault with our dear brethren, but in the hope of doing a little good in the cause of that dear Savior who has died that *all*—not a select few—might have life and that more abundantly.

There was a time when a special class of people could look upon the rest of mankind with disdain even as dogs—and dogs in those days, we believe, were regarded with much less respect than they are at present. That time has passed. The self-righteous Pharisee has been taught that God is no respecter of persons—that justification awaits the poor publican who can only smite his breast and say, "God be merciful to me a sinner." Since Peter's vision on the housetop, the Jew dares not look upon the Gentile as something "common or unclean," for God, the source of all purity, has cleansed him in that fountain, which, though opened up in the house of David, is free to all who wish to bathe in its lovely waters. When Christ was raised upon Mount Calvary as Moses raised the serpent in the wilderness, he drew all men after him, and as they turned their bewildered gaze upon that wonderful sight, were healed—healed of that disease which disobedience had entailed upon the race, and which could be imprisoned in the grave of no victim other than the Son of the eternal God. Oh! what must be the value of the soul, when such a price must be paid for its redemption. For such souls Christ died, such souls you and I and all men have in possession, and, in the sight of God, we believe all are equally valuable. How careful then should the minister be not to offend his hearers by presenting the truth in such a manner as to wound their feelings, and to create in their minds a deep-seated prejudice against that, which, if presented in another way, would be received with joy and embalmed in the heart as something most sacred and precious.

But to be more practical and to the point.—Some brethren stick too much to one thing.—But some brother may ask, "How do *you* know what is, or is not too much of one thing?" Bear with me dear brother, I do not wish to criticize any one harshly, but I *do* wish to speak a word for my blessed Master, and if one must be left undone I prefer that it shall not be the better.—But to proceed. Is there not too much of one thing, when the majorpart of a congregation becomes disgusted with that "one thing?" &, moreover, become pre-hardened, as it were, against everything the speaker may afterwards present? But it may be said, "we should not preach to please the people." Certainly the primary object should not be merely *to please*, but *to profit*—we however suspect that there is such a thing as profiting a congregating and pleasing them at the same time. We know that the latter can be accomplished without the former, but it is doubtful whether the former can be done successfully without the latter. The preacher who seeks popularity as his goal, has, no doubt, his reward, but there is no reason, we think, why the true minister, the saints comforter, the sinner's friend, everybody's servant—there can be no good reason why such a man should not be popular, especially with all honest, well-meaning, people, and more especially still with all who belong to the "household of faith." Then what must the matter be, when we discover an absence of popularity in all these particulars? Oh! we think that when this is the case it bespeaks a sad state of affairs for the good of precious souls, and for the growth and prosperity of the Church. Why should this be so? One reason we think has

been cited. Too much stress is laid upon some portion of the sacred writings—very often doctrines not held, or not made prominent by other bodies of Christian believers, who by hearing themselves denounced so often are led to assume an attitude of defense; and when this is done the eloquence of a Cicero can hardly force conviction on the heart, or bend the "stubborn will." Should there not be more entreaty, more persuasion, and not so much denunciation. Will not a kind warning or an earnest appeal sink deeper into an open, unbiased heart than a harsh reproof will or can sink into a heart steeled against the truth? Kindness is a weapon that will conquer when all other weapons fail. Men can not be coerced into measures by the Christian minister, and no good can result from an attempt to do so. The servant of God must not strive.—Can there not be, nay, is there not much preaching that resembles strife. For example, when the minister can not preach unless he singles out some real or imaginary individual in his audience, and then makes said person the butt of his remarks—remarks that too often manifest the spirit of the debater, the man fond of strife and controversy, rather than the skill of the logician, or the zeal of a man earnestly dedicated to the saving of souls and the spread of the glorious Gospel of peace. Repetition may serve to give emphasis if skilfully made, but when not thus made it weakens the assertion rather than strengthens it, and begets a kind of contempt for both the speaker and the thing spoken.—The dignity of truth is lost with much protesting.

JACOB ZUCK.

For the Companion.

A Call to Conversion.

Dear friends; God hath a voice that will make you hear. Though he entreat you to hear the voice of his Gospel, he will make you hear the voice of his condemning sentence, without entreaty. We cannot make you believe against your will, but God will make you feel against your will.

But let us hear what reason you have, why you will not believe this word of God, which tells us that the wicked must be converted, or condemned. I know your reason; it is because that you judge it unlikely that God should be so unmerciful; you think it cruelty to damn men everlastingly for so small a thing as a sinful life. And this leads us to the second thing which is to justify the equity of God in his laws and judgments.

And first, I think you will not deny that it is most suitable to an immortal soul to be ruled by laws that promise an immortal reward, and threaten an endless punishment. Otherwise the law should not be suited to the nature of the subject, who will not be fully ruled by any lower means than the hopes or fears of everlasting things, as it is in cases of temporal punishment. If a law were now made that the most heinous crimes shall be punished with a hundred years captivity, this might be of some efficacy, as being equal to our lives. But if there had been no other penalties before the flood, when men lived eight or nine hundred years, it would not have been sufficient, because men would know that they might have so many hundred years impunity afterward. So it is in our present case.

2. I suppose that you will confess, that the promise of an endless and inconceivable glory is not so unsuitable to the wisdom of God, or the case of man: and why then should you not think so of the threatening of an endless and unspeakable misery.

3. When you find it in the word of God that so it is, and it will be, do you think yourself fit to contradict this word? Will you call your Maker to the bar, and examine his works upon the occasion of falsehood? Will you sit upon him and judge him by the law of your conceit? Are you wiser, and better, and more righteous than he? Must the God of heaven come to school to you to learn wisdom! Must infinite wisdom learn of folly, and infinite goodness be corrected by a sinner that cannot keep himself an hour clean? Must the Almighty stand at the bar of a worm? O horrid arrogancy of senseless dust! shall ever mole, or clods, or dunghill, accuse the sun of darkness, and undertake to illuminate the world! Where were you when the Almighty made the laws, that he did not call you to his council! Surely he made them before you were born, without desiring your advice; and you came into the world too late to reverse them, if you could have done so great a work. You should have stepped out of your nothingness and have contradicted Christ

when he was on earth, or Moses before him, or have saved Adam and his sinful progeny from the threatning death, that so there might have been no need of Christ. And what if God withdraw his patience and sustaining power, and let you drop into ruin while you are quarreling with his word, will you then believe that there is a hell.

4 If sin be such an evil that it requireth the death of Christ for its expiation, no wonder if it deserve our everlasting misery.

5. And if the sin of the devil deserved an endless torment, why not also the sin of man?

6. And methinks you should perceive that it is not possible for the best of men, much less for the wicked to be competent judges of the desert of sin. Alas we are both blind and partial. You can never know fully the desert of sin, till you fully know the evil of sin; and you can never fully know the evil of sin, till you fully know, 1st. The excellency of the soul which it deformeth. 2nd. And the excellency of holiness which it obliterates. 3rd. The reason and excellency of the law which it violates. 4th. The excellency of the glory which it despises. 5th. The excellency and office of reason which it treadeth down. 6th. No, nor till you know the infinite excellency, almightiness and holiness of that God against whom it is commited. When you fully know all these, you shall fully know the desert of sin. Besides, you know that the offender is too partial to judge the law, or the proceeding of his judge. We judge by feeling which blinds our reason, we see, in common worldly things, that most men think the cause is right which is their own, and that all is wrong that is done against them; and let the most wise or just impartial friends persuade them to the contrary, and it is all in vain. There are few children but think the father is unmerciful, or dealeth hardly with them if he whip them.—There is scarce the vilest wretch but thinketh the church doth wrong him if they excommunicate him: or scarce a thief or murderer that is hanged, but would accuse the law and judge of cruelty, if that serve their turn.

7. Can you think that an unholy soul is fit for heaven? Alas, they cannot love God here, nor do him any service which he can accept.—They are contrary to God.they loathe that which he most loveth, and love that which he abhoreth. They are incapable of that imperfect communion with him which his saints here partake of. How then can they live in that perfect love of him, and full delight and communion with him, which is the blessedness of heaven? you do not accuse yourself of unmercifulness, if you make not your enemy your bosom counsellor; or if you take not your swine to bed and board with you; no, nor if you take away his life though he never sinned; and yet you will blame the absolute Lord, the most wise and gracious sovereign of the world, if he condemn the unconverted to perpetual misery.

J. S. BURKHART.

Eldorado, Pa.

For the Companion.

There will be Peace in Heaven.

"There is nothing true but Heaven,"

Says the Poet. Another says:

"This world is but a fleeting show.
For man's illusion given."

How transient our stay here at best! How cold, and chilling the frosts of the unfriendly, and the ungodly, where no shining sun of Gospel day. When the home of the poor pensioner of Jesus is coming in full view, how the Spirit cheers and gladdens the weary limbs of the dying pilgrim! We are all fond of a comfortable home, a well provisioned garner, and the better part is our dearly beloved friend whose "kind words can never die," who every now and then pay us cheering visits, and whose smiles tell much of the joys of the contented. "Godliness and contentment are great gain, having the promise of the life that now is and also of that which is to come." My dear brethren, young and old, can we not dispense with our jarrings, our many ill-tempered words, our clamor, debate, and all of the carnal animosities? O dear ones, think of heaven! One of our countrymen used to say: "When angry count ten before you speak." Good advice. We would suggest: think of Jesus and heaven, for there is nothing true but heaven. "Let not the sun go down upon your wrath. When angry, sin not." One reason why heaven is true, is, because it is called the abode of the blest," and "the Throne of God Almighty." One apostle says: "Let God be true and every man a liar." This is giving to God all the glory, dominion and power. David is said to have heard *thrice* "that power belongeth unto God." So it should be

with his people. "The power of God unto salvation" is the ground of the apostles' boasting. For says he, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first & also to the Greek. Thus my brethren in Christ, let us be more content in our vocation, more forebearing, more submissive to the "Holy Ghost which worketh within us both to will and to do of his good pleasure, if we abide in the *vine* and the word of his promise. Let then our speech betray us not.

Come then, wise, and unwise, rich and poor, high and low, and bow at the feet of King Emmanuel and let us join in one accord to chant his praises as the angels. They cry, "holy, holy, Lord, God omnipotent." Were we to cry out from the depth of our poor souls: "Lord speak, for thy servant heareth," we should not keep up variance and sore displeasure unto our dear fellow watchmen, unto the churches.—Let us keep the word of truth and ourselves from *idols of every kind*, for they are increasing at an alarming rate!

Giving offence is very easy to do, but some offences go to judgment. "In this world they will come, but woe unto him by whom they come." Let us pray for peace within the walls of Zion. Let us keep peace at home, and throughout the realm of love, so that we may dwell in the realms of eternal bliss. May God hasten the day when rancor and disputings may never more come; and this will we do if God permit.

Grace and blessing unto them who are sanctified in Jesus Christ.

JOSEPH I. COVER.

New Geneva, Pa.

For the Companion.

The Great Roll-call.

Dear brethren sisters, and all readers of the *Companion*; my mind is pressed while reading the spiritual droppings of the pen of others, to the great day of accounts which we surely all think of more or less; to the great roll-call when congregated worlds shall be assembled, and the general assises commence. Methinks I can view the order through the spiritual eye, when Gabriel's trump shall sound so loud as to wake the dead. Then the great call commences, for they will be coming forth all around. Why the very earth will be flooded with the rising dead, and the seas will drift her countless millions to the shore. And now the great assembly has gathered and the great roll book is opened! Oh! what anxious hearts, for this is the book of life and if our names are not found in this great roll-book we know the solemn realities. Methinks we will all be standing out side of the gates of the city, while the great Judge is standing in the door and calling out the names just as the Angel registered them, and as the name is called we see them stepping in. Oh! how anxious we will be to hear our names called, and step in through the gates into the city, where many of our loved ones have gone before. Think you not, dear reader, if we will be so happy as to get in, we will stop in hearing of the sweet music and wait for loved ones to come; for the roll is fast running down and each name leaves the no less and still the crowd is large and they will be getting anxious and crowding closer up, so they may hear every name that is called. For it is awful to think any should be so unfortunate as to miss their entrance into the city of our God. When we read the last two chapters of Rev., O how it pictures the scene. Why it makes every true heart thrill to think of those poor souls still on the bleak mountains of sin and folly. Oh for faith to give a substance to the unseen realities of the heavenly Jerusalem. We could dwell on the grandeur, and beauty, and bliss of the happy state here described, till we almost could sing with the Psalmist:

"Oh that I had wings like a dove,
For then would I fly away
And be at rest."

"Are we yet aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." Oh has he not preached peace to those who are afar off, and also to us who are nigh, for through his spirit we have access to the Father. Can we meet the Lord in peace, or will we be like Israel of old, when they came to meet the Lord on mount Sinai? Oh; you, brethren you who stand ministering in the same capacity as Moses, be firm, be urgent in the matter; making ready for the coming of the Lord. Let none have occasion to say to you: why you did not tell us the coming of the Lord would be so terrifying.—Oh! if you had told us the trumpet of the Lord would be so loud, and still become louder and louder as the approaching Judge comes nearer and nearer, we might have been constrained to wash our garments, and have our peace made, and our names registered. Oh, why did you not take me by the hand and say come, come out from among those who fear not God?

How our minds do wander when we contemplate over the perfect law of the Lord. While I am trying to write, some passing thoughts concerning the great roll-call at the coming of the Lord, have carried my mind away into the past ages of the world. When the great revolting armies were in contest, it was necessary to have roll-call every morning and evening, in order to see if there were any who might have deserted the ranks, & if any name was called & no one to respond *present*, how soon he was marked a deserter, for which the penalty was the forfeit of his pay, and often his life. But what is the contrast here; one is having the name called and not present, to answer to it, while the other is present but not having the name called. How many will miss having their names called! We think there will be many, but I desire and pray that none may be so unfortunate. We have now come nigh to a close, in drawing this picture, as we fear our first contribution is being rather lengthy. The roll-call has now been closed, and the doors are shut. Many will knock and say, "Lord open to us;" but he will only say, "I never knew you, depart ye workers of iniquity." Oh the waiting! The golden moments are past, our days of grace ended, our kind friends have all entered, and those in despair are only waiting the closing scene, which will be death and hell, cast into the lake of fire, which is the second death. Oh, blessed Savior, give us grace to accept thy gracious invitations, then shall we gladly welcome thy coming, and say, from the bottom of our hearts, even so, come Lord Jesus.

P. C. HEINRICK.

For the Companion.

Comments on a Paragraph in "Child's Treasury."

"Does Christ, the blessed Savior, come to Children?"

"Yes, he does. The apostle Peter says, 'the promise is unto you, and your children"

"How does he come to children?"

"By baptism."

"Does it make any difference whether a child is baptized or not?"

"Yes; it makes a great difference. Paul says, "that they are baptized into Christ," (Rom. 6: 3; Gal. 3: 27) Before baptism they are not in Christ."

I read and meditated, and then read again, the above paragraph. And then the idea was suggested to me, is it possible that I cannot see the drift of the above interrogations. I at last came to the conclusion it must have infant baptism as well as infant membership in view.—So I thought of trying its merits.

"Does Christ, the blessed Savior, come to children?" Yes he does; who ever disputed the above. Where is that christian body that says he did not. True the Baptist fraternity are looked upon by the infant sprinklers as being guilty of this crime, but we, as a general rule, examine more closely into these things than is desirable by the advocates of that doctrine. We don't deny that Christ came for the children as well as for the older ones, but we do fail to see the law as given by the inspired penman by which infants are to govern themselves, &c. And we are surprised to see a man who writes for children attach an answer to a query like the one first on the list. The promise is unto you, and your children. The promise of what? That Christ will come to little children? This is certainly what the author would have us to understand. By reading the foregoing verse we notice that Peter perhaps never thought of little babies, but had in view those who REPENT, BELIEVE, and are BAPTIZED. How many babies were ever known to have exercised themselves in the above?

The next interrogation is bringing the matter more to the point which was most deeply impressed upon the writer's mind.

"How does he come to children?" Answer: "by BAPTISM." How much would this answer have relieved my mind, in relation to baby sprinkling, if the author had given us chapter and verse; but as to that he is silent, and for the very best of reason, there is neither to be found in the Holy Bible, in all that John the Baptist says, and that Christ and the Apostles say of Baptism and its subjects; not one word directly nor indirectly of baby sprinkling.

We are sometimes cited to the following chapters and verses for proof of Infant Sprinkling: Matth 19: 13, 14, 15; Mark 10: 13—16; Luke 18: 15—17. These would suffice so far as number is concerned; and are enough to satisfy a people who have a catechism for a guide, but a strict Bible reader will say it certainly can have no more reference to baby sprinkling than to annihilation. The above passages of Scripture tell us that Christ the blessed Redeemer did come to children, and also tells us how he came; namely: with a BLESSING, and a promise that "of such is the kingdom of heaven." Think for a moment and you can see certainly the difference between the teachings of Matthew, Mark and Luke, and the answer above given by the writer of the paragraph quoted.

"Does it make any difference whether a child is baptized or not?"

"Yes, it makes a great difference."

This answer is backed up with chapter and verse, so we may not have much trouble to learn the difference between a baptized and an unbaptized baby. We shall at once look up the Scripture, (Rom. 6: 3;

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?"

Who can see a difference or an indifference in baptized or unbaptized babies in the above. Let us see what the apostle does say: "So many of us as were baptized into Jesus Christ." So many of us babies as were baptized? is this what the apostle means? If so, then I can see a difference; but unless it can be shown that the apostle Paul and the Roman Brethren were infants when baptized into Christ, it falls to the ground. We know of a certainty that Paul was a man and led a band of unprincipled men to persecute a religious people, unto whose number he was afterwards added by faith, confession, and baptism.

Here it may be said, Paul was circumcised. So he was; but was he circumcised into Christ, or baptized into Christ? the former made him a lawful member of the Jewish polity. The apostle Paul looked upon circumcision as a fleshly right (and not a spiritual) see Phil 3: 4. On the other hand we are taught that baptism, according to Christ, partakes of a spiritual nature. See St. John 3: 2. And they being baptized according to this rule, were made members of the body of Christ, in spirit, and consequently were baptized into Jesus Christ, and into his death; and then we say with Paul, in verse 4, same chapter: Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

By this we learn that a new life begins as soon as we are baptized. We see this set forth in the baptism of the Eunuch, of Paul, and all others who were sincere confessors.

Who ever saw a change in a baby directly after its baptism, either in conduct or in conversation? Can you perceive any difference in a baptized or an unbaptized infant? And from the fact that there is no change wrought in an infant by baptism, I conclude they were not baptized into Christ.

And again we notice that all who had one baptism had one faith also. Examine the records of the Bible upon this matter. How is it with baby sprinkling. Subjects and mode are the same. They are all baptized when little children, and by sprinkling. Into Christ? The sequel will show. We wait until these babies grow up. We hear one say, I was baptized to the Catholic, and another to the Lutheran, and others to some other faith. Does this seem as though they had been baptized into Christ. They can say, "one baptism, many god-fathers, and many faiths." Because of these clashings, and the utter silence of the Bible, we don't receive such a dogma. So I conclude when Paul said "as many of us," he had reference to such characters as those that Peter preached to on the day of Pentecost; as many as believed were baptized." Infants are out of the question.

The next verse cited to is the 27th verse of the 3rd chapter of Gallatians; "For as many of you as have been

baptized into Christ have put on Christ." Who cannot now see the difference of baptized or unbaptized infants? Before baptism we are not in Christ, consequently the infants not baptized are also out of Christ.

This comes about as near establishing the last answer to the query in the paragraph as any can expect it to be proven. In the 26th verse we have the word 'CHILDREN,' and in the 27th verse we have the pronoun YE,—"as have been," &c. We shall now quote at length verse 26: "For ye are all the children of God *by faith* in Christ Jesus." If the apostle would have said, "by *baptism* in Christ Jesus," how much better it would answer the purpose of infant sprinkling.

Verse 27th. "For as many of you (who had faith in Christ) as were baptized into Christ, have put on Christ." The following verse shows clearly who Paul had in view. Verse 28th. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—How strange that Paul did not add infants, male, female, nor babies. Then we could all again see the difference. But Paul is no better than the friends of infant sprinklers say we baptists are. He let the poor little lambs out in the cold. They must consider him a ruthless Paul.

In looking up the Scriptures in relation to the interrogation put in the paragraph, we notice no scriptural difference whatever. By watching their conduct as they grow up side by side, even there we see no difference.—The baptized conduct themselves about as badly as the unbaptized. And unless they repent and become converted, they will have to take their portion with the unconverted and unbaptized. In this there is no difference. I can find no difference anywhere. If there is any it is that the unbaptized are not as liable of being brought under the ordinances of men, and of being bound down to the creeds or isms. His mind can act more freely, and can therefore enter upon the threshold of religion untrammeled, being a free agent, making choice and practicing a faith, nucleus of which he can boast as being laid by himself, and is, therefore, not following the faith of a Sponsor, Priest, or Church.

I shall close with my convictions strengthened that the unbaptized have the best advantage, when taking the future into consideration. He is not as liable of setting down upon the lees. He knows that he is a sinner and that something must be done; while on the other hand, those who claim to have been immersed into Christ by sprinkling, are so very apt to rest their whole religion upon an order which can only be found in the writings of uninspired men, and not in the Bible. C. G. LINT

Meyers Mills, Pa.

For the Companion.

"The Stool o' Do-Nothing."

As we were considering for an explanation to the above phrase quite common among the brethren, we were made to answer what kind of a place "the stool of do-nothing" is, and we came to the conclusion it is somewhat like the state of Utopia, which is only imaginary and is nowhere. So it appears with the above named stool; there is no such place, nor any such thing as doing nothing. A man may sit by his fire-side, fold his hands and take his ease, and yet at the same time he is not doing nothing. "The stool of do-nothing" is no strange term, it is an expression not unfrequently used in writing and in speaking, although it has no existence. When a brother does not go to meeting regularly, it does not prove that he is doing nothing: neither does it prove that he is a new creature in Christ Jesus if he attend meeting regularly—thousands of unregenerate people manifest great zeal for their church and are regular in their devotions, though they have never passed from death to life. When a brother endures severe trials of temptation: when he is sorrowing under great tribulation: when he is chastened by the rod of affliction: when he is slandered and all manner of evil is spoken against him falsely, if even by false brethren, and because he does not push to have it proved, but tries to bear it patiently, and if he even sits down seven days and opens not his mouth to speak, like Job and his comforters, does by no means prove that he is doing nothing. And if under the said trying circumstances a brother is not in meeting regularly, it is no proof that he has fallen away, or is standing among the foolish virgins. And if even there be a few falling away from time to time, it is still no proof of the nearness of Christ's coming as some would indicate—that was always so, even when Christ was yet on earth, and in the apostles days, that some fell away. But we have other signs, especially one, whereby we discern the signs of the times: it is namely, the transformation of darkness into what appears to be light. So great is this delusion in our day that if it were possible the very elect would be deceived. Some brethren think when Christ comes there will be no faith found on the earth but that notion is either a weakness or a delusion; for if there is no faith on the earth when he comes—who, I ask, who shall be changed to meet the Lord in the air? If some shall be changed to meet him in the air, there must certainly be some faith found on the earth at that time.

Again it is a question whether Elders and deacons always do their duty toward those who fall away: whether instead of helping to bear the infirmities of the weak, and encouraging the disconsolate, they do not too often give occasion to the adversary; and thus, instead of recovering that which is gone astray, help to confuse and to scatter.

Some brethren go to meeting regularly, they live of the preaching, they visit the more respectable members, they succeed and prosper in worldly affairs, they have a smooth way of getting through the world, they give honor and receive honor, they do not read the scriptures much, they have no word of exhortation, they have no family worship, they do not get the Companion and yet they are mostly ready to encourage and support their meetings. I do not say that such members are sitting on the 'stool of do nothing," because I do not believe there is such a place, but I really doubt whether they have done the most needful things.

JAS. Y. BECKLER.

Harleysville.

Christian Family Companion

Tyrone City, Pa., Jan. 11, 1870.

A Few More.

Quite a number of our agents say at the close of their letters: "I expect to get a few more names." We hope the may get not only a few but a great many more. We have now just arrived at the best time to solicit subscribers. So we trust the work will not yet be relinquished. Announce it, or have it announced at every suitable opportunity that you are getting up a club of subscribers for a religious paper, and invite the people to subscribe. Not only the members but the friends of the Brethren and their children should be solicited to take the paper. Much good may be done in this way, as the people will be instructed in the ways of truth, as well as receive exhortations to duty. We look, therefore, for many additions to your lists, and will be prepared to supply you with the first numbers of the year at least a month or longer.

Our Prospectus and Envelope.

We had printed for the accommodation of our agents and friends, a neat prospectus, or blank list, ruled and headed, which we enclosed in an envelope, with our name and address plainly printed thereon. These were sent out with No. 44. Heretofore we attended to that duty ourself, but this year, being exceedingly busy, we committed the work to the brother who addressed the papers, instructing him to send one to every name that was marked agent, and in the absence of any such mark, to the first name on the list. In addition to this we ordered one to be sent in every "single package," that is, where just one paper goes to a postoffice and is put up in a wrapper by itself.

It now appears that this duty was very indifferently performed, as would appear from the fact that a number of our working friends, who were plainly indicated on our books, were not served. In some instances it made no difference, as the persons who did receive them handed them over to the proper person, and a few others took the business into hand and did quite well. Others informed us of the neglect, and were supplied. In consequence of having printed and sent out the above conveniences so abundantly we expected to receive but few letters in other than our own envelopes, and therefore think it strange that more than half our letters have written addresses. Now we hope we will not be suffered to lose patronage by this neglect. We are still prepared and willing to supply all who have not been supplied, if we are informed who has been slighted. As our friends are working for our interests we desire to accommodate them in the best way we can, and assure them that they will suffer no intentional neglect from ourself.

Praying for the Pope.

The programme for the week of special prayer, for the benefit of the Pope and his flock, drawn up by a Committee composed of the Church of England, Methodist, Presbyterian, and others, contains in its items for Monday the following: "That they may be blessed with true saving grace, and delivered from all human error." Just think if God should hear their prayer, and deliver the Pope "from all human error." What would then become of infant sprinkling, for which the Romish Church is the only infallible authority? They ought make sprinkling an exception, or include themselves in the prayer.

Back Numbers.

We can supply several hundred new subscribers with back numbers for several weeks yet, having prepared ourself for a large increase. Hope we shall not be disappointed. It is not yet too late to get the full volume. Send on your orders, friends.

Debate on Immersion.

The retail price of the above work has been reduced from $1.15 to 75 cts. The publishers desire to dispose of the books as rapidly as possible, as they expect to lose money on them. We hope our brethren will make an effort to introduce the book. Every family ought to have a copy. We will send a copy prepaid for 75 cts. To those who will exert themselves to sell them we will make a liberal reduction when 25 or more copies are ordered.

Brother Holsinger:—There is a subscriber at this place that don't understand why it is that he has to pay postage on his paper, and as there may be more like him (but I think they are few) perhaps it would be well to say something in the *Companion* on the subject.

JOSEPH ZAHN.

The postage on the *Companion* is twenty cents (20 cts) a year, everywhere in the United States except in the county where it is published.—No one ought to expect that the mails can be carried over this vast country, and thousands of Post Offices kept open for our accommodation, all for nothing.—EDITOR.

Gleanings from Subscribers.

"By hard work I got one subscriber for you. We have a great many brethren about here, but they cannot afford to take the *Companion*; yet some of them can afford to have grand furniture, and fine clothing, take political papers, and find time to read them.

The *Companion* is a very welcome visitor in our family. We cannot think of doing without it, as we live all alone, and do not enjoy the privilege of meeting, and greeting our dear brethren. We wish to call the attention of any ministering brother who may think of moving west, to our country. We have a fine country, healthy climate, and a large field of labor open. We desire that some ministering brother might come and settle here and sow the good seed of the kingdom."

LEWIS LEREW.

Gilmore, Neb.

"As I am well stricken in years, having been 75 years in this troublesome world, and having had a stroke of Palsy, partly disabling my right arm, and affecting the whole system, and being poor, I cannot raise the

means of taking any paper. I think well of your paper, with the exception of a few things." (Name omitted)

We will send you the paper and perhaps some kind brother or sister will pay for it. If not, what you have already done, with what you may yet do for us will make it all right on your part. EDITOR.

Brother Daniel Summy, of Pleasant Valley, Ill., says he has met with a a sad bereavement. His companion took sick on the 23rd of September, and died on the 29th of October, 1869. Her age was 60 years, 7 months, & 19 days. She was taken into the Church in Somerset Co., in 1832. Brother Daniel farther says he would like to have the *Companion* but is hardly able to pay for it, as his health is not good, and he is unable to work much. He is very lonesome, does not get to meeting often, and thinks he could enjoy himself reading the *Companion*.

"I must send my name alone for the *Companion*, as there are but few brethren living in this locality, and some of them (I am sorry to say) would rather pay for some novel journal for their children to read, than for a periodical that might be a help to the salvation of their souls." * * *

We withhold the name of the author of the above to avoid personal reflections, and allow our readers to make the application of the severe charge it contains, like the disciples of old, "Is it I, and another, Is it I," and then do as the proverb teaches: "If anyone speaks evil of you, think if he has any truth on his side: If so reform thyself."

"We have again been blessed with life and health to see another Christmas, while many of our fellow beings have gone to their long home, to reap the rewards of their labors here on earth. We acknowledged that it is all the mercy of our Heavenly Father that we are still spared to enjoy the pleasure of reading good news from the brethren and sisters, that comes to us through the *Companion*, and still wish to have your paper sent to us.

We would like to see a copy of the *Pious Youth*; we will be likely to send for it if it is interesting to the children. We wish to get all the good books and papers we can to encourage the children to read."

JAMES MCBRIDE.

A correspondent informs us that elder Jacob Steel, of Snake Spring Valley branch, Bedford Co., Pa., is somewhat afflicted. Has not the use of his right hand

Answers To Correspondents.

CATHARINE BAKER. One dollar and twenty cents will pay to the end of this year. Perhaps 20cts is what you call a shilling. We have no shillings down this way.

ESTHER STONER. The money was received.

JAS. MCBRIDE. Fifty cents is all claimed for Shaffner.

HANNAH SELBY. According to our books you have now paid to the end of Vol. 6.

SOLOMON FLORY. There was no paper printed on the 28th of December. We fear you have not read the preceding number (Dec. 21st) very carefully or you would have discovered that it was the last paper in the year. Perhaps you are doing like we do with some of our exchanges, filing them away for a good time coming, when we may have time to read. All right, you shall have every one that is printed.

Brother Holsinger: Will you be so kind as to give the address of some of the brethren in Kansas and Nebraska?

C. S. CUSHING.

Yough, Boon Co., Iowa.

We can call to mind at present the following: Samuel Honberger, Fontinelle, Neb. Jonas DeHaven, Abaline, Kansas. Peter Brubaker, Centropolis, Kansas. Lewis Lerew, Papillian, Neb. A. Pearsall, Osawkee Kansas.

Queries.

Will some one give an explanation through the *Companion* on Matthew 19: 23, 24. THO'S. GRAY

Did God create Eve before the seventh day. Will some one answer.

WM. A. BAILEY

Are members considered united to the Church without being baptized? In *Companion* No. 35, page 662, near the head of middle column I read, "There were several added to the Church by baptism, and some more added, but were not baptized."

HANNAH KNAUFF.

Covington, Ohio.

Will some brother or sister give an explanation of Matt. 6: 17, which reads as follows: "But thou when thou fastest, anoint thy head and wash thy face." SAMUEL BIDEN.

Pennsville, Pa.

Brother Holsinger: By request I will try and give you an item of Church news, hoping it may be interesting to those who feel an interest in their Master's cause. Our Love-feast came off on the 16th and 17th of Oct. last. We had good order and good attention to the word preached. A number were added to the Church by baptism, and many more favorably impressed.

We have our council meetings quarterly, and we think it has a good effect in promoting love and harmony which is so desirable among the children of God. It also gives the young converts a good opportunity to learn the gospel order of keeping house.

W. B. SELL.

Hamilton, Pa.

We are now collecting matter for the February number of the *Pious Youth*, and invite our contributors to send in their Essays, Prize Essays, Puzzles, Questions, and Correspondence. We have several good items "on the head."

Advance Apology.

It is possible that in making up the new lists, which required much labor, and some very critical, we may have committed some *errors*. We trust that no such errors will occur; but if we shall be informed, we will in every instance endeavor to make right that can be made right.

An Original Number.

This number of the *Companion* has all been written from manuscript, and is all original matter, even the poetry on last page. All the selections, with some other matter were crowded out.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notes of Travel.

J. S. FLORY.

Left Lima, Ohio, on the morning of the 11th of Dec., for Covington, where I arrived at 2.30 P. M. Was met at the depot by brother Shelenberger, M. D., and taken to his home. Had preaching at night in the Brethen's new meeting-house in Covington; enjoyed the hospitality of brother Shelenberger and family for the night. Next morning brother S. Mohler took me in his carriage to Stillwater congregation. Had two meetings in the Brethren's meeting-house. All night with broth J. Mohler. Next morning brother S. Mohler took me to Newton; had two meetings in Brethren's meeting-house. All night with brother S. Mohler. Next day meeting at the stone meeting-house; funeral of brother John Rubert preached. After meeting parted with many kind brethren and sisters, and was conveyed by brother S. Murry to Elder Wm. Cassels, Dark Co., Ohio. Two meetings in the Brethren's meeting-house next day. Visited my old associate, brother Isaac Coal; passed the night with brother John Nisewander, who next morning took me to Elder A. Deatrick's branch, Montgomery Co. Two meetings same day; visited cousin Noah Flory. Passed the night with brother J. Warner—meeting again next day in the meeting-house. Went to see sister Rebecca Cool, who was lying sick at broth Brumbaugh's, and then went home with brother Deatrick. At night passed a few hours pleasantly at the house of brother A. Koontz, who married a cousin and former associate of mine. Next morning went to meeting at the upper meeting-house in Elder Nead's branch. Home with Elder A Flory, with whom I remained until next morning, when I was conveyed by a son of brother Garber's to brother Wampler's from whence I went to the lower meeting-house. Two meetings at said point. All night with brother Wm. Keplinger, who next morning kindly volunteered to take me to Dayton, which point I left at 6 in the evening, being the 20th of December, for Pa. Arrived at Pittsburg at 4 next morning, and at Conemaugh at 10 A. M. At the station met brother C. P. L. Roberts who took me to his house in town; meeting at night in the Union meeting-house. Next morning in company with brother Roberts was taken to Johnstown, where I took a look at the Rolling Mills of the Cambria Iron Company, probably the most extensive in the United States. Thence we went to brother Benj. Benshoof's; meeting at night nearby in Brethren's meeting-house. All night with brother Benshoof. Meeting again at same point next day; dined with brother John Strayer, who took me at night to the "Horner meeting-house." Good turn out. Home with brother Samuel Brallier at whose house next day we met with Elder Samuel Lidy, of Indiana Co., Pa. Meeting at night in the Methodist meeting-house; went home with brother Wm. Byers, who next morning, Christmas, conveyed me to the Horner meeting-house again, to a church meeting of the Brethren. Met with Elder Stutsman, of Conemaugh branch, and Elder Berkey of an adjoining branch. Brethren held a choice for two speakers, and ordained to the Bishop's office, brother Solomon Benshoof, and brother Samuel Brallier. Elder Stutsman intends moving to Iowa in the Spring. The choice for minister fell on brother C. P. L. Roberts, and a brother that was absent whose name was not made known. This congregation is large and seemingly zealous for the good cause. They earnestly solicit visits from ministering brethren traveling that way. They are ready at any time to convey brethren from R. R. Stations to place of meetings. Prompt attention will be given to letters addressed to Elder Solomon Benshoof or Elder Samuel Brallier, Johnstown, Cambria Co., Pa.

Had meeting on Christmas night in the same meeting-house; went home with brother Stephen Hildebrand, and enjoyed the kindness of his family for the night. Next morning crossed the valley and had meeting on the ridge east of Conemaugh in the Brethren's meeting-house. Went home with brother Roberts; meeting again in the Union meeting-house. Next day took the train at 5 A. M. for Altoona; thence on the branch road to Newry; arrived at brother Daniel Sell's at 11 A. M. Met with brother D. Sell of Mo., who is on a visit to his father. Meeting at night near by in a schoolhouse; also met with Elder D. M. Holsinger; passed the night with him at brother Sell's. Next day two meetings at Brethren's meeting-house near brother J. D. Brumbaugh's with whom we dined. All night at brother R. McFarland's who next morning early sent us on our way to the station near by; took the train at 6 A. M. Arrived at Tyrone at 8 A. M. Met brother J. A. Sell at the depot, who escorted us to the office of the *Companion* where we met brother Holsinger busily engaged in the duties of the office. Had the pleasure of forming an acquaintance with his kind family. At 3 P. M. left in company with brother D. Sell for Warriors Mark. Meeting at night in the Brethren's meeting-house. All night with brother E. Nearhoof. Meeting again next day at 10 A. M., after which brother D. Sell left for home. Meeting again at night. Had the privilege of forming the acquaintance of Elder Jacob Beck and family, and spending a few hours pleasantly with them at their home. At night went home with brother D. Goodman who kindly cared for me until next day at 11 A. M., when he volunteered to take me to the R. R. Station, and at 1.29 P. M. I was again in Tyrone. Meeting at night in the room secured for public worship by brother Holsinger. This morning I leave for James Creek congregation.

Tyrone, January 1st 1870.

Brother D. D. Sell's Report.

I will say for the satisfaction of many of my friends and Brethren in North West Missouri, and elsewhere, that I left Clinton Co., Mo., on the vening of the 13th of December. Arrived at my old home in Blair Co., Penna., on the 16th. Enjoyed good health on the trip, but had a rainy time of it. From the time I left Quincy, Ills., it rained till I came to Altoona, Pa. I enjoyed myself at the dear old home as well as I had anticipated. Owing to bad weather, I rested about a week. On the 26th a series of meetings commenced in the old mother church at Duncansville. I tried to preach to my old friends and neighbors from the language of Cornelius to Peter: "thou hast well done that thou hast come," &c, Acts 10: 33. On the evening of the same day I had the pleasure of hearing my brother, James A. Sell, preach to us from the first part of Matt. 17, which afforded me pleasure beyond that I can express. Monday 27th, I

had the pleasure of meeting our much esteemed brother, J. S. Flory. He preached on the evening of the 27th, and 28th and evening, with interest, and we trust with profit.

29th I accompanied him to Tyrone, or Warrior's Mark branch. Had an evening meeting in the Brethren's meeting-house. Here it fell our lot to preach, which we tried to do to a very attentive congregation. Our prayer is that it might be as bread cast upon the waters. To-day, 30th, we met at the same place. Brother Flory spoke from John 2nd chapter, 1 & 2 verses. After meeting to-day I left brother Flory and came to Tyrone, and now I am sitting at the editor's table, writing these few lines. I saw the one side of the first number of the *Companion*, for the new year, printed. We learned many things while here, of the troubles incumbent upon an editor. Surely, Brethren, he needs your assistance, to make the *Companion* what you all desire it should be We assure all its readers that we would not take his place at double the present price of it; and when I look around through the office and see how many copies of the *Pious Youth* are here on his hands, I am prompted to say to you that the work is a good one, and would urge brethren to send their dollars and let the *Youth* be sent to one of your children. It will encourage them to read useful reading, instead of novels, which will ruin any one who will lust after such poison to the soul. One poem in the first number of the *Youth*: "Beautiful Snow," is alone worth almost one dollar.

I leave here in the morning for Duncansville, where there is an appointment for me on Saturday eve next.

More anon.

DANIEL D. SELL.

Continued Report of Visit to Michigan.

GOSHEN, IND. }
Dec. 18, 1869. }

On the evening that brother Wenger left us, we had one meeting. 17th, held a Church meeting, and the same evening, a Communion meeting. After the service, held a choice for one speaker. The lot fell on Jacob Kepner. Also one visit member: George Kepner. Next morning, 18th, we were taken by brother Jacob Kepner to Charlotte, Eaton, Co. Took the train for Nashville. There met by brother Isaac Smith. Had an evening meeting. From there were taken by brother Smith to Woodland Center. Found the members all well and in good spirits. Held an evening meeting in the school-house.

Nov. 19, were conveyed by the brethren to brother D. B. Woods.—Found him sick, not able to be about the house, but still held our council meeting in his house, which was well attended by the members. Held a choice for a speaker. The lot fell upon Josiah Winey. From there we were taken by brother Emanuel Kime to his house, some 12 miles distant. Had an evening meeting in Kent, Co.

20th, Being Sunday; in the forenoon we attended a Mennonite meeting. Their Bishop rose up, made a few remarks, and requested me to speak in the German language. The congregation being all able to understand it except my co-laborer, D. B. Sturgis.

Had a meeting at 2. o'clock in the afternoon. Large attendance; preaching in the German language.

Same evening had a meeting at Fosters school-house. Met a very large congregation, which ended our labors in Michigan.

21st. We were taken by brother Jesse Blough to Lowell; there took the train for Grand Rapids, but the snow being so deep that the cars were delayed, we were two hours too late for the Pigeon train. Stopped over night at Grand Rapids.

22nd. Six o'clock took the train for White Pigeon, snow being so very deep, that all trains were behind time, but still got home that night at 11 o'clock, found all well, for which unmerited favor we feel to thank God.

If any brethren should feel like visiting the brethren in Michigan they will find brother Jacob Kepner, 7 miles north east from Charlotte, Eaton, Co.; brother Isaac Smith, 6 miles north of Nashville, Barry Co.; brother D. M. Wood, 7 miles West from Hastings, and one mile north from Carlton Center, in Barry Co.; and brother Emanuel Kime and Jesse Blough, 7 miles south east from Lowell, Kent Co.

JACOB BERKEY.
D. B. STURGIS.

Brother Holsinger: The brethren at Dodgertown have, through the mercies of a kind God, been permitted to have another season of rejoicing. Brethren Davis Yonce of Pleasant Hill, Ohio, and Geo. Cripe, of Washing branch, in this (Kosciusko) county, were with us, and held forth to the dying world the great truths of the Bible, in a very impressive manner. Two of our dear young friends waded with brother Cripe into the cold stream and were baptized "for (not because of) the remission of sins," and were made to rejoice, inasmuch as they have now within them the evidence that they are God-favored children, as it were, from Death unto Life and Immortality. O may they ever stand fast to the liberty wherewith Christ has made them free. May our dear Father give them grace sufficient to withstand the storms of temptation which they will have to encounter. Dear brethren; will you not pray the Lord that these lambs of the fold may nevermore be entangled with the yoke of bondage? O, will you not ask him to work mightily upon the hearts of those who have been made to feel the bondage of sin, and make them willing to throw off the heavy yoke, and begin to wear the easy yoke of Jesus Christ our Lord? Wake up, dear brethren, and be lively in your Master's service.

E. UMBAUGH.

Collamer, Ind.

Letter from Oregon.

LA GRAND, OREGON. }
June 27th 1869. }

F. P. LŒHR;

Dear brother; I received your very kind letter about two weeks ago. I was very glad to hear from you and to learn that you were still in the land and amongst the living, and blessed with a reasonable portion of health. Your kind advice was thankfully received, and I hope to be profited thereby, I know that we all need a little refreshing now and then, in order that we may prosper in this life, in things pertaining to life immortal. We are living here in this beautiful valley, away out west, among the mountains; and as a community are scarcely six years old. We have a number of denominations fully represented. They have their appointments for preaching throughout this valley, and not this valley only, but all through the west and mines of California, Oregon, Idaho, Mon-

and from 7 to 20 miles in width; settled with people from all parts of the world. There are five towns or villages; 5 large grist mills, 6 saw-mills, quite a number of school houses. La Grand has a very fine church owned by the Methodist Episcopal church. We have a beautiful mild climate in summer, generally good deal of snow in winter, and a very healthy country; splendid water and timber, and land can be bought cheap, or had by setting on it; provisions and goods of all kinds cheap as elsewhere. Stock of all kinds brings good prices. Times rather dull in general, owing to the scarcity of water to work the mines, although there is a great deal of gold taken out this year. The crops here are rather short this season. There are a great many emigrants coming to this country this summer. We have a good prospect for a branch rail road through this valley, to run from Salt Lake to Puget Sound on the Pacific coast. It is already surveyed and the probability is that it will be built within the next three years. At present we are four hundred miles from rail road. We have a daily line of stage running from the Columbia River to Salt Lake, making the trip of 500 miles in five days. We are all in good health, hoping this little missive will find you and your family all in the enjoyment of good health, the best of God's blessings. We always acknowledge our heavenly Father as our Benefactor and Preserver, and try to thank him for all things that we receive at his hands. With an assurance that he fulfils all his promises we ask him for what we need. May the grace and ever blessed spirit rest and abide with you and us all and all God's Israel elsewhere, is the prayer of your unworthy brother and pupil.

I. W. DICKEY.

Dec. 16th, 1868.

Brother Henry: the above from the eldest son of Elias Dickey, of Ashland, Ohio, was received sometime ago, and to-day fell into my hands again, and I thought it might be interesting to the readers of the *Companion* to hear the bleatings of the lambs of the flock. Oh how many there are of such! So I send the same, with a little more of my scribbling, which was done in my lonely situation, not being able to perform physical labor.

F. P. LOEHR.

A Letter to Daniel and Nancy Studabaker.

My dearly beloved brother and sister in Christ: I wrote to you once before, and never got an answer, and never heard anything from you except what brother Wolf wrote in the *Companion*, that he was at your place. I think that you have the same to contend with that I have, for we are surrounded by all kind of people, and we have a great work to perform, and many trials and temptations to endure, but we have the assurance in God's word, that we are not tempted above what we are able to bear. So let us not shrink from our duty or forget to pray one for another, and pray the Lord that he may strengthen us that we may not get weary in well-doing, but that we may hold out faithful to our end.

I had the pleasure of once more visiting our old homestead, some time ago, and my thoughts wandered back to childhood days. Well do I remember the time when father, mother, brothers and sisters, fourteen of a family, surrounded the table and enjoyed the good fruits of the earth.—But where are they now. There are only two living in the county, a brother and a sister. Father and mother, and two of the sisters are gone to their reward, and the rest are scattered from Pennsylvania to California, and we cannot expect to come together in this world again, but if we put our trust in God and keep his commandments, we have the promise to meet again where we shall never part, where all tears will be wiped from our eyes. So let us more earnestly contend for the truth which is the word of God, and obey it.

While I was there, I also visited the little graveyard, where many of the friends are sleeping silently, till the time when they must be changed and come forth to meet their God.—But how true is the saying of the poet,

"The dead forgotten lie."

This was evident from the briars and

thorns that have been allowed to grow over the graves before me, and I have to think if they were to rise from their graves while I was standing there, I would have to blush with shame for the neglect their graves had received. And how many graveyards do we see neglected! I fear it is wrong in the sight of God. I gave orders to have it cleaned, and I hope those living near will attend to it hereafter.

The friends were all well and so are we. I remain your brother,

NOAH B. BLAUGH.

St. Clairsville, Pa.

Proposed Visit.

Brother Holsinger: Brother J. D. Trostle and myself intend to start on a visit of love to our brethren as follows:

On the evening of the 3rd of Feb., we will be with the brethren in Middletown Valley, at Grossnickle's; also on the morning of the 4th. In the evening (4th) in the Beaver Creek congregation, remaining till noon of the 6th. In the evening (6th) at Antietam, remaining until noon of the 9th. Evening of 9th in Falling Spring congregation, remaining until morning of the 11th. With the brethren at Back Creek on the evening of the 11th, remaining until noon of the 13th. Evening of the 13th at Welsh Run or Broadfording congregation, remaining until noon of the 15th; thence to the Manor congregation same evening, remaining until the morning of the 17th. This will we do if the Lord permits. Not knowing the addresses of all the brethren we take this method of informing them, and hope that none of our dear brethren will judge or condemn us for so doing. Nay we all labor for the good of souls in the cause of our Master. We want an interest in the prayers of our brethren.

EPHRAIM W. STONER.

Union Bridge, Md.

Graybill Myers' Report.

TYRONE, PA.)
Jan. 6th, 1870.)

Returned so far toward home safely, from our visit to Montgomery county, Pa. Held meetings as follows:

Commencing at Norristown, four meetings, in the new meeting-house, built by the Brethren, and which was dedicated on Saturday evening by the first meeting. The brethren living in Norristown wish to have the Brotherhood informed that they are now ready for meetings, inviting the ministers, and members to stop with them. Both languages are acceptable. Then we went to Skippack; held 3 meetings at Gotwals. Thence to Coventry, Chester Co.; had 4 meetings. This is the congregation where John Price resided, known by the Brotherhood 50 years ago. Thence to Mingo, another branch of the Indian Creek Church; had 5 meetings. Thence to Indian Creek, where the Church was first organized, known as the Indian Creek Church. Three meetings at this place. Thence to Springfield, another branch of the Indian Creek Church, Lehigh Co.; had 4 meetings. Thence to Hatfield, another branch of the same Church; had 5 meetings. Four meetings were held in Bethlehem, the place where the Moravians first settled. From that field to the city of Philadelphia; had one meeting there. These meetings were all attended with interest. Brother John W. Brumbaugh was my traveling companion on this mission of love. Our thanks to God, for the kindness shown to us by the brethren and sisters, during the mission. May God grant, though absented from one another in body, that we may remain united in spirit.

Farewell brethren, farewell, sisters,
Till we all shall meet again.

Proposed Visit.

I propose to pay a visit to Germantown, where the first Church of the Brethren was organized. I expect to leave home on Thursday, the 3rd of February, and go to Lancaster City the first day. The 4th to Philadelphia, and the 5th to Germantown. Commence meeting on the evening of the 5th at Germantown. Brother Riner will meet me there on Monday, the 7th. Brother John H. Umstead expected to be with us at the time.

This will we do if God permit.

GRAYBILL MYERS

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Ervin Creek congregation, Dunn Co., Wisconsin, November 5th, 1869, son of J. J. and Lucinda BAILEY; aged 2 years, 8 months, and 5 days.

The child was riding in the wagon with its father, and was standing in the front end of the wagon box, when the father lashed one of the horses, causing it to kick, and striking the little boy upon the head, and fractured the skull so that the brain came out. In this condition he lived three weeks to the hour. Funeral services by brother John Pipinger and others. Hymn Moving. Two columns of obituaries crowded out.

LIST OF MONEYS received, for subscription, books, &c.,

Saml Plough 1 50 Jas S Kirk 9 00 J S Myers 8 00 Margaret Gehr 1 50 S Z Sharp 5 25 Isaac Long 3 00 Andrew Taylor 1 50 S K Rohrer 4 50 M E Brumbaker 1 50 Stephen Hildebrand 20 00 Valentine Boone 15 75 E Brallier 1 50 Henry Nitzel 22 30 C C Musselman 1 50 H E Light 3 00 Mary Denlinger 1 50 Abram Cramer 3 00 Danl Wolf 3 00 Amos Wright 2 25 T D Lyon 12 00 Benj Musser 6 50 David Clem 6 70 K Heckman 7 50 J H Fahrney 1 50 Jacob Miller 3 00 J G Basher 12 00 Jacob Price 1 50 J S Masterson 5 00 Levi Miller 3 00 Eli P Pressel 2 25 Henry Beer 1 50 J C Richer 1 50 Geo W Fassler 1 50 A C Numer 1 50 Cyrus Brindle 10 50 Geo H Shively 1 50 Wm Fink 4 00 John B Shaffner 3 00 Mary McQuaid 3 00 S A Walker 15 75 Geo Croft 1 50 H B Kelso 2 25 Thos Major 7 50 Jas Y Hilliker 9 00 R H Miller 4 50 Mrs S Stutsman 1 50 C A Mason 1 50 Lizzie Flory 1 50 Jacob A Leedy 2 25 Geo Harshman 1 50 Daniel Brower 10 50 Esther Stoner 3 00 Isaac Miller 1 50 G W Parkhart 2 00 John H Stiffler 2 25 Solomon Speicher 5 25 Peter Overholtzer 1 50 Esra B Hook 8 10 Lewis M Kob 5 00 Solomon Garber 3 00 E Brumbaugh 1 50 S Hoke 6 00 Jos Gratiot 1 50 John Brilhart 1 50 Isaac Bartley 7 50 Emanuel Blough 1 50 J W Beam 6 00 Aaron M Stirk 4 00 P S Newcomer 1 50 S W Bellinger 3 00 Wm M Lichtenwalner 5 25 Thos Scott 2 25 Maria Hart 1 50 Tobias Myers 5 00 John Stretch 8 50 A Wertenberger 1 50 P H Mertz 1 50 Amanda Mallory 3 00 H Knauff 1 00 T A Heckman 2 25 J Hanson 1 50 S Y Souder 1 50 David Bechtel 1 50 Amos S Chandlerspain 1 50 J C Lehman 1 50 Jesse Sellers 1 50 Isaac Lutz 1 50 James Thrush 2 50 D S Cripe 6 00 De Coverly 1 00 Jno Swarts 1 50 Jos Zuck 1 50 Isaac S Wingert 3 00 G V Shirley 1 50 Chas Zuck 1 50.

Geo S Myers 1 25 Wm Yeagley 1 50 Christian Royer 85 Wm Nicholson 81 D F Wolfe 89 Isaac Young 85 Jos Stiffler 81 50 Geo Detrick 87 Simon Long 1 50 Lewis Stewalter 1 50 R A Dalbey 85 J S Young 10 50 John Lyon 1 50 W G Schaeffer 1 50 Jacob Trout 1 50 Henry Trout 1 50 Peter Price 84 Thomas Trout 2 25 Benj Hershberger 1 50 F G McNaughton E J Lightner 1 50 Pearsall 12 00 David Eshelman 1 00 Mineaw 10 50 Benj Brubaker 85 J Myers 85 Lucas Hauger 85 Simon Wise 1 50 Isaac Shafer 1 50 Joseph Yoder 1 25 Samuel Masonia 85 Saml F Sharp 1 50 E Myers 2 25 G G V Shafer 1 50 Elias J Snyder 1 50 Daniel Keller 1 50 Andrew Trostle 1 50 Jacob Hershberger 5 25 Benjamin W Stover 1 00 G B Brumbaugh 85 D F Sharp 1 50 G W Hoxie 85 Franklin Kerry 85

Jonathan Davis 4 50 O Newcomer 2 00 D A Mentz 1 50 E Good 3 00 J K Eyster 3 00 Jonas Price 1 50 I G Rigney 2 00 H D Lawshe 4 50 Jacob Mentzer 1 50 J J Lyon 1 50 Philip Boyer 2 50 D S B Ashworth 1 50 John Fritz 10 50 John Lyon 3 00 Mary Bressard 2 00 J S Snyder 1 50 Samuel Flory 3 00 C S Dunnigan 1 50 John Garber 1 50 Abram Lantz 1 50 Jno M Mentzer 1 50 B E Fahs 6 00 Lemuel Cassel 2 25 Daniel Wampler 2 50 Jacob Hartzler 3 50 John W Brumbaugh 3 50 P Lantz 1 50 D Snyder 1 50 Amos L Wolf 1 50 Barbara A Wolf 1 50 Jacob Zook 6 00 John Eyster 2 50

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VOLUME VI. TYRONE, PA. TUESDAY, JAN. 18, 1870. NUMBER 3.

Selected by BENJ. BOWMAN.

Love.

Love is the sweetest bud that blows,
  Its beauty never dies ;
On earth among the saints it grows,
  And ripens in the skies.

Pure glowing red and spotless white
  Its perfect colors are ;
In Jesus all its sweets unite
  And looks divinely fair.

The finest flower that ever blowed,
  Opened on Calvary's tree ;
When Jesus' blood so freely flowed
  For love of worthless me.

Its deepest hew, its richest smell
  No mortal sense could bear ;
Nor could the world or angels tell
  How bright its colors are.

Earth could not hold so rich a flower
  Nor half its beauty show,
Nor could the world and satan's power
  Confine its sweets below.

On Canaan's banks supremely fair
  This flower of wonder blooms ;
Transplanted to its native air,
  And all the shores perfumes.

But not to Canaan's shores confined ;
  The seeds that from it blow
Take root within the human mind
  And scents the church below.

And soon on yonder bank above
  Shall every blossom here
Appear a full ripe flower of love,
  Like him transplanted there.

For the Companion.

Perilous Times.

"This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God ; having a form of godliness but denying t e powers thereof ; from such turn away." 2 Timothy 3 : 1—5.

Dear brethren ; through the kind mercies of God, I for the first time take up my pen to address you through the *Companion*. Though I am a weak and unworthy servant of Christ, I feel the great responsibility that is resting upon me as a minister of the gospel. I feel that it is my duty as a watchman to raise the alarm when I see danger, and I surely think that these are dangerous times. From the language which I have quoted at the head of this article we can see what is to be in the last times. Whether we are in the last times or not we may know only by the things which the Prophets, Christ and the Apostles have predicted should come in the last times. We only need to look around us and we can see whether this prediction of Paul has been fulfilled or not, and we are reluctantly forced to answer in the affirmative. When we look at the condition and character of the Church as it appears to-day, we certainly see a wide contrast in the appearance of its members now and the discipline by which they are to be governed. It is getting to be a very popular thing to be a Church member, or at least in the majority of the Churches, so much so that almost all the great men of the day belong to some Church ; and yet if we may judge by their daily walk and conduct, we would not suppose that they were members of a church. We see them engaging in all the worldly strife that is likely to bring them any gain. Yes, we see these specimens of what should be meek and lowly Christians, contending with an ardent zeal for what they call the fundamental principles of Christianity. They will even call you selfish and call your profession into question if you do not unite with them in their worship. You ask them what they call the fundamental principles of Christianity, and they will tell you, that if you believe that Jesus is the Christ the son of the living God you have the fundamental principles of christianity within you. "These little outside ordinances," they say," "don't amount to anything." If the heart is right, all is right. But let us not be deceived, for God is not mocked. We know that if the heart is right, that there will be no nonessentials found among the commandments of the New Testament, though though they be ever so small and simple. The truly converted soul cannot view them as nonessentials ; but is ready and willing to follow the foot-prints of the Savior, which he has left on the earth. We need not be deceived about these things. Christ says : "by their fruits shall ye know them." And Paul says : "if any man have not the spirit of Christ he is none of his."

But let us examine *ourselves*, and see if we too are not degenerating as well as others. I am afraid, brethren, if we look inside of our own Church that we can see things which ought not so to be. O, brethren, because iniquity abounds does not our love wax cold. Christ says in the 13th chapter of John : "A new commandment I give unto you, that ye love one another, as I have loved you ; that ye also love one another. By this shall all men know that ye are my Disciples, if ye have love one to another." Paul compares the Church to a human body, and we all know what our own nature is. If a member of our body becomes diseased the whole body suffers with it. And we will leave nothing untried till we find a remedy. There is nothing that we possess on earth that we hold so dear that we would not give it to have the diseased member

male whole. Is this the case in the Church? I fear that it is not. If it were the case we would seldom see a member of the Church withdraw, or have to be expelled. Yet how often we hear brethren talk about brethren, who have probably made a misstep, instead of going to that member and talking to him, and manifesting that brotherly love that should characterize every christian professor. By this means we might save many a poor soul, who by our neglect and indifference will probably become a prey to satan. O, Brethren! every one of us, lay members as well as ministers, have a heavy responsibility resting upon us. It is every one's duty to look after the spiritual welfare of others; and whenever we feel that the brethren and sisters are no benefit to our spiritual welfare, and that we are under no obligations to the Church, then we can rest assured that we are in the enemy's country, and the sooner we look to God for help the better.

I. W. BOWMAN.

Altoona, Iowa.

For the Companion.

Restoration of the Jews.

RESPONSE TO BROTHER HECKLER.

Had I not supposed I was included among the sisters mentioned in his article I would not have undertaken to answer him. Therefore, those who are of the same opinion will please excuse me for answering first; but you can still bring in your evidence. The more evidence the clearer the case. Brother H. wants us to show him where we learn that a man of sin, or antichrist, will make a league with the Jews and cause them to return and build Jerusalem. Now if we knew to what part he wants information, whether to their leader, or the return of the Jews, we could answer him with less trouble. I should hardly suppose he would want any information, aside from his Bible, concerning the latter. It is true the prophets do not tell us just in so many words, but take them all together and peruse them carefully, and I cannot see how any one can fail of coming to the conclusion that the Jews will return and rebuild their ancient city. I know there are some that believe that all their return was accomplished at their return from the Babylonish captivity; but this will not hold good; it has no foundation.

We know that the ten tribes were taken away some time before Judah and Benjamin were taken captives to Babylon, and then there were but a few of the two tribes, a small colony, under the guidance of Zarababel, who were permitted by Cyrus to return and rebuild the temple. But the wealthier and more numerous part of the nation remained beyond Euphrates, where they had settled. And what hindrance did these that returned meet with by that mixed people, that Esarhaddan had sent to occupy Samaria after he had carried away the ten tribes. How they scorned them in building the walls of the city. "If a fox go up he will break down their stone wall." Even after Ezra and Nehemiah were permitted to bring in new colonies to engage in the work of building, they wrought with one hand in the work and with the other they held a weapon. This comes far short of the glorious promises that are yet in store for them. But it is useless to say much about this feeble return. And I do not suppose that any one that has read the prophets carefully will come to the conclusion that that was the only return they had in view. Read the last five chapters of Zechariah, and *all* the prophets are *full* of their return after they will have been scattered among all nations.

And now I must say a few words concerning their leader. There certainly will be some one at the head of this return, and one, too, that will work deceitfully; but who he is, or what he will be composed of, I will not undertake to say. God has many ways to bring his purposes to pass, but generally takes man for an instrument to accomplish his design. The prophet Zechariah in the tenth, eleventh, twelfth, and thirteenth chapters speaks of Israel restored in unbelief, under the auspices of "the Idol shepherd;" then besieged by all nations, and at last driven to a bitter mourning for their sins, and a true hearted return to God in Christ. Now to the same effect are the words of Daniel. In the eighth chapter we read of a vision, in which the angel Gabriel addresses the prophet, saying, "Behold I will make thee know what shall be in the last end of the indignation. When the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and through his policy shall come craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the prince of princes, but he shall be broken without hands." And in the eleventh chapter of the same prophet we are carried through a course of events from the time of the Medes and Persians until the reign of a certain king, a vile person, who will make a league with Daniel, (people) and after the league made with him he will work deceitfully. "He shall enter peaceable even upon the fattest places of the provinces, and he shall do that which his fathers have not done, nor his father's fathers. This king shall do according to his will, and shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of Gods, and shall prosper until the indignation be accomplished, for that that is determined shall be done." Thus Paul and Daniel agree accurately. They both present to us a man of sin to be revealed in "the last times." A man claiming for himself the honor due to the Almighty. This, no doubt, will be the false Messiah of the Jews. But they will then discover their error, the covenant will be broken and the day of Jacob's trouble be revealed. God, by the hand of Antichrist, will have gathered them into Jerusalem, and be about to blow upon them the fire of his wrath and melt them in the midst thereof.

But the distress will be effectual. The spirit of grace and supplication will be poured out upon them. Thus will the remnant of Israel be brought to repentance, and be permitted at the very advent itself, to look upon him whom they pierced and obtain life through his name.—And then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. "For Tophet is ordained of old; yea for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone doth kindle it." Isaiah 30: 33.

And this wicked one is none other than the beast of the Revelation, that had gathered the kings of the earth and their armies together to make war against him that sat on the horse and against his army; but the beast was taken and with him the false prophet; these both were cast alive into a lake of fire burning with brimstone —

And that old serpent which is the devil is cast into the bottomless pit, where he will have to remain until a thousand years are fulfilled. And then, and not till then, will the millennium dispensation commence.

Now I believe that the present dispensation will not close until the millennium dispensation commences. But if any one can convince me that there can be a space between the close of one dispensation and the commencement of another, I will willingly yield. The law and the prophets were until John; then the present dispensation commenced, and from that time the gospel is preached unto us. I know there are some, and perhaps the greater part, that believe that the gentile time will be fulfilled, when the dead saints are raised, and the living changed, and caught up to meet the Lord in the air, but there certainly will be some time between then and the conversion of the Jews; but how long the Lord will remain in the air with his collected saints we are not informed, but it will be a bloody time. Now I do not wish any one to depend on what I have written, but let them read for themselves, and if they can come to any other conclusion let us hear from them.

MARGARET DEARDORFF.

For the Companion.

Temper and Passion.

ADVANTAGES OF CHEERFULNESS AND CONTENTMENT.

It is not enough for the preservation of health, that our bodies are properly nourished, that we are fitly clothed, that we take exercise, and enjoy rest, that we are cleanly in our persons, and live in open and airy situations. The good effects of these are in danger of being quite done away with, if our temper and passions be not properly regulated. It is useless to make a good meal of fit and nourishing diet, unless the mind is quiet and composed after it. A sally of passion, or a fit of sulkiness, spoils the digestion, and we had better have gone without food. But it is not after we have taken food alone, that passion and bad temper may injure us; we cannot even eat if we yield to them. We lose our appetite, the stomach gets disordered, and the most delicate meal is looked at with loathing and disgust; so that unless the temper be serene and cheerful, we eat without an appetite; what we take we cannot digest, and food does more harm than good.

A happy-minded, amiable child is one of the most beautiful and lovable things that God has given to us, to soften our hearts, and to call into play our best affections. We may all be happy if we will. When we have grown old enough to be taught these things, we shall, if we have any regard for our health and comfort, never indulge in bursts of violent passion, in fits of anger, or in sullenness. To do so, is to commit the greatest folly of which we are capable. We can enjoy nothing when our hearts are filled with bad thoughts; because as our internal feelings or disposition are bright or gloomy so does everything around us appear. If then we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky more clear, the grass has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, and moon and stars all appear brighter. We take our food with relish and whatever it may be, it pleases us. We feel better for it, stronger and livelier, and fit for exertion.

Now what happens to us if we are all ill-tempered and discontented? Why, there is not anything which can please us. We quarrel with our food, with our dress, with our amusements, with our companions, and with ourselves. Nothing comes right for us; the weather is either too hot or too cold, too dry or too damp. Neither sun, nor moon, nor stars have any beauty; the fields are barren, the flowers lustreless, and the birds silent. We move about like some evil spirit, neither loving nor beloved by anything. Besides robbing ourselves of comfort and health, and becoming hateful to ourselves and to all around us by passion and bad temper, we also unfit ourselves for performing our private and public duties. The passionate man—and the passionate child leads to the passionate man—is not fit to mingle in society. He is always making himself enemies, and giving pain to his friends and family. Nor is this all; every one who indulges in bad temper, and gives way to morose and sour feelings, sets a mischievous example to all around him, spreads a baneful influence over the whole range of his connections. The affections become weakened; confidence is destroyed, health is injured, nervous and painful diseases are created, and comfort and happiness are banished from his dwelling.

To a man of this miserable disposition, the troubles which all must expect to go through in this life, become so many sources of torment; and all the common evils of life are changed into misfortunes. Whilst the cheerful and thankful man passes his days in happiness as we are able to enjoy, the other is gloomy and dissatisfied, and makes his home cheerless. His countenance is clouded, and his gait sluggish; his body loses its healthy tone, and his mind is incapable of receiving those impressions from the external world which our bountiful Creator has sent to minister to our health and pleasure.

Always bear in mind, therefore, that if you want to preserve health you must be good tempered; that if you would enjoy the beauties of nature, and comforts of life, you must be good tempered; that if you would be useful to yourself, and to others, you must be good tempered; and that if you desire to show yourself worthy of the blessings which Almighty God showers down upon you, you must be content, good tempered and thankful.

Therefore you see how very necessary it is to be content, good tempered, and thankful.

E. L. MEYERS.

Philadelphia.

It is of the deepest moment that we walk with a sincere, honest, upright heart before God. If evil be practiced, or labored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weakness will cleave to us as long as we remain in the body, but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face and say, "Here I am, blessed Lord; do with me as thou will."—*George Muller.*

The late Dr. Bethune wrote to his Consistory these memorable words: "We can never despair of a Church that puts the cause of mercy first, and itself second." Again he says, "I would as soon try to cultivate a farm without rain, as a Church without benevolence," and, "I hate to be economical with the Bread of Life."

For the Companion.

Paradise.

As there appeared a query in volume 5 *Companion*, No. 47, page 731, asking "Where is paradise? the place where the thief on the cross went to." And, as a short answer by Elder Grabill Meyers, was not so satisfactory as desirable, we have made this subject a matter of investigation, though we have not referred to any commentary but merely to the scriptures, and we will try by the grace of God to write something about it. In the first place we cannot find that the word *paradise* appears at all at any place in the Old Testament writings before the Babylonish captivity, or so long as the Hebrew language prevailed among the Jews. In Genesis 2: 8, we read that the Lord planted a garden eastward in Eden; and we further read that the Lord put the man whom he had made into the garden to dress it and to keep it.

And after that wherever reference is made to this garden by the prophets it is called "The garden of Eden," "The garden of the Lord," and "The garden of God:" and never *paradise* until after the aforesaid captivity. In the second place we find that the word *paradise*, like many other Greek words, is not translated, but only anglicized, that its meaning is nearly equivalent, or synonymous to the Latin *felicitus*, anglicized felicity, and to the Anglo-Saxon world *bliss*, which would be its proper English translation. And hence the words of a dying Savior to the thief on the cross, would read, "This day shalt thou be with me in *bliss*. And the garden of Eden would be the garden of bliss. But even this translation of the Savior's words, imply that there is a place of bliss, or of paradise. The Apostle Paul tells us in Acts 22: 17, and 9: 20, how he had fell in a trance and saw the Lord: and in the second Corinthians 12: 4, he speaks of a man, "How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." And in the second verse of the same chapter, he speaks of one, undoubtedly the same, "caught up to the third heaven." In Rev. 2: 7, we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—In the book of Apocraphy, in the second book of the prophet Esdras, chapter 3, verse 5, 6, we read, "And (thou) gavest a body unto Adam without soul, which was the workmanship of thy hand, and didst breathe into him the breath of life, and he was made a living soul before thee. And thou ledest him into paradise, which thy right hand had planted before ever the earth came forward." In the beginning of the sixth chapter of the same book, it appears the Lord speaks to the prophet, telling him when he considered the end of this world, saying, "In the beginning when the earth was made, before the borders of the world stood, or ever the winds blew, before it thundered and lightened, or ever the foundations of paradise were laid." &c. Now, if the Lord considered the end before the beginning was made, he must have seen how wicked the world would be, for if it would have been good, there would have been no cause nor occasion to bring it to an end, or to consider the end. And if the Lord saw the end he also saw the wickedness thereof before it was made, and had its redemption prepared before the foundation thereof was laid, he must have a higher and more mysterious object in view than we are aware of. And if paradise was "planted before ever the world came forward," "or ever the multitude of angels were gathered together," it appears to be a place entirely separated from this earth. And yet it appears that Adam in his first estate was in that blissful place in the garden of Eden on this earth. Or perhaps paradise is a spiritual garden which the Lord could remove from one place to another.

It appears that Adam was first made a natural being, and afterward, from the breath of God he became a living soul, a twofold being, and was then led into paradise "to dress it and to keep it." But he could not "keep it." And after his fall, it appears he knew not that he was *dust* until the Lord told him, "Dust thou art, to dust shalt thou return." It seems wonderfully strange to us, considering that an innumerable multitude of human beings have lived and died in this world, and have gone we know not where; and the number of visitations that God has made to the people of this world by his ministers to prepare them and us for the world to come, and the revelations of his will, that he has made to holy men of old,

"Whose hoary locks have swept the feet of Deity;"

when even a few have been raised from the dead, that after all, so little is revealed to us

about the unseen world: and the little that we do know is not real, but is only in visions and in dreams. But herein we may not err; since Adam was driven out of paradise, or out of the garden of God "lest he put forth his hand and eat of the tree of life and live forever," that no person can go back to paradise until he has died a natural death, then, if his life has been in accordance with the will of God, he goes back into the garden of God, or into Adams first estate, and partakes of the tree of life and lives forever; as the spirit saith unto the church: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And the thief of the cross was no doubt one of the first that entered there. Because when Adam had disobeyed, he could no longer *dress* and *keep* the garden; therefore the tree of life was protected by cherubim and flaming sword, until the second Adam through obedience unto God, yea even unto death on the cross, gained access to the tree of life. And the thief was no doubt one of the first who ate of that immortal fruit. Since the leaves of the tree are for the healing of the nations, (Rev. 22: 2.) we understand they are plucked off and handed down to us by the angels to heal us from our infirmities, and to make us every whit whole: for they are oil in our wounds and balm on our sores. It is not likely that those leaves will contain more virtue, nor be more wholesome for the healings of the nations during the thousand years of Jubilee, than at the present time; nor do we believe that they are reserved expressly for that time as some think. But, the text, "This day shalt thou be with me in paradise."—The Savior died, left his body on the cross, and in the Spirit went over into paradise; and the thief likewise, his body was also left on the cross while in the Spirit he went over into paradise. In the Spirit we understand Paul was in a trance carried over, and saw and heard what he dared not reveal. In the spirit we understand Adam was there before he fell; because he was not created in paradise, but was after his creation, led into the Garden of God. But as Adam disobeyed and could not keep his "blissful seat;" a way has been made for us to get back again through much tribulation into the garden of bliss. And if we keep in that way while in this world, though it lead through the valley of the shadow of death, yet, when we change time for eternity, our souls will be carried over in the spirit to paradise, the land of promise, the rest reserved for the people of God.

I will now close, hoping if any reader has anything to add, to comment, or explain, he will be free to do so. I have not given a full explanation to the query; but merely as I said in the beginning, tried to write *about* it.

JAMES Y. HECKLER.

Harleysville, Pa.

For the Companion.

Sin—Its Consequences.

There is perhaps no other word found in the Scriptures that should more thoroughly engage our serious attention than this word "Sin." It is very frequently used in the Bible. And the Apostle John defines it as being "the transgression of the law." Then it necessarily follows that where there is no law there can be no sin. And Paul says: "by the law is the knowledge of sin." The origin of sin is generally traced back to the garden of Eden. But in our weak way of thinking we trace its beginning beyond that. Lucifer the sun of the morning transgressed the laws of Heaven before man was created, and in consequence he fell from his high estate and has become the enemy of the human family. And he it was that introduced sin into the world by inducing our first parents to transgress the law of God. Man came from the hands of his Creator, pure and holy, in the likeness of God's own glorious image, and would have remained so if they had not violated the command of God. They were placed in paradise "to keep and to dress it." But there was a law given to govern them that they might "eat of all the trees of the garden except the tree of knowledge of good and evil they should not eat." They did eat the forbidden fruit and in consequence were driven out of the garden of Eden lest he put forth his hand also and take of the tree of life and live forever. We believe that if man had never sinned he never should have died.—For the unalterable decree of Jehovah in reference to man "dust thou art and to dust thou shalt return," was not pronounced till after the fall. Death then is the consequence of sin.—And all the pain and misery, sorrow and anguish that the human flesh is heir to, are the effects of sin. Well then might the Apostle

say, "the wages of sin is death." It was sin and the wickedness of the antediluvians that brought about the deluge. "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." So that it repented the Lord that he had made man and he caused a deluge of water that destroyed them all. In consequence of sin Sodom and Gomorah were destroyed. And in consequence of the sins of the children of Israel, out of six hundred thousand men, besides women and children, only two entered the promised land. Even Moses himself for his disobedience to the command of God was only permitted to *see* the promised land, but could not enter in.

We have now noticed sufficient of the effects of sin to make our hearts tremble. Yet we will notice one more. That it was sin that brought Christ from Heaven to this sin cursed world.—It was for our sins that he laid aside his starry crown; he forsook the glories of heaven, he "took upon himself the likeness of sinful flesh, for sin condemned sin in the flesh," and "he became the propitiation for our sins, and not for ours only but also for the sins of the whole world." He came to free us from sin; "and whosoever the son makes free shall be free indeed." But how shall we be freed from sin? By obedience to his everlasting Gospel. By faith in his name, by repentance towards God, and by a strict compliance with the requirements of the Gospel.—Then if the consequences of sin are so many, and the reward of sin death temporal, and death eternal, should we not at once forsake all that is sinful in time, and escape the awful consequences of a sin in eternity.

HENRY JACOBS.

Congress, Ohio.

For the Companion.

Old and Young Brethren.

RESPONSE TO BROTHER N. LONGANECKER.

Dear Brother Holsinger; In the 1st No. of the current Volume of your excellent paper, I find an article entitled, "To my Younger Brethren in Christ." in which the author says: I turn to 1st Peter 5: 5. where I read, "Ye younger submit yourselves unto the elder." He then says: "I hope that no christian brother will be grieved when we use the term "younger" and "older brethren." Certainly not! Christianity contains too much *charity* to be easily offended. And I do not call the brother's christianity in question, in asking him to bear with me while I examine some of his ideas, and suggest some, not expressed in his article.

The brother proceeds, in the "second" division of his subject, toassert that the *younger* should submit themselves most emphatically to the *older*. He speaks of children being in submission to their parents, and thinks it should be just so in tne church. Exactly so Ephesians 6: 1. reads; "children obey your parents in the Lord; for this is right." Does the brother think this means submission rightor wrong?

Certainly it does not; for *such* submission would make children the tools of their parents, not only to outrage *others*, but to suffer privation and outrage of their *parents*; which is certainly not the design. Children have reason, and some knowledge of right and wrong, and become accountable beings, long before they are free of their parents, according to the law or custom. Paul certainly thought so, or why, should he say "parents in the Lord?" He obviously means that parents, who are in the *spirit* of christianity, will make their requisitions in accordance with christian *truth*. Just so it is with the church. I do not understand the brother to have proved it otherwise, or to have attempted to do so.

The 2nd verse of the chapter to which the brother calls our attention, exhorts the elders to feed, and watch over the flock &c; while the 3rd forbids them "being Lords over God's heritage," and enjoins on them to be ensamples.—Does the brother understand this as giving them the right to command, and precluding our right to call them to account, should they commit sin? Certainly not! If they violate this injunction they are certainly amenable to the church, and merit the severest rebuke. But if an elder, in the proper discharge of his duty, reproves us we should not rebuke him, but respect his counsel. The brother says; he was taught to respect old age. It was rather more inherent with me than a creature of education; for I have loved the company and counsels of the aged from early childhood. I was very confiding until experience taught me that "it is not all gold that glitters," and learned me to judge things by their weight.

The 2nd and 3rd clause of 1st Peter 5: 5.

"Yea, all of you be subject one to another, and be clothed with humility &c ; is worthy of the most profound attention and obedience of us all. I think brethren, that if we would all pray fervently with the true spirit of prayer, for more of that knowledge which will lead and guide us into all truth, we would have, less trouble, with more love in our hearts. We could then see our spiritual condition better ; would have a brighter hope of success in the spread of truth. Converts to the faith would be more imbued with the spirit of holiness. There would be less backsliding, with more accessions ; more charity, and less complaining ; more loving counsels, and fewer church trials ; less scolding, with more preaching and more watchmen on Zion's Wall. Yes ! And if a brother wrong us, go to him with a heart so full of Jesus' love, that he can read it in our actions. In short do *our whole* duty to him, and if he refuse to hear us, then, and not *till then*, tell it to the church. Aye : cease to repeat those phrases "young brethren" and "old brethren," and let us feel that we are *one*, and *unclassified*. And if a brother is arraigned before the church, prove him innocent or guilty according to the *Word* of *God*, to the exclusion of *other* orders *old* or *young*. Read the 13th chapter of 1st Corinthians. "Be ye transformed by the renewing of your minds."

Your Brother in Christ.

ABSALOM PEARSON.

Vandalia, Ohio.

For the Companion.

Self-denial.

Self-denial is a principle every one who desires to do right should teach and practice, so far as his influence goes. Heads of families should teach and practice the principle of self-denial to their children. It is positively commanded that Christians should deny themselves, take up the cross and follow the Savior whithersoever he goeth.

If we look to Jesus for our example we will be found to deny ourselves of many things which are often practiced in these last and troublesome times. Among these may be mentioned such as parents indulging their children with things that are not necessary for comfort or beneficial to health, thereby creating a desire and appetite for things which, when they grow up, will cause us sorrow to see them practice. Yet we have sown the seed of which the fruit will then just show itself. I would wish to offer a warning, to make us think, knowing that we will be held acountable for everything we do, and every talent that we unthinkingly throw away.

We see brethren and others throwing money away for things it would undoubtedly be better for them to do without, such as tobacco, cigars, or even for drink, perhaps really never thinking what their example is doing, and when they are asked to take a paper they are mostly "hard up," and seldom can spare so much. A little self-denial would have enabled them to pay for several papers, and left them in better health.

Others have no time to read, or perhaps have heard or seen something they thought was not altogether right, and which they think is sufficient reason to have nothing to do with it. A little denial of self would remove many objections.

I write not that I have any one in view, but to try to stir us up to do good. Actions speak more powerfully than words. Let us take up our cross and follow Jesus daily.

BENJAMIN BENSHOOF.

For the Companion.

One in Christ.

And I pray not for these only, but also for them who believe on me through their word ; John 17th and 20th.

Nothing ever recorded in the Gospel of Christ, is more full of meaning, reaching forward to the very last believer in time. Most truly, it is a great source of consolation to us, to know that we are embraced in the number of those for whom that most devout prayer was offered up to the Great I Am. When we turn to consider the state of the church in our day we feel to mourn, without much to console, because we see so little of that oneness that the Savior prayed we might have, even "that all may be one ; as thou, Father, in me and I in thee, that they also may be in us." It is truly of vast importance to the Church to be this in unity. Could we only be all of one mind, seeing alike in all things, then all the world would be constrained to believe. Yet alas ! we see division increasing, in these latter evil days ; what a dreadful situation is it to contemplate ; Oh my God ! how can we thy chosen people be so united and so divided ? Truly, we cannot be a true light unto the world, and have divisions among us ; then in view of the awful responsibility resting upon us, how careful should we be, that we ever strive to promote that unity so ardently prayed for by the Lord of life and glory, to be vouchsafed to those that should believe on him through all time. — May God in his infinite mercy help us all to become one in Christ.

I. N. CRAMER.

Geographical sketch of the First District of Virginia.

Brother Henry : I proposed sometime since to send you a short geographical sketch of our district, the First District of Virginia, and herein will endeavor to redeem my promise. I cannot flatter myself that it will be rigidly correct in every particular, but as an outline it will serve my purpose, and that is to assist our fellow standard bearers in comprehending the vast field that looks to them for our interpretation of the scriptures.

Occupying the south and south-western portion of the state, our field lies in a mountainous region. Beginning at the Atlantic Ocean, about the mouth of Chesapeake Bay, our Northern boundary runs westward, via. Petersburg, Lynchburg, Lexington, Huntersville, Charleston, and terminates at the Ohio river about the mouth of the Great Kanawha. The Southern boundary is rather undefinable from the fact that the Carolinas, with the exception of a few counties in the extreme North West are as properly under the Jurisdiction of the Tennesse church as under ours. Without including them, we run with the line dividing North Carolina from Virginia, West, taking in several counties in the North West of North Carolina and excepting the counties of Washington, Scott, and Lee, in the South West of Va., which are under the charge of the Tennessee brethren.

There are fourteen counties west of the Alleghanies, seven between the Alleghanies, and the Blue Ridge, and about thirty-five east of the Blue Ridge. Of these counties about twenty-five have never heard the doctrine of the Brethren In fifteen, there are organized churches, and the remainder are visited several times annually and members are scattered throughout.

The District is about 400 miles long and 100 miles wide. The eastern part of the state is thickly settled and are descended from the English who first emigrated there. Until the rebellion there were large numbers of negroes held in bondage, whose religious condition was deplorable in the extreme. Since that event there is an apparent tendency downward, but this is attributable to political, more than to social or religious influence. Under existing circumstances the unfortunate children of Ham will not profit spiritually by their associations with the political factions of this corrupt and dissolute age.

Between the mountains the inhabitants are principally of German extraction, and here are the largest bodies of Brethren with one exception: The German heart seems to be readily accessible to the doctrine of the brethren, as that element largly predominates in the church. I would like very much to have that matter explained — Brother Toher, can you tell us why we are composed principally of Germans ? In many of the largest counties of the valley of Virginia the Brethren are far more numerous than any of the sects.

West of the Alleghanies the people are of a mixed origin, descendants of different nations such as are they of many of the western states. The slave power never obtained much strength in that quarter and our principles were more readily accepted than in the east. We made slow progress wherever the spirit of slavery held dominion Although we were strictly non-interventionists, yet we were watched with a jealous eye and a serpent's vigilance. We were regarded as sworn enemies of the "peculiar institution," and, as such, we were unwelcome occupants of a hostile section.

Political and social revolutions of an astounding and august character are taking place in our midst, and the student of prophecy and revelation is on the alert to see what definite shape they will assume, and to what ultimate results they are tending. The finger of Providence is evidently in the matter, and we are enjoined to watch and pray. If some notable prophecy is culminating in these convulsions it is our duty and our blessed privilege to be able to comprehend it Let us be upon the wall, watchmen of Zion, lest the sword come upon the land unawares, and the blood of the people be required at our hands, lest it be said to us, "Oh fools and slow of heart to believe all that the prophets have spoken. Beloved brethren, we see herein the vast responsibility that rests upon us as heralds of a soul-saving gospel. Many thousands of immortal souls must necessarily depart from this world without the preaching of the gospel as we understand it : and St Paul says concerning such : "how can they believe without a preacher." If the preaching of the word is necessary to a belief of it, of whose hands will their blood be required. It is not too late to amend that that is amiss. Let us bestir ourselves to energetic and vigorous action, making more personal and pecuniary sacrifices for the spread of divine truth. While we disapprove of the gigantic proselyting spirit that controls the fashionable denominations of Christendom, let us beware that we do not fall into the other extreme, and, becoming lukewarm and indifferent to the great interest of the church, forget that of us will be required the blood of the people. Our time is too short and precious to idle and waste in internal dissensions, in bickerings and strifes and enjoyings. It is just long enough to allow us to accomplish our work. We want our united influence and talents to successfully prosecute the important work. Therefore let us not neutralize them by unprofitable, contentions and disputes about personal and unimportant matters. Praying for God's blessing upon us we adopt as our motto "Onward and upward."

D. C. MOOMAW.

A High Standard.

It should be the Christian's aim to be entirely consecrated to Christ. From the hour of setting out on the Christian life, he should never forget that he is bound to the celestial city. Every night brings him nearer home. Every morning sees him starting for another day's journey to the Father's house. Christian, remember

"A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

It is painful, in this view of the case, to hear a christian asking, "Do you think there would be any harm in my doing this or that?" "Might I go to this place, or look at that spectacle?" "Might I not, *away from home*, where my examples would do no harm, indulge in practices which I must refrain from at home?"

This is living by a low, and not by a high standard. Looking down—not up! Forgetting that we should strive to live "unspotted from the world." Trying to walk on the edge of the broad path, instead of keeping in the narrow way of life.

MISCELLANEOUS

A Minister's Courtesy.

Mr. Ely used to tell a little story of a brother clergyman, Rev. Mr. Gray, of Suffield, which story was a good illustration of Yankee "cute ness." Several similar anecdotes have appeared in print, but this is a genuine "Simon pure," we believe.

Among Mr. Gray's parishioners was a well-to-do farmer, named, we will say, Brown, who was especially generous in his free-will tithes to the good minister. This farmer's errand and "chore" boy getting big enough to take his place at the plow, a new boy was taken into service—a rough, untrained little fellow. To him the promoted boy discoursed quite condescendingly: "You hev got into a pretty nice place, I tell you; and if you behave, they'll use you well, give you plenty of good victuals, a suit of Sunday clothes, winter clothes winter schoolin' and not work you tew hard. But one thing—you'll have to go on errands to the minister's pretty often, and lug big baskets of things; and the worst of it is, you'll never get nothing but thanks from the parson and his folks not so much as a shillin' for your pains." Johny heard and pondered, and it happened that the very next morning he was sent to the minister's with a heavy quarter of veal, about as much as he could carry. The way was long and the weather was warm, and when he reached the parsonage he was not in the sweetest of tempers. He marched into the breakfast room without knocking or removing his hat; and setting down the basket, said gruffly:

"Mr, Gay, Mr. Brown has sent you this here quarter of veal."

"Ah, indeed," said the minister blandly. "I am obliged to him.—Are you Mr. Brown's new boy?"

"Yes."

"Well, my lad, when you have been in the family a while longer your manners will doubtless improve."

"Why, what's the matter with my manners?" asked the boy, with a look of stupid astonishment.

"Why, my son, they are a little abrupt and discourteous. Now your way of presenting Mr. Brown's present was not just what it should have been. I think I can show you, so that you will know just how to do next time. I will personate you, and you may pretend you are me for a few minutes."

Saying this, the minister took up the basket, went into the entry and closed the door. Then he knocked gently.

The boy having seated himself in the minister's chair, and put on a grave and reverend aspect, called out, "come in."

Entering very quietly and deferentially, though with difficulty preserving his gravity, holding his hat in one hand and the basket in the other, the minister approached his small proxy, and said, with a low bow, "Mr. Brown sends his compliments, and begs that you will accept this quarter of veal, Mr. Gay.'

"I am very much obliged to Mr. Brown, and to you, too, my fine boy," said Johnny, with an air of utmost seriousness, "but it seems to me that it's a big load for so small a lad to carry. Just take it into the kitchen and ask Mrs. Gay to give you a quarter of a dollar."

Nobody ever enjoyed this story more than Mr. Gay himself; except, perhaps, Mrs. Gay, who promptly paid over the quarter to the clever little actor.

He ought to have been a lawyer. Perhaps he was, and ended his days on the bench.

A Death-bed Scene.

A gentleman died last week at his residence in one of our up-town fashionable streets, leaving $11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expressions to his remorse for what his conscience told him had been an ill spent life. "Oh!" he exclaimed, and his weeping friends and relations gathered about his bed—"Oh! if I could only be spared, for a few years, I would willingly give all the wealth I have amassed in my lifetime. It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despair of the life to come."

His clergyman endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but I now know that riches has been only a snare for my poor soul!"—In this sad state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bed-side impressed with the usefulness of such an existence as the wealthy man had spent, adding house to house dollar to dollar, until he became a millionaire.—All knew him to be a professing Christian, and a good man, as the world goes but the terror and remorse of his death-bed administered a lesson not lightly dismissed from the memory. He would have given all for a single hope of Heaven.

PRAYER.—In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him, for he knew his duty and did it not. The fervent prayers which the good man has labored to make effectual will be "shining ones" in white raiment to conduct their author into the banqueting house of the Great King.

But the falsehood uttered at the throne of grace will live again as tormenting scorpions in the day of the Lord's appearing. "Be not rash with thy mouth, nor let thy heart be hasty to utter anything before God.' It is an objection that forbids us, by implication, to ask for that which we do not sincerely desire. Above all, it forbids the asking from God those blessings which we are hindering by our neglecting or unwatering by our selfishness and unbelief.

—A man's character is frequently treated like a grate—blackened all over first, to come out the brighter afterwards.

Christian Family Companion

Tyrone City, Pa., Jan. 18, 1870.

We are under obligations to brother JAMES A. SELL for office assistance, during the past month. Having been a year and three months in the office some time ago, he soon had his "hand in," and so we got along through the busy season without once becoming "fidgety." Brother Sell had intended spending this time, or part of it at least, in visiting among his friends. This is what we call sacrificing one's own pleasure to help another. We regret that on account of declining health he could not have remained with us a few weeks longer. He left us on the 13th inst. for a visit among his kinsmen and friends, in the Duncansville congregation, this county, and we hope he may be speedily restored.

"O that I could feel now as I did when I was in my first love."

What a miserable confession. Not even as good as in the out-set! Poor creature! No wonder you long for the first feeling. It is to be feared that your feeling was all there was in your religion, and when that is gone all is gone. Pure religion is principle, and does not rest itself upon feelings. Get down upon this basis, build upon Jesus Christ the sure foundation stone, and your house will stand erect in storm as well as sunshine.

Our readers need not expect much from us in the way of editorial writings until the rush of business attending the beginning of a new volume has subsided, which from present indications is likely to be protracted far beyond the usual time. Our subscribers are very tardy; some say they were waiting for the money, some on others who had expected to subscribe, &c.

Brother Noah B. Blough, St Clairsville, Bedford county, Penna., Wishes to have it made known that he can obtain a place for meeting in St Clairsville, and would be pleased to have ministers inform him when they expect to pass that way.

Preaching in Tyrone.

Elder John Wise will preach in the Brethren's Room, in the shool house, in Tyrone, (God willing) on Friday evening, 21st instant. All are invited to attend.

Answers To Correspondents.

SUGGESTION. You have said nothing to offend me, certainly not, but you evidently do not understand the printing business. No one who cares about reading the paper objects to the price. Those who do not care for the reading will object to any price.

J. F. ROSS. Fifty-five cents is still due you. Have sent you a package of specimen Nos.

THE LAST DAY OF THE YEAR is now out of season for this year.

NANCY WISE. The Little Scholar was published in the *Companion* several years ago. Will insert it in the *Pious Youth* of February. Thank you.

A correspondent informs those whom it may concern that brother Elijah Showalter's address is: South Haven, VanBuren co., Mich.

Some person at Roanoke, Ind. sends $1.20 and wishes the *Companion* sent to "my address." Who is it? Who can tell?

S. W. BOLLINGER. The money must have come to hand all right, as it is credited on the book.

ISAAC EBY. What numbers did you miss? probably we can furnish them.

H. H. FOLCK. Have no account of receiving 3$ from you in July; yet it is possible. State particulars and will make all right.

F. M. SNYDER. We will send it on, although we really cannot afford it. If you can get anything toward paying for it, do so.

Notices.

We have been favored with a copy of STRUGGLES AND TRIUMPHS, or Forty Years' Recollections of P. T. Barnum. It contains nearly 800 pages and is gotten up in good style, but is not such a book as we can recommend to our readers, though we have derived some good ideas from the few openings we have given it. It is published by J. B. Burr & Co., Hartford, Conn., and is sold by subscription

WHITNEY'S MUSICAL GUEST, Toledo, Ohio, Monthly, 1$.

Gives several pages of reading matter, and a number of pieces of new music.

GOOD HEALTH.—A monthly Journal of Physical and Mental culture. Alexander Moore, Publisher 21 Franklin Street, Boston. Subscription price 2$, single copies 20cts.

We prize it very highly.

WOMAN'S JOURNAL.—The first number of a paper bearing the above title is before us Address H. B. Blackwell Box 4,297, Boston. It is devoted to the interests of woman, her educational, industrial, legal and political equality, and especially to her right of suffrage. If there are any of the "strong minded" among our readers, they will know where to apply for an organ. But as our brethren do not generally approve of voting, we do not think they will be very much in favor of their wives going to the polls.

FARM FOR SALE.—Brother J. W. Harshberger, Dayton, Rockingham county, Virginia, offers his farm for sale at private sale. It is in a neighborhood thickly settled by Brethren. Address him as above, or what is better, go and see.

SUNDAY SCHOOL WORKER, J. W. McIntyre, Publisher, No. 4 South Fifth street, St. Louis. Monthly, 32 pages, $1.50 per annum. The first number is before us, neat and clean.

We think we could not do anything for the *Pious Youth*, it being a monthly it is not likely we could find many that would be willing to pay $1.00 for it, inasmuch as most of our brethren content themselves by letting their children read the Sunday school papers, produced by other societies, which they can get weekly for fifty cents. So you will readily see that the prospects are very low in this part of the country. We have often thought that things are not what they should be, especially so when we read in the *Companion* about Sunday schools conducted by the Brethren, where they have upwards of a hundred vol-

umes and expect to double the number, and at the same time there is not one of them produced by the Brethren. If not written by the Brethren they are written by the world. We ought to give to our children wholesome doctrine, whereby they may be led to Christ Jesus. Would you sometime give us your views on the subject of using the books of the world in our Sabbath schools?

D. BOLLINGER.

REMARKS.—We think the brother is mistaken about getting weekly Sunday-school papers for 50 cents.—If there is such a paper we should be pleased to see a copy.

In regard to using books not produced by the Brethren we have only to say: other things being equal, we would prefer those written by our members, yet we would not refuse a good book because it was not written by our Brethren. Any book that teaches the sound doctrine, and nothing else, is the book we approve of, no matter where it comes from. But every book that is to be placed into the hands of our children, ought to be thoroughly examined first by those whose duty it is to look after their instruction.

"I am sorry to say that I shall not be able to take the *Companion* another year, as I wish to pay you for what I now am owing you before contracting any more debts. I wrote you about the same a year ago, but through your kindness you sent the *Companion* on. Now I am sorry to say that I have not the means to pay you at this time, but just as soon as I can I shall do so. It is rather hard to publish a paper and not receive your pay when due, but I can't do any better now." Your unworthy but well-wishing brother.

We have credited 50 cents to your account sent by a kind brother from Indiana, we think. If you have not silver and gold, will you not give us such as you have, namely, use your influence and get others to subscribe and pay for it, who have the means, and only need some one to present the matter to them. Make an effort, by all means, and we will take the will for the deed, feeling assured that you will be successful.

California.

Readers of the Companion:

If brother Holsinger will allow me a little space in the *Companion*, I will endeavor to write a few lines which may be interesting to our friends in the Atlantic States. We frequently receive letters from our friends in the East, asking numerous questions in regard to our country. There have been many descriptions given of California, by different writers, and it seems as if everyone ought to be pretty well acquainted with the nature and character of our country by this time; but such is not the case; when we read the letters of our eastern friends who make so many inquries, we conclude that they have not the remotest idea of what California is.

There is no writer who can describe California in such a way that all can comprehend it. The climate and seasons are so different from anything in the Atlantic States, that no one can fully understand their nature & character, unless he lives here awhile, and learns by experience. One of the best features of California is the climate. There is no place in the United States where such a variety of climate can be found as we have here. Our State is divided by hills and mountains into valleys, and these valleys differ, tho' not so very much, with respect to climate. I cannot fully understand why this difference exists, unless it is because some are farther from the coast than others.

I will not attempt to tell just how cold or how hot it gets here, but perhaps I can give some faint idea of the temperature of our (San Joaquin) valley. We always have some frost in the winter; some years much more than others. There has been more frost and cold weather here this winter, than I experienced since I am in the State; the coldest morning we had this winter was when the mercury in the thermometer stood about 14½ degrees above zero, and that was considered very cold for this valley.

The weather in the summer time is usually very pleasant; sometimes we have a few very hot days, but not too hot to labor out doors. The seasons are divided into rainy and dry seasons. We have most of our rains during the months of December, January, and February. Sometimes they come earlier, and also continue till March and April. The crops, which consist chiefly of wheat and barley, are all sown during the rainy season, and when harvest comes, we have plenty of time to get our crops out of the way, before any rain falls. You can find most any kind of soil you wish; sandy, clay, black adobe, and sometimes different kinds mixed. Fruits of many kinds are raised in abundance, such as apples, pears, peaches, plums, apricots, figs, grapes, &c. There is corn raised in some parts of the State, but the principal productions are wheat and barley. It would no doubt be interesting to eastern farmers to hear a description of our mode of farming, but I fear I am already getting too tedious, and so will omit that.

Some of our friends, when writing to us, have even asked us whether the people of California are civilized. I can say this much: There are churches of different denominations in every town, and through the country, and one can scarcely go where he will be out of reach of public worship on the Sabbath. We have school-houses everywhere, for public and private schools. If these are not marks of civilization, then I don't know where they can be found. California has many advantages as well as disadvantages, and one is not likely to find all the advantages combined, but where you find one advantage, you will also find a disadvantage; and no one, without seeing this country, can tell whether he would like it or not. A person with pecuniary means can do much better, and get into business sooner, than one who has not those means. The price of good land near market is high, and appears to be advancing in price. But I do not wish to say anything to either encourage or discourage such who may have a notion of coming here; the better way is for them to come and see for themselves, and rely upon their own judgment. Much more might be said in relation to our society, the manners and customs of the California people, but I will let this suffice for the present.

D. SENGER.

Stockton, Cal.

The above was mailed on the 6th inst., or is so post-marked at least, and came into our hands on the 13th, being 7 days on the way.—EDITOR.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notes of Travel.

By Eld. J. S. Flory.

Left Tyrone, Pa., Jan. 1st, at 8.30 for Huntington; was too late for the train on the branch road In my perplexity as to what to do I happily met with brother A. B. Brumbaugh, M. D., who was looking for me. Went with him to his office, where soon after I was met by brother Henry Brumbaugh, who had come in for me. Took a lunch prepared by the kind hands of sister Brumbaugh, and then set out on horseback for James Creek; distance 11 miles. Arrived at the home of brother Henry Brumbaugh in due time; meeting at night at Brethren's meeting-house. All night with brother H. Brumbaugh. Two meetings next day at same point. Weather very inclement; all night with Elder Isaac Brumbaugh, and until next day P. M., when I went to the station and took the train for Huntington. At 3.30 met the connection with the last train and arrived at McVeytown at 6.25. Was met at the station by Eld. Joseph Hanawalt who took me horseback to the Brethren's meeting-house, where I found a waiting congregation; home with brother J. Hanawalt Meeting next day at same place; home with brother Abraham Myers, who in the evening took me to the station, near which there was meeting in a schoolhouse. All night with brother Henry Hartzler. Next morning called at the house of brother George Hanawalt, and at 10.15 left for Harrisburg. Arrived at 2 P. M. Left for Baltimore 45 minutes afterwards, where I arrived at 7.30 at night. In company with a friend got in a street car and went out two miles to the Drover's Hotel where I got a good night's rest. At 7 next morning left for Washington City. Arrived there at 8.20 A. M. Was lucky in finding "my man" soon; got through business with him, then took a "run round" seeing the City. Went first to the President's house; thence to the Medical Museum, now in the building where Abraham Lincoln was assassinated. This Museum is free to visitors, and is truly worth seeing by those who have an interest in the wonders of nature as manifest, relative to the "human form divine." Next I went to the Capitol buildings. Large additions have been made to those buildings since I visited them 13 years ago. I went up the winding stairs to the top over the great dome. The height I am told is 400 feet. From that dizzy elevation I had a bird's eye view of the City,—the great center in way of legislation of our great Republic. I had to think while looking down upon the proud city, with her pomp and splendor, how soon all must come to naught, when the great day of God's wrath shall come. I descended to the Senate Chamber and Representative Hall, and to the great Rotunda, and then to the depot, where at 1 o'clock I left for Baltimore; arrived there at 2.20 P. M, and at 3.30 left for Westminster, on the Western Maryland Road. Arrived there at 6.20, and was met at the station by a kind brother that took me to his home. There met with brother Solomon Stoner, and after partaking of some refreshments, hurried off to Meadow Branch meeting-house; had an attentive audience; home with brother Joseph Stoner. Two meetings; next day dined with sister Margaret Boyer. Bro Wm. H. Franklin who had come for me took me to the meeting-house at Sams Creek; meeting at night, & then went home with brother Franklin.

Brother Holsinger; I will tell you something that does not often occur, and is very pleasant and desirable. I have six brothers and one sister.—We were all raised near Sinking Springs, Ohio. We are now all married. In the fall of 1864 one of my brothers with his wife came to Gentry Co,. Mo., and settled. In the fall of 1865 two more of my brothers came here and settled, one of them with his family; the other one has since married and now lives in Andrew Co. Mo. My only sister came also, and myself and family the same fall. In the fall of 1866 another one of my brothers came out, and lives here in Gentry Co. The other two brothers still live in Ohio: also my father, mother being dead. This winter (long to be remembered by us,) my father and the two brothers and one of their wives, came out to see us. We live about eight hundred miles apart. For the past week we have been enjoying each other's company, very pleasantly too; and have conversed freely with each other. On Christmas day we were all at my house, together; my old father, and my sister and her husband, and all of my brothers and wives, except one that was left in Ohio, and took dinner with me; as it was the desire of my father that we would all eat together once more. He says that he never expects to see us all, (that is all of his children) together again in this world: neither do any of us expect such a circumstance again, as father is getting old. Father insists upon us, and that earnestly, to be good children and live up to our faith of Christianity, and all will be well. O what a happy thought! For us all to meet together, with all those Christians that have gone before; there to sing praises to God and the Lamb for ever more.

Yours in the bonds of the Gospel.

S. S. Garman.

Ettieville, Mo.

Brother Henry: I desire you to send me the *Companion*. I will enclose and forward $1.50. I have moved to the state of Iowa, where there is no church and no preacher, and I feel lost and desire the *Companion*. We came here one year ago last October. There were a couple of sisters here but no preacher to preach the gospel to us. Our aged sister, kind and motherly, was called to her long desired home. She was known as sister Elizabeth Arnold. Her age was 67 years, 4 months, 27 days. She died the 19th of December, 1869. I would like to have some of the Brethren to come and visit us, as I think some good might be done by having some preaching. If there are any of the Brethren wishing to move to the west, I would like to have them come and see this part of the country, as I think they will find no better.

John Lyter.

Hamburg, Iowa.

December 23rd, 1869.

Brother Henry: We are all fond of Church news, and such as this: On the 11th inst. I left home for Manheim, Lancaster Co., Pa., to brother David Garlaugh's district, to attend a series of meetings, and was assisted by brother Adam Brown, Daniel Longanecker, and others from the adjoining districts Had 18 meetings from the 11th till the 18th; 2 in Manheim, 1 in Mount Joy, 15 in Crider's

meeting-house. Meetings generally well attended, and some very large meetings. Good attention and some good impressions. At the close some 10 or 12 made their cases known by good evidence, that they were tired of sin, and promised to change their lives. This we call good news.

ADAM HOLLINGER.

My Diary for 1869.

I thank God that under his blessings I enjoyed reasonable good health through the past year. I had the pleasure of traveling through eight different states, and preached in five. Attended a great many meetings, and quite a number of communions, in company with my loving wife who is now gone to the spirit land, where she will rest from her labors and her works do follow her, and where we expect to meet her with all those who have purified their souls in obeying the truth.

I traveled during the year 1869, 6850 miles.

SAMUEL MURRAY.

We have been holding a series of meetings from the 22nd until the 28th ult. Had good order and pretty good attendance, considering that two protracted meetings were going on close by at the same time. Samuel Garber, of Altoona, Iowa, was with us and preached for us, and we fondly hope that we have all been benefited by his coming to us. May the Lord bless his labors. We would like to have the Elder brethren and ministers generally to come oftener among us. I think it would be attended with much good. The Campbellites have added 17 to their number whilst holding their protracted meetings, and the Methodists are also adding many converts, but the ark seems to be moving very slowly with us.—Sorry to say it, but such is the case.

B. E. PLAINE.

Panora, Iowa.

Criticism.

Brother Holsinger: Having read an article or rather an answer to a query of brother Silas Thomas, in the fiftieth number page 766, in the third paragraph of his article he says: "The Savior never founded his parables upon fable, but always upon fact. Hence the certain man who had two sons was not a myth but the father of a family in real life." I understand brother Thomas to say that the Savior never founded his parables upon anything but fact, or something that had actually taken place, one day or other. If so, will brother Thomas give an explanation on the 30th verse of the 25th chapter of Matthew. Where and what kind of a place was outer darkness, and weeping and gnashing of teeth in real life? Also the history of the rich man and Lazarus, we contend is a parable. The rich man died and was buried, and in hell lifted up his eyes being in torments. If the above history was a real fact, the rich man was sent to his reward before the judgment.

Yours in love,

I. F. NEHER.

Salem, Ills.

Church News.

ANTIOCH, IND.
Jan. 9th, 1870.

We meet in our meeting-house every two weeks for public worship, and on Thursday evening of each week a *few* of the brethren meet either at the meeting-house or at the house of a brother for social meeting.

On the first Sabbath in January, Elder Jesse Calvert, of Milford, Ind., preached a funeral discourse in our house on the death of sister Murray. He also preached to us on Sunday evening. The weather was very inclement, notwithstanding there was a large congregation in attendance, who, we think were well pleased with the words of our brother. To-day our neighbor and brother, Elder D Heiney addressed us from the words recorded by Luke 12: 48, "For unto whomsoever much is given, of him shall much be required." The audience was not large, some brethren who live near not being in attendance. The speaker thought they did not come to meeting on account of the cold weather, and that they excused themselves because they did not have to preach. We who are lay members do often act as though we thought that because much has been given unto our ministers *they* may attend the meetings when the weather is cold and stormy, and *we* will attend with them when the roads are good, and the weather mild.

The speaker endeavored to impress upon our minds that God would hold us accountable, not so much for the much or little that was given us but for the use we had made of what we had. The Church was compared to an earthly family in which small children could do many things to lighten the labors of the rest, and that the parents would only require their children to do such things as their age and strength would permit them to do. And so would our heavenly Father only require of us to do the work our capacity or position would enable us to perform. He who had but little given unto him, would be held equally accountable for the manner in which he used that little as he who had much. That the lay member, who probably thought he had received so little that there was no work in the Church which he could do, might do a work in God's family that no other member of the family could perform.

S. M MINNICK.

Brother Holsinger: To-day while perusing the pages of the last *Companion*, I read, and reread Brother J. F. Ross's "Thoughts on dress." I am well pleased with his remark; we should all ponder over his thoughts and examine ourselves to see whether we are modestly and plainly attired. But we should not look to attire only, but attend also to our walk, our talk, our way of living, and our every action, for it is necessary. And this is partly what composes our every-day work. We can thus have a work to be doing every moment of our time. I fear of ourselves we do not have strength sufficient to accomplish our work, for of ourselves it would prove a hard work; but we are thankful that God does assist us, therefore our work is rendered easy, so easy that we can all engage in it, notwithstanding our feebleness. God is all love and mercy, therefore we should strive to be of the same mind.

REBECCA SNAVELY

Hastings, Ills.

Brother Henry: This blessed Sabbath morning I have been enjoying the happy privilege of being seated around my fireside with my little family, with the *Companion* in my hands, reading in their hearing the glorious admonitions of the brethren and sisters. God be thanked for the same. I have been a reader of the *Companion* for about seven months. It has been a welcome visitor to my family, because we have found it to our satisfaction. Its course is to advocate truth, expose error, and encourage the true christian on his way to Zion. We

have been encouraged time and again by the admonitions of the old fathers who are writing through the *Companion* and we pray God that they may increase their labor of love in the cause of their Master, laboring for him and the good of his children, and for the building up of Zion, that sinners may be pointed to the Lamb of God that taketh away the sins of the world.

I am settled here in the mountains of Virginia, with my wife and 13 other members of the church around us. No ministers of the Brethren live nearer than 35 or 40 miles of us. The ministering brethren that labor for Christ in this part of his vineyard are Henry Garst, Joseph Wine, Jacob Wine, from Sullivan county, Tennessee, and brother Henry Swadly from Washington, Tenn. Some of these brethren visit us generally once every two months through spring and summer. Brother H. Garst visited this place 5 or 6 times during the past spring and summer. He has labored hard for Christ, and has been made instrumental, in the hands of God, to bring souls to Christ. May the Lord bless him for his labor of love. It is hoped that the good seed which has been sown by him here among our kindred and friends has fallen into well prepared hearts, and will bring forth its fruit in its season. He will visit this place again, God willing, about the first Sabbath in May next, at which time we hope to see those other ministering brethren mentioned, or at least some of them. We would like also to see the two twin brothers Molsbeys, as the brethren and friends here desire to hear them preach Jesus. I have written these few lines in this way knowing that the brethren, or at least some of them, are taking the *Companion*, and so will come to their notice. JOHN D. OSBORN.

Ford Scott, Va.

MARRIED.

Feb. 4th, 1869 at the Brethren's meeting-house, near Duncansville, by Joseph B. Sell: Mr. DAVID R. HOLSINGER, of Blair County, Pa., to Miss MARGARET K. CORRELL, formerly of Bedford Co., Pa.

By the same, on the 9th of December, in the city of Altoona, Mr. LEVI PUTT, formerly of Saxton, Bedford Co., Pa., to sister MARY JANE GIBSON, of Duncansville, Pa.

On the 18th of December 1869, by elder John C. Umstead, brother WILLIAM ISENBERG of the Coventry Church, Pa., to sister LOUISE S. ISETT, of Green Tree, Pa.

By the undersigned, December 30th, 1869, at the house of the bride's father, Mr. SAMUEL P. MORRELL to Miss JENNIE BURKHART, all of Mineral Point, Penna.

STEPHEN HILDEBRAND.

In Whitley County, Indiana, January 9th, by Joseph Ziegler, Mr. WM. BROWN, to Miss MARY J. ZUMBRUN.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Shade Creek branch, Somerset Co. Pa., Nov. 22nd, MARY, daughter of friend Joseph and Lydia SEERE; aged 4 years, and 12 days. Funeral services by elder Christian Lehman, and the writer, from Rev. 14: 13.

On the night of the 22nd the bereft mother became alarmed, fearing she was taking the fever, and not being prepared for death she sent for me, and desired to be baptized, it being about 10 o'clock at night. Coming there, I discovered she was not bodily sick, but her soul was sick in consequence of sin. I persuaded her to wait till morning. She said she had waited too long already, and that she had desired baptism for the last two years, and had still put it off to please others, her husband and friends belonging to another persuasion. I instructed her in the ways of the Lord. She said she could find no promise of heaven without being baptized. Her husband and friends did not object to her following Christ in baptism; claiming that they did not know her desires. So we sung a hymn and prayed together, then I told her I would go for Christian Lehman, as there were no brethren present, and only two sisters. Coming back, we started for the water, taking an ax along, cutting the ice open from six to eight inches thick, making a watery grave. Dear brethren and sisters let us earnestly pray for our young sister, and may this be a warning to all who put off the Lord to please others.

HIRAM MUSSELMAN.

In Little Swatara branch, Berks Co., Pa., December 12th, 1869, brother JONATHAN HUNSAKER; aged 56 years, 10 months, and 16 days. Disease dropsy. He was a minister in the church for many years—was in the second degree. He leaves an affectionate wife and three children, all members of the church. Funeral services by the brethren from Heb. 13: 12, 13, 14.

JOHN HERTZLER.

In the Clover Creek branch, Blair Co. Pa., December 15th, 1869, brother ABRAHAM DITCH; aged about 76 years. Funeral services by Elder George Brumbaugh, and Geo. W. Brumbaugh, from Hebrews 13: 14, in connection with Heb. 9: 27.

JOSEPH S. SNOEBERGER.

In the Shade Creek branch, Cambria Co., Pa., November 30th, 1869, GEORGE HENRY, son of friends George W. and Susan FOUST; aged 8 years, 1 month, and 8 days. Disease, Scarlet Fever. Funeral services from John 5: 24, by Elder Joseph Berkey.

In the same branch, Somerset Co. December 4th, 1869, SUSAN, daughter of brother Samuel and Susan FYOCK; aged 6 years, 5 months, and 19 days. Disease, Scarlet Fever. Funeral services by the same, from Rev. 14: 13.

In the Conemaugh branch, Cambria Co., Pa., Dec. 19, 1869, of Scarlet Fever, MARY, daughter of brother John and sister Catharine HARSHBERGER; aged 5 years, 6 months, and 10 days. Funeral services by Elder Christian Lehman, and the writer, from Rev. 14: 12, 13. JACOB HOLSOPPLE.

In the Big Creek congregation, Richland Co. Ills., October 5th, 1869, ANN AMELIA, daughter of brother John and sister ——— FAUSNACHT; aged 3 years, 2 months, and 27 days. Funeral services attended to by brother Michael Forney, from Matt. 18: 3.

In the same congregation, Oct. 6th, 1869, WILLIAM SHERMAN, son of brother John B. and sister Elizabeth ALLENSWORTH; aged 1 year, 5 months, and 24 days. Funeral services by brother S. M. Forney.

In the same place, Nov. 19th, CHARLES H., son of Frederick and Margaret FRITCHLEY; aged 2 years, 7 months, and 17 days. Funeral services by Elder Michael Forney, and S. M. Forney, from 1st Thess. 4: 13, 14.

MICHAEL FORNEY.

In the Wadams Grove congregation, Stephenson county, Ills., at the house of brother Allen Boyer, LEAH, infant daughter of friend Martin and sister Annie SHAFFER; aged 4 years, and 4 months, less 1 day. Occasion improved by the brethren, to a respectable audience.

In the Conemaugh branch, Cambria Co., Pa., October the 7th, 1869, brother JOHN J. HORNER; aged upwards of sixty years.—Funeral services by the brethren.

STEPHEN HILDEBRAND.

In the Ostoria branch, Ill., Dec. 13th, '69, brother DANIEL SPRINKLE; aged 40 years, 11 months, and 27 days. He was a worthy brother. He leaves a wife and four children to mourn their loss. Funeral services from Rev. 21: 4, by the writer and others, to a large congregation.

JACOB MACK.

In the Middle Creek branch, Somerset Co. Pa., December 23rd, 1869, MARGARET WILTROUT, aged 83 years, 9 months, and 25 days. Disease Jaundice with age. Her remains were brought to the Centre Church, in the Elklick branch, Somerset Co., and interred, along with her husbands, where the occasion was improved by the writer, from Job 19: 25, to a large congregation of friends and neighbors.

C. G. LINT.

In the Pipe Creek congregation, Carroll Co., Md., December 14th, '69, sister SUSANNAH KURTZ; aged 90 years, and 5 days. Text Rev. 14: 13.

Same congregation, December 20th, 1869, friend GEORGE HESS; in the 81st year of his age. Text Hebrews 9: 27.

December 29th, ELIZABETH WILSON, in the 85th year of her age. Text Job 30: 23. Thus in the space of 15 days three of our aged neighbors have passed away from time to eternity. Funerals all attended by the Brethren.

Also, in the Monocacy congregation, Dec. 12th, 1869, EPHRAIM W. SHRIVER, my little nephew, aged 1 year, 2 months, and 21 days. Text, "It is the Lord, let him do what seemeth him good."

EPHRAIM W. STONER.

Of Diptheria, in Wadams Grove district, Stephenson Co, Ills, December 28th 1869 SAMUEL MILTON, son of brother Enoch and sister Anna EBY; aged 3 years, 10 months, and 25 days. Funeral services by brother Jacob Murray of Iowa, and brother B. F. Kepner, from 1 Thess. 4: 13, to end of chapter.

A. H. LUTZ.

Near Williamsburg, Blair Co., Pa., Nov. 30th, 1869, LEVI, youngest son of brother Philip and sister Mary SHELLEY; aged 16 years, 3 months, and 9 days. Disease White Swelling, of which he sufferred for about six weeks. When sick about one week he bade

farewell to his father and mother, brothers and sisters, and told them he would not get well again. Funeral services by John S. Holsinger, and John W. Brumbaugh, from 1 Peter 1 : 24, 25.

JOSEPH S. SNOWBERGER.

In Upper Conawago branch, October 9th, 1869, our old and much beloved brother, JOSEPH GROFF, who generally filled his seat in our Latimore meeting-house. He is now sleeping in the dust to await the sounding of the great trump. At his last farewell many eyes were clouded with tears. Our brother, a few weeks before his death, had gone to the mountain some 3 miles, with a horse and wagon for a load of wood. On his way home his horse took fright, and ran away throwing him out and fracturing a leg which caused his death. His age was 70 years and 4 months. On the 11th he was followed to the Latimore burying-ground by an unusually large procession of people.

In lower Conowago branch, Oct. 14th, 1869, of Consumption of 10 years duration, our sister and aunt, SUSANNAH HOLLINGER; aged 56 years, 10 months and 8 days. She left 4 children and a husband, a brother, and many relations, to weep over her grave.

In same district, Oct. 11th, 1869, our brother, JACOB FIRESTONE; aged 70 years, 2 months and 8 days. Our brother was one of the first brethren in in the north-west arm of Lower Conowago congregation. He was one of the principal supports in building the first meeting-houses in upper & lower Conowago, and continued to support the same up till within a few weeks of his death, which was caused by Dropsy. His sufferings were great. I visited him a few days before his death; found him strong in the faith and willingly awaiting the summons. He now lies by the side of his companion. His children number 9, of whom 6 claim to have covenanted with Christ. I will just say to the 3 yet out of covenant, remember what you now are, and what you soon will be.

ADAM HOLLINGER.

November 2, 1869, in Elkhart county, Indiana, brother JOSEPH BARTMESS, aged 58 years, 11 months and 1 day. Funeral services by the brethren from 1 Thess. 4th chapter, 13th verse to end.

Dearest brother thou hast left us, &c.

In the Antietam congregation, Franklin Co., Pa., sister ELIZABETH FAHRNEY, consort of brother Josiah Fahrney; aged 31 years, 10 months, and 2 days. She leaves a husband and 3 children to mourn their loss. She leaves behind her the pleasing evidence that she has gone to that blessed place where all the saints shall one day meet. Funeral by elders H. Koontz and I. Price, from Rev. 14 : 13.

In the Mohican branch, Wayne Co., Ohio, brother HENRY WORST. He was born November the 30th, 1775, and died June 1st, 1869; aged 93 years, 6 months, and 2 days.—He lived to an age that he could say, "I have grand-children to the fourth generation."—Funeral services by brother Jacob Garver & P. J. Brown, from Hebrew 4 : 9, to a large concourse of people.

GEO. WORST.

Visitor please copy

At New Cumberland, Grant Co., Ind., December 11th, 1869, BENTON GRANVILE, son of brother William and sister Catharine HOOVER; aged 3 years, 10 months, and 7 days. Funeral services by Elder John C. Studebaker and others, from 1st Thessalonians 4 : 13.

"The Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

JONATHAN HOOVER.

In Tulpehocken branch, Berks county, Pa. December 18th, 1869, sister SARAH GERHART, wife of friend John Gerhart, and daughter of brother Henry Kline, deceased. Aged 62 years, 3 months, and 28 days. Funeral services in the Hains meeting house, by elder John Zug, and Christian Bucher.

In the Conemaugh branch, Cambria co. Pa. January the 5th, after a short but severe illness, sister ELIZA JANE. GOCHNOUR, Consort of brother Adam Gochnour; Aged 41 years, 10 months and 23 days. Sister GOCHNOUR leaves a kind husband, eight children, and many friends to mourn their loss, which we believe is her great gain. The subject of this notice was the first mother we ever had the painful sight of seeing, laid in the coffin with an infant in her arms, both in the cold embrace of death. We sympathize with our brother and family in their bereavement. Funeral services by brother Benshoof and the writer, from Heb. 13 : 14.

STEPHEN HILDEBRAND.

December 16th 1869, in Franklin branch, Franklin county Va., Our beloved sister MARY, consort of brother Joel FLORY, and daughter of Elder Christian and sister Nancy Wertz, of Roanoke county Va., at the age of 19 years. She is called to leave her husband and her little twin daughters, who were only twelve days old at the time of her death, to realize the loss of a wife and the want of a mother. She was committed to the silence of the grave on the 18th inst, in the midst of weeping friends. Occasion improved by brother Abraham Naff, and others from Revelations 14th Chapter 12 and 13 verses. JOHN H. LEMON.

In the Aughwick congregation, Huntingdon Co., Pa., Nov. 4th, 1869, brother DAVID BOWMAN; aged 46 years, 9 months, and 12 days. He came to his untimely death by eating of a poisonous root, in a mistake for spikenard, and in about one hour and a half he breathed his last. Thus a strong and hearty looking brother was brought low.—Brother David was highly respected in, and out of the church. A very large concourse of people followed his remains to the grave. He leaves a sorrowing and afflicted widow sister, who was at the time not able to stand upon her feet on account of Rheumatism, and not able to go into the next room to see her beloved one in his last agony, but could hear his groans. At the time of the funeral she was placed in an arm chair and the corpse placed before her. The reader may imagine the feeling that prevailed with the sister and the four children. We all mourn our loss, but we hope it is his great gain. Funeral services by the brethren, from Matt. 24 : 44. JOHN G. GLOCK.

Visitor please copy.

In Dry Creek Congregation, Linn co., Iowa, Nov. 2nd 1869. WM. WILSON, son of John and sister Matilda Wilson; age 13 months. Disease, Diptheria.

In the same branch, Nov. 24th ELI STRAYER, son of brother Christian and sister Margaret Strayer; age 3 years and 21 days. Disease Diptheria, Text 1st Thes 4 : 14 : 15.

In the same branch, Dec. 11th, DAVID MENTZER; aged 67 years, 10 months, and 24 days. He leaves a widow and 6 sons and 3 daughters to mourn their loss. Funeral services by the writer from 1st Cor. 15 chapter 22 : 26. THOS G. SNYDER.

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LIST OF MONEYS received, for subscription, books, &c.,

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David S Wine 3 00 Noah B Blough 85 Christian Sheller 3 00 John A Strayer 1 50 Jos I Cover 2 50 A B Horner 75 Jonas Leedy 3 00 Michael Forney 7 50 Sarah A Holsinger 5 00 John Shick 4 50 John Hollinger 1 50 S W Bollinger 1 50 H C Morningstar 3 00 B Roth 1 50 Levi Hertzler 1 50 Christian Wertz 3 00 Geo Detrick 10 00 Jesse Roop 19 50 Elie Williams 1 50 E W Stoner 1 50.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

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VOLUME VI. TYRONE, PA. TUESDAY, JAN. 25, 1870. NUMBER 4.

For the Companion.

Our Miseries our own Fault.

Christ has forgiven us the ten thousand talents, that dreadful debt which Adam contracted, which descended to us with accumulating interest. The greatest saint and the greatest sinner are both included in the bond which his mercy remits. Yet people rarely realize this brotherhood in evil and misery, and they as seldom realize that they are also brothers in the proffered forgiveness. God draws no distinction between sin and crime. The world does. It must. But we do not say this is because crime injures society while sin may be left wholly between the sinner and his God. Crime grows from sin.—Law punishes only crime, simply because sin is too subtle for it. The sins that really injure society, and from which issues the crime which fills our prisons, and calls into requisition the balefulness of the gallows—crime which causes humanity to blush and the angels to weep, are sins which none of us could really plead "not guilty." First and foremost is the little seed of self, sprouting into wilfulness, sloth and apathy. Who has never preferred his own weal to another's? Who has never driven his own will over another's comfort? Who has never held back his hand when he should not, or kept silent when he should have spoken?

Justice may punish the murderer or the assassin, but human justice cannot reach the influence which caused him to raise his hand against his fellow. But do not suppose that these influences excuse his crime. It is not absolutely necessary that we should be a victim to circumstances. Neither do circumstances excuse the man from whom proceeds the evil influence. When the shadow of a great crime darkens the length and breadth of the land, who of us can safely say: "I have had no part in this!" A mere want of punctuality or promptitude, by souring tempers and embittering hearts, may be the first step on the dark road that leads to the gallows. The devil takes care that sin shall be a maze wherein nobody knows where each path may lead. The world is God's work, but Satan's tangle is in it, and every one of us has done his share to perpetuate that tangle. Wherever we see pain, or sorrow, or poverty, or death, we confront sorrow born of sin, our sin.

It has been said of some holy men: "they never knew how much good they have done."—It may be truly said of us: we never know how much evil we have caused. Ye ministers grieving over the too oft vacant seats in your sanctuary, it may have been your own cold, uninviting monotony, or your persistency in doubting the validity of weak members' statement in regard to rumored backslidings, caused them to err, grow cold and inconstant.

Ye members, complaining of the slow progress of the christian church, perhaps the fault is yours. When Christ visited the cave wherein was laid he who had been "dead four days," he cried with a loud voice, "Lazarus, come forth," "and he that was dead came forth, bound hand and foot with graveclothes." Now, we can reasonably suppose, that Christ could have commanded the clothing to fall off. But not so.—He said: "Loose him and let him go."

Ye fathers mourning over the inconstancy of your sons, it may have been your own cold, unsocial disposition that first drove him from home to seek more congenial company. You make your farms your idols; your wives your servants, and your children your slaves; and for the sake of accumulating a mass of "filthy lucre." You labor and toil day and night, taxing their physical capacities beyond their abilities, and giving their mental faculties no exercise whatever, save to meditate on your groveling nature, until human nature rebels, and he steals away beneath the azure dome of Heaven without a star to guide—friendless and alone. And as if to take one drop of bitterness from his cup of woe, he drinks. Alas! he is gone. His tiny bark is already in the rapids, and soon will be hurled over the awful cataract of inebriation.

I. R. SWIGART.

North Bend, Pa.

For the Companion.

"Bad Luck"—Indolence—Covetousness.

By Jesse Crosswhite.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." for "The love of money is the root of all evil" which while some have waited after, they have erred from the faith, and pierced themselves through with many sorrows." Paul.

Riches are only blessings to the possessors of them, so far as they are a means in his hands of doing good. They are only desirable to the "truly wise" as one of the bestowments of an Infinite Creator upon his steward, for the purpose of glorifying his name on earth. Very much depends on the disposition we make of the wealth which God has given us, and very much depends, also, upon the manner in which—and the means by which—we have acquired our riches. Honest toil, economy, industry and indefatigable perseverence, are in all praiseworthy and commendable, and are sure guarantees against want. We often hear persons complain of "bad luck," or of misfortune in their secular affairs. Now let us consider for a few moments the reasonableness of all such complaints. As to the "bad luck" of persons, I suppose that all will agree with me that it is a very great misfortune to be "unlucky," but whether all will agree as to the cause of this distressing evil I cannot at present say. But be that as it may, or whether all do agree with me upon this subject or not, yet I am free to entertain, and express my opinion upon it.

Some persons ascribe every misfortune which they experience in life to the effects of "bad luck," when in reality it is the legitimate result of their own neglect in business or misconduct. God has established certain organic laws, which are to govern the physical, or material world, and has in infinite wisdom so ordained that any, and every violatin of those laws shall produce an invariable reresult. So surely as like causes always produce like effects so surely will our neglect of business produce its consequences. Therefore I conclude for one, that our good or bad luck is the legitimate offspring of our own habits. True, there may be cases where misfortune seems to be visited upon us from the operations of a direct, supernatural, and invisible power;—such for instance as the case of Job, and of Belshazzar the king, and others of scriptural notoriety—but yet when we look carefully and philosophically at all such cases we see them designed as a blessing to the parties, and not as a curse; as the poet has said

> Afflictions though they seem severe,
> Are oft in mercy sent,
> They stopped the prodigal's career,
> And caused him to repent.
> Although he no relentance felt,
> Till he had spent his store,
> His stubborn heart began to melt
> When famine pinched him sore."

Oftentimes our misfortunes in this life (as we are pleased to call them) are for the trial of our faith, and are more precious to us than gold; as says the apostle, "Those light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory"—while we look not at the things which are temporal, but at those which are eternal—"for we know that if this earthly house—our tabernacle—were dissolved." &c.

Slothfulness and idleness are two very prominent causes of many of the misfortunes which befal the human family, and they are both strongly represented in the holy scriptures. The apostle Paul says, "if any will not work neither shall he eat;—"and withal they learn to be idle, busy bodies, going about from house to house" etc. King Solomon says, "The sluggard will not plough by reason of the cold, therefore he shall lack bread in the summer."

But there are extremes to be avoided in both cases, as we are also cautioned against an inordinate desire for gain, and heaping to ourselves treasures upon earth, the rust of which will witness against us in the day of judgment.

We remarked at the opening of this article, that the manner in which we obtained our wealth had a great deal to do with our future prospects. He who has acquired a competency of this world's goods by a lifetime spent in honest toil and industry, and who, while the Lord has prospered him, and blessed him in his honest endeavors, while he has been contending valiantly with powers of adversity and wringing from the hand of "Dame Fortune" a sufficient support for himself, and those dependent upon him, have only done what the Apostle commands him to do, viz: to "provide things honest in the sight of all men"; and "that you may have to give to them that have need; for if any provide not for his own, and especially those of his own house, he is worse than an infidel, and has denied the faith." There are extremes in everything, so that while some are over zealous in striving to make fortunes, others are perfectly indolent and indifferent.

There are various classes of *idlers*, but all of them are severely reprimanded in scripture. The "wise man Solomon" says, "How long wilt thou sleep, O sluggard? When wilt thou awake out of sleep?" But *he* replies, "yet a little more sleep, and a little more slumber, a little more folding of the hands to sleep." And the last words confusedly break into a snore, and thus *he* sleeps away his "days and his hours without number"; and when he gets up he sits folding his hands, or walks about sauntering, or trifling he stands. The consequence of this state of things is, as we might readily foresee, and as Solomon in his Proverbs describes when he says: "I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face of it, and its stone wall was broken down."

But, bad as this picture may look which is here presented by king Solomon, yet this is not the worst feature in the case; for he further adds, (by way we suppose of capping the climax) that, "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through." This seems to be the finishing touch given by the king as a warning to his subjects, against the vice of slothfulness, & to put them upon their guard against the evil consequences of idleness.

There are several classes of extortioners, as well as idlers, or those who have grown rich by grinding the faces of the poor. We have already, by the assistance of "the wise man Solomon" described some of the most conspicuous traits of the first class—"the sluggard." The second class are equally useless, but far more active. He attends closely to everybody's business but his own; is always sauntering about with his hands thrust down into his pockets, up to his elbows, watching the building of a neighbor's barn, planning and suggesting this or that improvement in the superstructure, or advising another how

to trim his orchard, or how to ditch his meadow. He knows of every case of sickness in the neighborhood, and knows a remedy for every case, and an antidote for all the maladies which flesh is heir to. He knows all the stories, and all the slanderous reports which are in circulation of each family in the country, and although he seems not to believe any of them, and professes great sympathy for the parties thus slandered, yet he is a very ready listener and a very loquacious talker. If he can catch a stranger at a tavern of a rainy day, he pours forth a strain of information, a pattering of words, as thick as the rain-drops out of doors. He has good advice for everybody, how to make money, how to save everything; he can tell the cobbler all about his trade, gives advice to the smith; he is a violent reader of newspapers, almanacs, and receipt books, in short, he attends to everybody's business but his own.

I can here only introduce one other character, of the many which might be studied with profit to the reader, viz. that of the professional idler. He wishes to subsist by his profession, while he attends to everything else. He is always foremost in every excursion of pleasure, or party of sport, he is everybody's friend, universally good-natured, forever busy where it will do him no good, but very remiss where his interests require activity. He takes amusement for his main business, which other men employ as a means of diversion, and the serious labors of life which others employ mainly as a means of support, he employs only as a means of recreation. After thus going on for some years he at length fails in business, and sinks down in complete laziness and ruin.

But time fails me to present more of the effects of indolence and inactivity, and lack of energy and economy in our secular affairs, but I do hope that what I have here been able to present in this brief sketch may cause some to employ their time to better purpose, so that it may at least be beneficial to some one, if not to themselves.

But while I would strenuously insist on a wise and judicious employment of the time which God has given us, yet I would also warn all against the opposite extreme of this subject; i. e, striving after the goods of this world in order to become rich. Remember the text: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition." There is, we believe, equally as much danger of running into extremes on the other side as in that which we have been considering.

Covetousness seems to be one of the ruling passions of the human family, and there are as many, and probably more, denunciations, and cutting rebukes from the lips of Jesus Christ, and the Apostles and Prophets, against it as an evil. Men are warned in the Bible against making haste to be rich: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." This is spoken, not of the alacrity of enterprise, but of the precipitancy of avarice; when a man seeks to prosper by crafty tricks instead of honest industry, or, when his inordinate covetousness pushes him across all lines of honesty, that he may the sooner clutch the prize.

When God sends wealth to *bless* men, he sends it gradually, like a gentle rain—but when he sends riches to curse, or punish them, they come tumultuously like a roaring torrent, tearing up landmarks, and sweeping all before them into promiscuous ruin.

Covetousness breeds misery, even in this life, to say nothing of the future. The sight of houses better than our own, of dress beyond our means, of jewelry costlier than we may wear, of rare curiosities beyond our reach, these hatch the viper, brood in the heart envious and covetous thoughts, thereby constantly annoying and vexing the poor who would be rich, and tormenting the rich who would be richer, and thus effectually destroying that peace of mind which is so desirable, but so improperly sought after upon this earth.

"Thou shalt not covet," is a law by which Jehovah sought to bless the Jewish nation, in giving them instructions for their mutual good. Covetousness is greediness of money, and the Bible meets it with significant woes. "Woe to him that coveteth an evil covetousness unto his house, that he may set his nest on high, that he may be delivered from the power of evil." Habakkuk. Also by hatred: "For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord hateth." P's. of David. Also by solemn warnings: "And he said unto them, take heed and beware of *covetousness*, for a man's life consisteth not in the abundance of the things which he possesses." Luke 12: 15th. By denunciations: "I wrote unto you in an epistle, not to keep company with fornicators—yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must you needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." 1. Cor. 5: 9, 10, 11. And finally by exclusion from heaven: "For the iniquity of his covetousness I was wroth and smote him, I hid me and was wroth, and he went on frowardly in the way of his heart." Isaiah 57: 17. Also 1. Cor 6: 9, 10.

Time and space forbid me to follow this subject farther, nor indeed do I think it necessary at present to do so, because I suppose that all will concede the fact that *covetousness* and *laziness* are bad failings.

Hope and Courage.

True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to particular objects; and if at last all should be lost, it has saved itself its own integrity and worth.—Hope awakens courage. Despondency is the last of all evils: it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul, is its best physician. To seek to govern men by their fears and their wants, is an unworthy purpose; the desire to rule by means of cowardice, is of itself cowardice. Love inspires courage and hope, and this is double the giver and preserver of life. Whatever teaches us boldly to combat the many evils and assaults of life, enables us to win the crown of victory. Especial care, therefore, ought to be taken in education to teach what true courage is—as well in social and domestic as in public affairs—and by what means it may be best sustained.

For the Companion.

Religion.

"There is but one God, the Author, the Creator, the Governor of the world. The Supreme Sovereign of all dominions, principalities and powers; Almighty, eternal and incomprehensible. The sun is not God though his noble image. He enlightens the world with his brightness; his warmth gives life to the products of the earth. Admire him as the creature of God, but worship him not. To the one who is Supreme, most wise, and beneficent, and to him alone belong worship, adoration, thanksgiving and praise; who has stretched forth the Heavens with his hand; who has described with his finger the courses of the stars; who sets bounds to the ocean that it cannot pass and says to the stormy winds "be still;" who shakes the earth and the nations tremble; who darts his lightnings and the wicked are dismayed; who calls forth worlds by the power of his word; who smites with his arm and they sink into nothing. O tempt not his anger, lest thou be destroyed. The Lord is gracious and he has created the world in mercy and love. His goodness is manifested in all his works. He is the fountain head of all good, the center of perfection. The creatures of his hand declares his goodness, and all their enjoyments speak his praise; he supports them with food, he preserves them with pleasure from generation to generation. If we lift up our eyes to the heavens his glory shines forth; if we cast them down to the earth it is full of his goodness; the hills and the valleys rejoice and sing; fields, rivers, and woods resound his praises.

"But thee, O man! he has distinguished with peculiar favor, and exalted thy station far above all creatures. He has made man but a little lower than the Angels, and has crowned him with glory and honor, and has set him over all his works; he has put all things under his feet, "for in that he put all in subjection under him he left nothing that is not put under him; but now we see not yet all things put under him." He has endued man with reason to maintain his dominion; he has fitted him with language to improve by society, and exalted his mind with the powers of meditation to contemplate his unbounded perfection. He has ordained the laws of heaven as the rule of man's life. So kindly has he suited his laws to man, that obedience to his precepts is happiness to the soul.

Man truly was one of God's noblest creatures, for he was created in the likeness of God, and had his image stamped upon him. In the garden of Eden he had sweet communion with his Maker. But by a violation of God's law he was driven from the garden and deprived from his former privilege, Man having now placed himself in this awful condition, God in his love and mercy, and wisdom, devised means for man's recovery. He promised a Messiah, a Mediator of the world. And says Paul: "But we see Jesus who was made a little lower than the Angels, for the sufferings of death, crowned with glory and honor, that be by the grace of God should taste death for every man." God in the former dispensation gave laws and ceremonies to Israel which consisted of sacrifices and burnt offerings. Paul tells us that the first covenant had also ordinances of divine service and a worldly sanctuary. There was also a tabernacle made, a candlestick, a table, and shew bread, which is called the sanctuary, and after the second veil the holiest of all, and the cherubims shadowing forth the Mercy-seat. We are also told that the priests always went into the first tabernacle to accomplish the service of God.—"But into the second went the high priests alone, once a year, not without blood." This may to some extent shadow forth the object of Christ coming into the world, to make reconciliation. For it is said that the law was our schoolmaster to bring us to Christ. But all the offerings and sacrifices under the law, which were offered from year to year could never "make the comers thereunto perfect." "But the bringing in of a better hope did."

Hence we have said, a Redeemer was promised. This promise was spoken of from time to time. It was referred to by the Prophets, by Moses, and Abraham had the promise that in his seed all the families of the earth should be blessed.

Darkness is fleeing away and day-light is beginning to dawn. And who would not be ready to praise God and bless the Lord God of Israel, for he is about to visit his people. And who would not be ready to rejoice at the language of the Angel in announcing to Joseph the son of David, "fear not to take unto thee Mary thy wife for she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his

people from their sins." And who would not be ready to rejoice at the declaration of the Angel to the Shepherds of Bethlehem. "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Hence the object of Christ coming into the world to save his people from their sins. And in order to do this he brought the means whereby we can be saved. He did not come to do his own will, but said he, "the will of him that sent me." In order to accomplish the great work of redemption, he did that which no other man could do; he suffered and died on Calvary's Cross that we might live. "O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love; let thy heart over-flow with gratitude and acknowledgement: let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to his law." In order then that the blood of Christ may prove efficacious to our souls we must make the application; for Christ says: "except ye eat my flesh and drink my blood ye have no life in you." The life then that we expect to live in another world must come from Jesus Christ. For says Paul: "God who at sundry times, and in divers manners, spake, in times past, unto the Fathers, by the prophets, has, in these last times, spoken unto us, by his son." God has communicated his mind and will to the children of men, through his son. Consequently we do well that we take heed to that perfect law of liberty. We know that the Mosaic law was very strict, for he that transgressed that law had to die, without mercy, at the mouth of two or three witnesses. "Of how much sorer punishment suppose ye shall he be counted worthy who has trodden under foot the son of God."

Religion then is a subject that should be greatly desired and sought after. God has endowed man with reason and intelligence, and through those avenues given to man, he can at least in some degree, comprehend the nature and character of God. We are well aware that there seems to be a great effort made to secure salvation and the favor of God. But when we look at the means resorted to, by a large portion of the human family, we come to the conclusion that some of those means are nothing less than the inventions of man. "Search the Scriptures" says Jesus to the Jews, "for in them ye think ye have eternal life and they are they which testify of me." In order then that we may make sure work for Heaven we should examine well the law that Christ brought from Heaven, and lay aside all preconceived opinions, and give his word the pre-eminence in all things. It is very common in this age of the world for men to resort to the various tracts and books written by uninspired men for information upon this important subject. I had a conversation with a man not long since, relative to a certain point. When he was not prepared to answer he replied: "I must examine some of my books in relation to that matter." I inquired what books. He referred to this book, that book, and the other book, all written by fallible men. Said I: "you need not go to all that trouble; your different books may deceive you. To be sure of this matter you had better examine the Bible, the Testament; which are the only reliable Books." I have no objections to examine the different books, and as long and as far as they correspond with the word of God, there may be no danger of being deceived; but should they advocate a doctrine contrary to the word of God, there certainly is danger of being led astray.

We conclude, since the days of the Apostles, the right ways of the Lord are wonderfully perverted. Consequently to arrive at a proper conclusion we had better flee to the Gospel; for says Paul "therein is the righteousness of God revealed from faith to faith." We might illustrate this matter in this way. I have on my premises a large fountain, a spring of water, pure and clear as crystal. Many weary travelers stop to alleviate their thirst, and are pleased with the good and fresh water they drink.—Very well: but the water from this fountain, as all others, runs down stream, and the weary traveler can drink of the same water five and twenty miles below its fountain head. And what of it? Does he get it pure? No. From the fact that there are other waters mixed with it by this time, and if the traveler wants a drink of pure water he must go to its fountain head.—In a similar way I look at Religion. Religion has been running down (if I am allowed the ex-

pression) for more than eighteen hundred years, and must we not conclude there is a complete mixture! Hence the necessity of going to the fountain head. I mean go to the Lord Jesus Christ, for the pure water of life. "He that will drink the water that I will give shall never thirst." God has made the necessary provision for man's present and future happiness. He has revealed his will; has given his word in plain terms; and now says in relation to the judgment: "I judge no man, but the words that I have spoken shall judge you in the last day." "The Lord is just and righteous and will judge the world with equity and truth. Has he established his laws in goodness and mercy, and shall he not punish the transgressor thereof?—His eye pierces the secret of every heart, and he remembers them forever; he respects not the persons or the stations of men. The high, the low, the rich, and the poor, the wise and the ignorant, when the soul has shaken off the shackles of this mortal life, shall equally receive from the sentence of God, a just and everlasting retribution, according to their works."

G. W. BRUMBAUGH.

Clover Creek, Pa.

Compiled for the Companion.

"The Communion of the Holy Ghost be with you all." 2 Cor. 13:14.

This closes that remarkable benediction which the whole church of Christ from beginning has so often dwelt upon with gratitude, consolation, and edification. It, too, supplies the last office of the adorable Trinity in the personal work of God the Father, and a keystone to the arch of the temple of our salvation. It also affords subject matter for deep humiliation, and a theme for the highest praise, or, in other words, it attunes the soul of the believer to that lowliness of self-distrust and trust in Christ, which is the great object of the Gospel. Does it not afford a subject of deep humiliation to reflect that the grace of Christ, and all the love of the Father, are not in themselves sufficient for the salvation of a soul? The thirsty traveler might recline upon the brink of the well, while its cooling waters gush up below in their abundance, but yet it might be said to the thirsty spirit: "Sir, thou hast nothing to draw with, and the well is deep," whence to thee, then "this living water"? But does it not afford the highest praise to be assured that when the weakness, blindness, and ignorance of sin, would incapacitate us from tasting the rich mercies of redeeming love, God was pleased to condescend and undertake for us, by teaching us to pray; helping our infirmities, enlightning our darkness, and growing the seeds of holiness in all who flee for refuge in the hope set before them in his glorious gospel? With all this, the natural heart of man is enmity against God, averse to communion with Him; indifferent to all grace and godliness. Converse with the unrenewed man of God's love and sacrifice in sending his own Son to save him, and he has no heart for them. Invite him to the marriage supper, and he will most likely make light of it. Ask him for the fruits of his Lord's vineyard, and if he does not "entreat shamefully," he will go to his farm or his merchandise and make some excuse. The banquet may be rich, still he has no appetite for it. Now it is the work of God the Father to subdue this enmity, and overcome this great aversion, and reveal to the blind eye the lovliness of Christ; and draw it from lust and vanity to its Father and God. And thus it is brought into real fellowship with God, and his Son Jesus Christ. Thus the barrier is removed, and the soul of man is again brought into sympathy with its God.

GEO. W. BURKHART.

Nolo, Pa.

The Mormons of the Period.

Much curiosity exists among the Gentiles all over the Union, to see what action Congress will finally resort to in order to wipe out Mormonism. Brigham Young, Sr., is a wily old chap, and proves a pretty tough customer. In his dotage and infatuation on the subject of Gentile conversion, he not only expects to successfully resist all efforts of the Gentiles to wipe out the saints, but he really entertains serious hopes of proselyting among the Gentiles, until polygamy will be so popular and strengthened among all Christian society, that it will be impossible to legislate against it.

Mormon proselytes are now in New York, Brooklyn, Philadelphia, Boston, Chicago, Cincinnati, St. Louis, New Orleans, Baltimore, and Washington. Thus Brigham, Sr., does not hesitate to beard the anti-Mormon lions right in their capital. Brighham Young, Jr., has long been on duty in Philadelphia—ay, has actually wooed, won and wedded a beautiful Quakeress, who kindly consented to become his third better third.

For many long years, Mormon missionaries have been laboring in all the large cities of Europe, and having converted and recruited their tens of thousands of saints, have imported them into this country, and settled them on the shores of the Great Salt Lake.

Thus doth the ruler of Utah—the Prophet of the Saints—like the Pharisees of old, compass both sea and land to gain converts and add to the strength of Mormon institutions.

When I read the above, and more especially that paragraph that speaks of Mormon missionaries, the idea suggested itself: Can we, who have the pure gospel, and make but little effort to disseminate it, when such dissemination requires dollers and cents, stand fully approved of before God, while those who worship at the shrine of idolatry—treading under foot the purest precepts of morality taught by Christ, are making the effort to proselyte, as indicated by the above. J. A. SELL.

Tyrone, Pa.

MISCELLANEOUS

Resignation.

There is a little bright-eyed girl,
Her name is Ida May,
She is her papa's little pet,
Just three years old to-day.

We love her much, she is so dear,
And full of life and glee,
We'd miss her much, if she were gone
The house would empty be.

She is a precious little gift,
Alone to us she's given;
But then how often death does come,
And take away the living.

We often look upon the forms
That in the coffin lie,
And sorrow feel, for those whose hearts
Must say the sad good-by.

But when those little ones are called
From this sad earth away,
We know their happy spirits dwell
In an ETERNAL DAY.

Why should we then so much desire
Their daily presence here?
It is because their innocence
Our present life does cheer.

The Savior left the courts above,
Entered this world a child,
O may we all like HIM become,
OBEDIENT, HUMBLE, MILD.

We then should feel to be resigned,
However hard may be,
To part with those we hold most dear,
God said: "Love only me."

There is a day when we shall meet
The loved ones gone before,
Beyond this vale of sorrow here,
Where we shall part no more.

ISAIAH G. HARLEY.

Philadelphia, Jan. 11th, 1870.

Zeal for Souls.

A traveler was journeying in the darkness of night along a road that led to a deep and rapid river, which, swollen by sudden rains, was chafing and roaring within its precipitous banks. The bridge that crossed the stream had been swept away by the torrent, but he knew it not. A man met him, and, after inquiring whither he was bound, said to him in an indifferent way—

"Are you aware that the bridge is gone?"

"No," was the answer. "Why do you think so?"

"Oh, I heard such a report this afternoon, and, though I am not certain about it, you had, perhaps, better not proceed."

Deceived by the hesitating and undecided manner in which the information was given, the traveler pushed onward in the way of death. Soon another meeting him, cried out in consternation—

"Sir, sir, the bridge is gone!"

"Oh, yes," replied the wayfarer, "some one told me the story a little distance back; but from the careless tone in which he told it I am sure it is only an idle tale."

"Oh, it is true, it is true!" exclaimed the other. "I know the bridge is gone, for I barely escaped being carried away with it myself.—Danger is before you, and you must not go on." And in the excitement of his feelings he grasped him by the hands, by the arms, by the clothes, and besought him not to rush upon manifest destruction. Convinced by the earnest voice, the earnest eyes, the earnest gestures, the traveler turned back and was saved. The intelligence in both cases was the same; but the manner of its conveyance in the one gave it an air of a fable, in the other an air of truth.

So it is only through a burning zeal for the salvation of the lost—a zeal glowing in the heart, and flashing out in the look and action, and utterance—that the confidence of unbelief can be evermore, and the heedless travelers of the broad way won to the path of life and happiness. Love is the most potent logic: interest and sympathy are the most subduing eloquence.—

Look Out for Him.

For the great adversary who always aims at the open point in the harness. A shrewd writer says:

"Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasure of this poor world before you! Are you ambitious? In what splendid honor will he make the great things of it appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes! Are you jealous? In what strong colors will he place the kindness of the person you love toward another than you! Are you of an ill temper? How he will make you look on the body hates you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading seem to you! He tempts us to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us *there*: if we are only ambitious, he will take care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme."

THE BRIGHT SIDE.—Look on the bright side. It is the right side.—The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud, that makes a flower. There is always before or around us that which should cheer and fill the heart with warmth. The sky is blue ten times when it is black once. You have troubles, it may be. So have others. None are free from them: and perhaps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never acquire the skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can within and without him; and above all, he should look on the bright side of all things.—What though things do look a little dark? The cloud will turn and the night will end in broad day. In the long run, the great balance right itself. What is ill becomes well—what is wrong, right. Men are not made to hang down their heads or lips, and those who do only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side of things. Cultivate all that is warm and good—hate the cold and repulsive, the dark and morose.

If thou faint in the day of adversity, thy strength is small.

Selected by Amos S. Chamberlain.

The Prodigal.

Afflictions, though they seem severe,
In every part are sent,
They stopped the prodigal's career,
And caused him to repent.

Although he no relentings felt,
Till he had spent his store,
His stubborn heart began to melt,
When hunger pinched him sore.

"What have I gained by sin," he said
"But hunger, shame, and fear?
My father's house abounds with bread,
And I am starving here.

I'll go, and with a mournful tongue,
Fall down before his face,
Unworthy to be called his son,
I'll seek a servant's place."

His father saw him coming back,
He saw, and ran, and smil'd;
And threw his arms around the neck
Of his rebellious child.

"Father I've sinned, but O! forgive,"
"Enough," the father said,
"Rejoice, my house, my son's alive,
For whom I mourned as dead.

Now let the fatted calf be slain,
Go spread the news around,
My son was dead, but lives again:
Was lost, but now is found."

'T is thus the Lord his love reveals,
To call poor sinners home;
More than a father's love he feels,
And welcomes all that come.

Hunting for Trouble.

Is very poor business. If we haven't anything else to do we had better inform our friends of our situation, and beg of them to give us something to do. We have no need to look for trouble; but if we do, we will find plenty. "The luckiest person that ever lived might have woes enough if he set himself seriously to work looking them up." How very true. If you have no trouble, go to work looking some up, and you will not be obliged to search long.—There is a vile inventor of trouble, who has an unlimited range in this world of ours; and whenever he sees any one who has the least inclination to look for trouble, he is on hand without delay to assist. He has a peculiar faculty of making trouble out of almost everything, and he don't wait to be invited. You know who he is; and you know he is a dangerous associate; and if you don't want his company and influence, don't hunt for trouble.

Never turn a blessing round to see if it has got a dark side to it, and always take it for granted that things are blessings until they prove to be something else. This I deem to be excellent advice. How often when a blessing comes to us, we worry ourselves out of all enjoyment in it simply because we fear something we hardly know what, and so we keep turning it over to find the dark side we fear it has, until we lose the blessing we might have had.

Oh! let us forever cease hunting for the dark side, if we don't hunt it up, we may, perhaps, be spared the pain of seeing it, even though there be one, and let us accept our blessings with thankful hearts; then we can have the presence of the good angels with us, and they can help us, as by a magic wand, turn trouble into blessings.

Wearing Mourning.

We long for the day when this custom shall be obsolete. It is unbecoming the truly afflicted one.—The wearer says, by the black garments, "I have lost a dear friend. I am in deep sorrow." But true grief does not parade itself before the eye of the stranger; much less does it assert its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no respect to the departed friend to say we are in sorrow. If we have real grief it will be discovered. When God has entered a household in the awful chastisement of death, it is time for religious meditation and communion with God on the part of the survivors. How sadly out of place, then, are the milliner and the dressmaker, the trying on of dresses and the trimming of bonnets. There is something profane in exciting the vanity of a young girl by fitting a waist, or trying on a hat, when the corpse of a father is lying in an adjoining room. It is a sacrilege to drag the widow forth from her grief to be fitted for a gown, or to select a veil. It is often terribly oppressive to the poor. The widow left desolate, with half a dozen little children, the family means already reduced by the long sickness of the father, must draw on her scanty purse to pay a new wardrobe throughout for herself and children, throwing away the goodly stock of garments already prepared, when she most likely knows not where she is to get bread for these little ones. Truly may fashion be called a tyrant, when it robs a widow of her last dollar. Surely your sorrow will not be questioned, even if you should not call in the milliner to help display it. Do not in your affliction help uphold a custom which will turn the affliction of your poorer neighbor to deeper poverty as well as sorrow.

How sad it is, that, when Christians congregate together, whether it be at the tea table or elsewhere, there is so little talk of the Lord, and so little inquiry about his truth. We are ever ready to talk of our sect, our church, our pastor, our success, our meetings, our enterprises, etc., but O! how seldom we sit down quietly to talk of Jesus. It is very humiliating to think how little time we are alone with the Lord, and how little we relish quiet communion with himself. There may be much zeal, much service, much noise, much appliances and means, and yet very little of Jesus. It is joy to him, when we come away from our pleasures and pursuits, our engagements and our services, to spend a few brief moments in his presence, to breathe his love, and hear his love, and hear his word. If a fond father saw his children so much engaged in service for him as to have no time to sit on his knee and commune with him, would it not fill his heart with grief? And thus it is with our heavenly Father when his children are more occupied with work than himself. The result of service engaged in without communion, is loss of reward hereafter, and restlessness, barrenness and agitation now. On the other hand, to be occupied with Christ himself will lead us to activity for him in the right way and give us joy in our work.

Never choose those for your friends who laugh at and make sport of holy things.

Selected by HANNAH KNAUFF.

The Foolish Virgins.

When descending from the sky
The bridegroom shall appear:
And the solemn midnight cry,
Shall call professors near:
How the sound our hearts will damp!
How will shame o'erspread each face!
If we only have a lamp
Without the oil of grace.

Foolish virgins then will wake,
And seek for a supply!
But in vain the point they take
To borrow or to buy.
Then with those they now despise
Earnestly they'll wish to share!
But the best among the wise,
Will have no oil to spare.

Wise are they and truly blest,
Who then shall ready be!
But despair will seize the rest,
And dreadful misery:
"Once" they'll cry, "we scorned to doubt,
Though in Him our trust we put;
Now our lamp of hope is out,
The door of mercy shut."

If they then presume to plead:
"Lord, open to us now!
We on earth have heard and pray'd
And with thy saints did bow."
He will answer from his throne,
Though you with my people mix'd,
"Yet to me ye never were known.
Depart, your doom is fix'd."

That none who worship here,
May hear the word depart!
Lord impress a godly fear
On each professor's heart.
Help us Lord to search the camp,
Let us not ourselves beguile;
Trusting to a dying lamp
Without a stock of oil.

The Dream.

A Christian lady dreamed that falling asleep on earth, she awoke in heaven. Her first thought was of inexpressible joy that she was safe in heaven—no longer harrassed by fears of losing it—not a doubt remaining of her interest in the heavenly inheritance. As she was exulting in this great joy, Jesus himself approached her, holding in his hand a crown of glory. As he placed the diadem on her brow, she looked wonderingly into his face, and beheld, mingled with unutterable love that beamed on his countenance, a look of *sadness* she could not comprehend. Can sorrow then enter heaven? and can it reach even the loving face of the Redeemer himself? but ere she had time to shape them into words, Jesus comprehending her thoughts, pointed, without speaking to "an innumerable company" who were crowns like the one just placed on her head, *except that they were all adorned with stars*—some with only one or two, some with many, but *hers had none*. Looking up to the Savior, she would have asked the reason of this disparity; but again He answered ere she had time to utter the question: "You," said the blessed Jesus, "have believed on me; therefore you are sure of heaven; for none who believe on me can ever perish. But *you never won a soul to me*—not one, through your instrumentality, has a share in this heavenly glory; and therefore *you have no stars in your crown* to lay at my feet, in token of your gratitude for my everlasting love. Can you wonder that I grieve for loss—a loss that *now can never be repaired?*"

The intense emotion produced by these words awoke her; and she adds: "My first waking thought was, to fall on my knees and thank God that I was *on earth* and not in heaven.

The Dividing Line.

Where does the dividing line run between true religion and the world? We answer that it runs just where God's word puts it; and a conscience which is enlightened by the word and by prayer does not commonly fail to discover it. Where Christ would be likely to go if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let the Christian go. He is not likely to wander over the line. And shall a church member enter a play house, or into a dancing room, and honestly ask God's blessing on the amusements, and come away a better Christian for it, can let him go; but not before.

But should not every good man be a "friend of the world?" Was not the divine Jesus a friend of the world when he so loved it that he gave himself for its redemption? Did not Paul love the world when he endured hardship, humiliations, and martyrdom to lead sinners to the cross? Ah yes! very true; but what the Redeemer and his apostle were after was not sinners' sins, but sinners' souls. And they sought to save the world, not by conforming to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the worldling. If we are to impress the world, we must live above the world; if we would save sinners we must, in the same sense that Jesus was, be "separated from sinners." The moment we go over the line to "curry favor" with the votaries of sin, we never reach them, and only run the risk of ruining ourselves. Would to God that in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself!—*Exchange.*

"In every enjoyment, O Christian, look unto Jesus: receive it by proceeding from his love, and purchased by his agonies. In every tribulation look unto Jesus: mark his gracious hand managing the scourge, or mingling the bitter cup; attempering it to a proper degree of severity. In every infirmity and failing look unto Jesus, thy merciful High Priest. In every prayer look unto Jesus, thy prevailing advocate. In every temptation look unto Jesus, the Author of thy strength. But especially, when the hour of thy departure approaches, when all the springs of life are irreparably breaking—then look unto Jesus with a believing eye. Like expiring Stephen, behold Him standing at the right hand of God, ready to succor his people in this their last extremity. Yes, my Christian friend, when thy journey through life is finished, and thou art arrived on the very verge of immortality, then look unto Jesus. View him, the only way to the everlasting mansions, as the only ground to the abodes of bliss.

We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

Christian Family Companion

Tyrone City, Pa., Jan. 25, 1870.

McVeytown Meeting.

On Saturday evening, 15th, we dropped down to McVeytown, for a little soul-refreshment, knowing that a feast of good things was being opened at that place, and an invitation had been extended. We rejoiced in the prospect of being freed from our office prison to which we have been confined for the past two months, day and night, and in which we did not hear a sermon—save one of our own. And even now we were very nearly being disappointed; for at the station we were met by several brethren, among whom was Archy VanDyke, with conveyance to take me with him to a meeting some four miles distant, and it was already night. A compromise was however effected by which I was permitted to accompany brother P S. Myers to the Spring Run meeting-house to hear Elder John Wise preach, for which we owe thanks to brother VanDyke.

Brother Wise spoke from the words of John in the last two verses of his 20th chapter, and especially from the clause: "But these are written that ye might believe that Jesus is the Christ." His discourse was interesting and refreshing.

After meeting brother Peter S. Myers took us to his home and cared for us, and on Sunday morning brought us back to the meeting-house again. It now fell to our lot to preach, brother Wise having been taken to another place. So we read the words of Jesus: "All power is given unto me, in heaven and in earth," and then said what we had to say, and sat down Brother Myers assisted, and the congregation was respectable and attentive.

After meeting went home with brother Christian Swigart, a blind brother. We voluntered our arm as a *support* to him, remarking that we presumed he knew *where* he lived. So we walked along as he seemed to direct, all the time engaged in conversation, until *he* discovered that we were on the wrong way. We then thought of the "blind leading the blind," and have since concluded that it was a good illustration of that scripture. I was blind as to the place we wanted to go to; he knew the place but could not see the way, and yet each confided in the other as a safe guide. We have learned that he who would be a guide ought both to know the place and the way thereto. As Jesus says: "Whither I go ye know, and the way ye know." But we found the abode of our brother, and spent a few hours very pleasantly, when brother P. S Myers came along with his buggy to take us to Yoder's school house, some five or six miles distant. Arrived in time to spend a few minutes at the house of brother Yoder. Preached to a full house of attentive listeners as the Lord gave ability. Thence to the house of brother Henry Hertzler, Matawana, McVeytown Station, where we were entertained for the night, and sent homeward by the first train next morning, refreshed in body and soul.

Brethren Wise, Graybill Myers, and Wm. Howe, remained to assist in the ministry, and we hope the Lord will bless the labors.

Why are we Called "Brethren"?

In our correspondent's department will be found a friendly epistle from an intelligent gentleman, a minister in another society of Christian professors, who wishes to know why the Brethren call themselves the "Church of the Brethren."

When Isaac had repaired the wells which his father had dug, he "called their names after the names by which his father had called them." Gen. 26: 18. So, after the fountains from which had issued the truths of the Religion of Jesus, had been well nigh closed up, and then were re-opened by a number of zealous servants of the Lord, who associated themselves into a united body for that purpose, they called themselves by the same name that the fathers made use of. And so the same name has descended down to us, and we have been using it without perhaps making the inquiry necessary to satisfy our correspondent, of their reasons for using it. We observe in the outset that the term "Church of the Brethren," is original with this paper, and we have therefore ordered the quotation marks to be taken away.

The object and use of a name is to designate a person or class of persons. There is a wide field for thought in the study of names. The "Adams (or perhaps "Adamses") have not only lost their station, but very nearly the name. And while we rejoice to have the nature restored, we confess we are not particularly partial to the name. "A rose by any other name would smell as sweet." But we must come to the point.

We rocognize each other by the name brethren; as Jesus declares: "One is your teacher, and all ye are brethren." Matt. 23: 8. And we read of the "Brethren that dwell in Judea." Acts 11: 29. And that the Lord was "seen of above five hundred Brethren." 1 Cor. 15: 6. And Timothy was to put the Brethren in remembrance of certain things. 1 Tim. 4: 6. In these instances the name Brethren most certainly refers to the association of persons who followed Jesus. In fact we know of no other name used by the New Testament congregations, as used among themselves for themselves, than that of Brethren. Jesus called his followers his disciples, and so they are, but it is more becoming for him to address them as such than for them to assume the title. Yet we have no objection to being called a Disciple of Jesus.

After the followers of Jesus were well organized they were also called Christians; first at Antioch. But we think they did not assume the name. It was given them by others, because

they followed Christ. So we use no other name to designate ourselves than that of Brethren. But others call us what they will, and hence we are called by different names. But no matter, if we are Brethren in Christ we have a right to the name.

These are our reasons for using the term, and we think they are scriptural; and believe our friends will agree with us. "German Baptist" we do not claim or admire, and therefore shall not defend it. True we are a Baptist, and we are German, and bear a relation to the class of persons whose principles and nativity identify us as such.

We hope our correspondents will be able to gather some information from our disconnected explanation. And if we answer incorrectly we hope our brethren will amend.

Brethren's Tune Book.

We will publish as early as the work can be accomplished, a book to be entitled the BRETHREN'S HYMN AND TUNE BOOK. which shall contain an appropriate tune to every hymn in our New Hymn Book, and as many more as will be thought advantageous to those who will be expected to use the book. It will be printed in seven character notes.

Now the object of this notice is to solicit the aid of the brethren and sisters in making a suitable selection. And we invite all who feel an interest in the work to send us a copy of such tunes as may be, or have favorites with them. Either copy them or send us the original. The printed copy always preferred. We also desire suggestions, propositions, and any advice that may be of advantage in the prosecution of the work—to make it good and hasten its completion. Postage paid on matter sent us for this purpose will be refunded, if desired.

Address H. R. HOLSINGER.

THE PHRENOLOGICAL JOURNAL FOR JANUARY, 1870, appears in new form, new types, rich illustrations, sound and sensible reading matter. It contains Hon. S. S. Fisher, of the U. S. Patent Office; George Peabody; Dr. Tischendorff, the eminent Biblical Scholar; Portraits of the Kaffir, and Australian Races; Progress of Science—Steam, Electricity, Scientific Discovery, Anatomy, Physiology, Medicine, Phrenology; Brain Waves—How thought and sentiment are transmitted; What can I do Best?—The Faces we meet—What they tell us—Our Agricultural Resources—Productions during the past fifty years; Natural History—Will a horse hair become a snake? Terms, only 3$ a year, or 30 cents a number. Now is the time to subscribe for 1870. Address S. R. Wells 389 Broadway, New York. Our subscribers may order it through us for $2.00, and a three cent stamp.

THE OLD FRANKLIN ALMANAC, for 1870, contains a brief record of all the important events transpiring in this and other countries during the past year, giving day and place, together with a digest of all important laws passed by Congress. It will be found of great value to any one possessing it. Price 20 cents. A Winch, 505 Chestnut st, Philadelphia.

Correction.

In our Report of expenses of last Annual Meeting, in No. 49, Vol. 5, read 25 Bbls Flour instead of 15.—Please mark in your file.

Answers To Correspondents.

SAMUEL H. SWIGART, $2.25cts will pay dues and for Vol. 6

M. MANLY. Thank you for your good-humored reminder; but we can not see that we had intimated any "farewell" as your name was still on the books. Hope it is all right now. But you might have saved us precious time by giving us your postoffice.

FOLIO. The size of Folio paper is 17x22 inches. This folded into two leaves, which is also called folio, would make the pages 11x17 inches. Another folding, which will make a quarto, and you have 8½x11, just the size of the *Companion* and *Pilgrim*.

JONATHAN SHARP. Thirty cents will pay to end of this year.

We make the request that all correspondents write accurately all names of persons, and places, and thus save us much precious time.

Hydrophobia.

A contributor to the *Evening Star*; says: The Leipsic German *Journal* publishes the following antidote for the bite of a mad dog, which it says was an exclusive secret with a Saxon forester, but who, upon growing old, therefore procured its publication.—He says he has used it for fifteen years, and rescued many human beings and cattle from the fearful death of hydrophobia; Take immediately warm vinegar or tepid water, wash the wound clean therewith, and then dry it; then pour upon the wound a few drops of hydrochloric acid, because mineral acids destroy the poison of the saliva, by which means the latter is neutralized.

Query and Answered.

Will some brother explain how we are to understand that the children of Israel lusted after the *flesh pots* of Egypt? Ex. 16: 3. Since they took their flocks and herds—yea "very much cattle" along with them—and since the Lord sent them quails and manna, did they not live of their flocks and herds?

JAS. Y. HECKLER.

Answer to 2nd Query, in No. 2.

God created eve before the 7th day. Those that doubt, may with propriety doubt also that Adam was created previous to the 7th day; as the manner of his creation was not described until in the 2nd chapter of Gen. And in the 1st chapter 27th verse it stated that he created them male and female.

WM SADLER

Nankin, Ohio.

Criticism.

Will Brother Spencer Bear please inform us how "the fishes of the sea" made their way into the ark, and how they were kept alive? Would they have drowned if they had not gone into the ark?

ROSE S SOWERBUTS

New Enterprise, Pa.

Errata.—Page 50, last column, 8th line from bottom, omit the word "many," and insert *four*.

CORRESPONDENCE

Correspondence of church interest from all parts of the brotherhood. Writer's name and address required in every communication, as a token of good faith. Rejected communications or manuscript will not be returned. All communications for publication should be written on one side of the sheet only.

Brother Henry; By request I let you know of the tour that our Elder, brother Jacob M. Thomas, and myself have lately made through West Virginia. On the evening of the 29th we left his house on horseback, and had meeting at a place known as Blackbarney, in Preston county. Thirtieth, we arrived at brother Keiger's; had meeting in a school-house in Barbour county. Thirty-first, being Sunday, we had meeting at brother Elias Anvill's.

Next day, November 1st, traveled about five miles to friend Israel Gainer, had two meetings. On the 2nd we left the Barbour branch and arrived in the Buchanan congregation, at friend Deppo's. On the 3rd had two meetings in the United Brethren house on Peeks run. On the 4th at brother Joseph Hoasers, near the town of Buchanan, in Upsher county. On the 5th we traveled about five miles up Sand Run and commenced a series of meetings, had five meetings and closed on Sunday evening. On Monday, the 8th, to Indian Camp meeting on the 9th and 10th; and on the 11th. We arrived at brother Fultz' and had four meetings in two days. Thirteenth attended a communion meeting at brother Fitzgerald's. The labor of the meeting rested on us two being the only strange brethren present. There was quite a refreshing time. The brethren and sisters appeared to enjoy themselves well. After the Lovefeast closed at night, there were two applicants for baptism. After the necessary instructions were given them that night, we left them in the hands of the brethren to be attended to the next day.

On Sunday evening arrived at brother David Bosley's, near Ball Town, Braxton county, on the Little Kanawha River. Had eleven meetings at that place. The Brethren had preached but once at this place before. One brother baptized six last August, and during our meeting there were four more added to the church by baptism, and there were four more applicants. We organized the ten members into a congregation by the election of brother David Boseley speaker, and brother George Moss deacon. It being a new place for the Brethren, there appears to be no opposition as yet at the place. Our meetings were well attended and a great interest manifested by the people, and I believe that there is a prospect of much good being done.

We left them on Saturday the 20th and arrived at brother Henry Jones', near the line of Lewis county. Staid over Sunday and had two meetings. Left there on Monday the 22nd for the church in Lewis county. Arrived at Dr. Peter Musser's, and his brother Tobias Musser's, about eight miles from Weston, county seat of Lewis county, and had a series of meetings, closing on the evening of the 26th. Twenty-seventh, we left for Peeks Run; had meeting on Sunday. Monday morning started for home, and arrived at brother Elias Anvill's and next day at brother Bollyard's, and on December the 1st at brother Wm. Buckelow's; on the 2nd at brother Thomas' and on the 3rd at home. There is a great opening in West Virginia for the Brethren. There were still calls farther in the State. Could not some of the bretbren visit through some of the western counties. We would have gone farther but it was late in the season.

JOHN L. HOOK.

Selbysport, Md.

Notes of Travel.

J. S. FLORY.

The 8th of January had meeting at Sams Creek meeting house; after meeting brother E. W. Engler took me to his home near New Windsor, and was kindly entertained by his family, in the evening brother Engler took me to elder Philip Boyles, where I spent a short time pleasantly. At night brother Engler took me to Pipe Creek meeting house.—Brother Solomon Stoner met me there and took me to his home after meeting where I had the pleasure of meeting my cousin, his companion and his family. Meeting next day, Sunday, at Pipe Creek again; home with brother Ephraim Stoner. Meeting at night at Union Bridge; all night at the home of sister Sophia Lightner, who entertained us kindly. Meeting next day at Beaver Dam meeting house, at 10 o'clock; home with my uncle, Jacob Stoner; meeting again at same point in the evening. Went to cousin Abraham Stoner's, had the pleasure of getting acquainted with his kind family, but was sorry to find cousin Jane severely afflicted; but she was willing to submit to the will of the Lord. She seemed willing to submit her case to the great Heavenly physician, and her hope was in the merits of a dear Savior.

Meeting again next day at Beaver Dam meeting house; dined with brother D. Stoner. Meeting at night at Goodintent house; very much crowded and many could not get admittance. Home with brother D. Grossnickle. Next day went to Ridge meeting house in Monocacy district; home with brother H. Shriver; meeting at night at Ridge meeting house again. All night with brother Krise. Next morning visited sister Ecker who has been afflicted for several years; had a short season of devotion with her; then went to elder D. P. Saylor where we were kindly cared for. P. M. visited a number of brethren and sisters had religious exercise with them; then visited D. P. Saylor's married daughters who are relatives of mine. Took supper with brother S. Weybright. Meeting at night at Keys house of worship, which is property donated to the public by the author of the famous National song "The Star Spangled Banner." All night with brother John Weybright: next morning at Middleburgh, brother Solomon Stoner left me having accompanied me for a week. Thanks to him for his kindness. Brother D. Grossnickle kindly took me to brother Upton Waltz, who had volunteered to take me to brother Jesse Roops where I met with a kind reception. Thanks to brother W. for bringing me on thus far. And thanks to God for his care over me.

Brother Henry; As some of the brethren love to hear from the different arms of God's Church, and as I believe the Lord has worked among the people in this part of God's moral vineyard I will relate some of his doings. Brother Davis Younce and brother Jacob Cripe labored amongst us. There were eight of the sons and daughters of Adam made willing to turn in with the people of God, by obeying the Lord in the holy ordinance of baptism. Some of our old fathers and mothers, and many more souls were made to tremble under the sound of the gospel, as it was preached with power. May God bless brethren Younce and Cripe, and enable them to still go on in their calling, and warn sinners to flee the wrath to come. The ark of the Lord is still moving slowly with us. One of our neighbors, while he was under conviction, and while his wife was made willing to go down to the liquid stream and put on Christ, was taken violently with the Lung Fever, and is still lying on the bed of affliction. The Lord has begun a work with him, and he will complete it.

D. S. CRIPE.

Warsaw, Ind.

Query Answered

On page 731, Vol. 5, brother H. A. Snyder asks the following questions, which he desires answered through the *Companion*. He refers to Luke 17:37. "Wheresoever the body is, thither will the eagles be gathered together." What body? Matthew 24:28, speaks of the same body and calls it the carcass. The German version of Luke is: "Wo das Aas ist, da sammeln sich die Adler." Luke and Matt. have it the same. Christ was speaking of his second coming. He gave them to understand that many false Christs will come, shew signs and wonders to deceive if it were possible the very elect. Christ's coming will be in the clouds of heaven, as lightning finding many unprepared, therefore he says one shall be taken and the other left. The disciples wanted to know where that is where he would appear. The answer was, "wheresoever the body is thither will the eagles be gathered. Christ gave his disciples to understand that even as the eagles will gather together where the body or carcass is, so will the saints be gathered where he will be. Now the disciples could understand that, even as the eagles will gather to that body, even so shall the saints be gathered. Christ will appear in person, even as ye have seen him going into heaven. Acts 1:11. This was the answer to the question the disciples asked.

STEPHEN YODER.

BEAVER CREEK, MD., }
January 11th 1870. }

Dear Companion; Thrice blessed messenger; thou art ever welcome in the mansions of the saints; thou hast carried the grief and anguish of my soul through the church of the living God, and didst again return, though still and silent as thou art, with a message of joy from one whom I had almost forgotten. Go again in the spirit of God, and carry upon the wings of love, the joy which was caused by a secret touch of an unseen hand! Pass gently by the noise and confusion of this sinful world, until thou reach the threshold of that dear sister Ruhama Riley in the city of brotherly love, and say for me, that my soul leaped within me, when I heard that one heartfelt prayer had gone up, and pierced the inner court of God's eternal throne.

Dear sister; I think I have felt the power of your prayer, the inner life was moved, and I can again, if but faintly, see the ladder that Jacob saw. But I am not yet fully restored; I have spent my beauty; I have lived too wastefully upon the riches of our Father's blessings. Now I am poor, and must only depend upon the scanty pension which the great king feels to bestow upon me. The hand of the Lord is laid heavily upon me; he has made me to pass through sickness, afflictions, and poverty, yet I feel to say with Job, though the Lord slay me, yet will I trust in him. God is able to bring good out of evil, and will without a doubt bring it to pass.

Now dear sister; many of my brethren and sisters may think it strange that I complain so much of my low condition in the spiritual life, being so long in the service of the Master; but be it remembered that God can overrule all things; he has power to kill, and power to make alive. Although I have often been called to the bedside of the sick and the dying, and have spoken words of comfort and consolation, and have stretched out my hands towards heaven, and directed my prayer towards his holy temple, until I was bathed in the sweat of anguish, and can even now remember the lingering look of those who called me blessed—but O! the leaf is turned over; a change has been brought about. My spirit is broken, my heart bleeds, my soul struggles for life; fears, within, and troubles without. Even now I must drop my pen to wait upon the sick of my family.—Now the care of the church, the study of the word, so that it can be held forth to a dying world in its purity. O! how can I endure it without help from above? Are there no more Ruhamas—no Marys in the church of God, who will think of me in their closets and let the sacred flame of their prayers go up within the vail! *Brethren and sisters,* lift up the hands of your speakers as Israel lifted up the hands of Moses, for they need strength and wisdom from a higher source than this earth can give. The care of souls hangs upon them and the people look for them to show the examples. For this cause we make our appeal to the church—in whom the power is invested—to assist us in the holy war; for the struggle is between life and death. If we fail to obey the command of our captain we fall into the hands of the enemy. Then our doom is fixed. Our inheritance in the promised rest forever [illegible], and the chambers of darkness opened to receive us. O! pray a little longer! fight faithfully in the conflict, and let us all throw our mite into the scale of perfection, so that none of us be found wanting.

Please, sister Ruhama, give your address in full; and write again, either through our beloved *Companion*, or by letter.

Yours in Love,

ANDREW CORT.

Brother Holsinger: By the advice of brother Philip Boyle, I wish to say a few words through the *Companion*, to the Brethren, at Pipe Creek and Beaver Dam, Md., and Marsh Creek, Pa. I am John T. Lewis, colored, who joined the Brethren at Pipe Creek, Md. in 1853. My greetings to all. I am now living in the city of Elmira, N. Y. I left Maryland, in 1860, and came to Gettysburgh, Pa. In 1862, came from there to this State. I must here say, that surely goodness and mercy has followed me, for through all the war and bloodshed I have been out of the way, and saw none of it, for which I feel to give thanks.

I have not been able to meet with the brethren since 1863; yet I am trying by the help of God to live in accordance with the gospel and the order of the Brethren. All the preaching I have is in the Bible, the *Companion*, and the *Gospel Visitor*, which are great comforters to me. If any one don't know the value of the *Visitor* and *Companion*, let them be where they can't get to church, and I think they will learn to appreciate them.

I can not hear of any brethren in New York State. There are a great many churches here, but their chief object seems to be popularity. You cannot tell the members from the world only by seeing them take communion. They appear to give but little heed to the teaching of the Bible. They don't appear to know anything about the Brethren, and they laugh at the idea of feet washing, upon the whole they are a fast people. I am getting along about as well as one could expect to in my circumstances. I am living in hope of being able to move to some settlement of the Brethren where I may again enjoy the privilege of hearing the gospel preached in its purity. I hope the brethren and sisters will pray for me, that I may be faithful to the end. If any of the brethren will be kind enough to write to me, my address is, Elmira N. Y. Box 1106. I am a poor scholar and if this does not take too much correction, I hope you will give it a place in the *Companion*, in full or in part as you think best, and if it is too much trouble throw it aside.

JOHN T. LEWIS.

You will see we have given it in full, and for your encouragement we will say it did not require so very much correction. And should you have any good thoughts which you would desire to give to the Brotherhood through the *Companion* we will gladly assist you in the shaping them for you. We hope you will continue to receive encouragement from our columns, and preserve your integrity to the last. Hope some of the brethren with whom you are acquainted will present you with something adapted to your special wants.

Inquiry.

BROTHER HOLSINGER, *dear sir*:—The first and second numbers of the *Companion* for the current year are before me. I thank you for your kindness in sending them to me. I am much pleased with the contents. A true christian spirit breathes thro' them, the influence for good, of which must be felt by your many readers.

I learn from your "prospectus," found on the last page of the *Companion*, that in publishing your paper, you have a *three-fold* design in view;—

1st. "To advocate Truth." No higher work than this can any man engage in; and there is a glorious reward in store for those who advocate and obey the truth. "I am the way, the truth, and the life" says Christ.—Again; "You shall know the truth, and the truth shall make you free." "Sanctify them through thy truth, thy *word* is truth," continues the blessed Savior. And to leave us in no doubt what the word is, Peter says—"And this is the word which by the *Gospel* is preached unto you." To "advocate the truth" then, is to advocate the Gospel. And may the blessing of Heaven attend all those who do that.

2nd. Your second design is to "expose error." Here there is a wide field. Protestanism generally—without saying anything about Catholicism—is full of error—grand fatal error. With its creeds and its dogmas its traditions, and its "doctrines the commandments of men"—it is full of rottenness and decay. To expose all this, and give the truth instead, is a work,—thankless as it may be in the eyes of degenerate religionists—that any good man might be found to lift a finger in.

3rd. "To encourage the true Christain on his way to Zion"—It is one thing to become a Christian; quite another to remain in the path of duty. To this laudable work your paper is committed—and I bid you God speed in the performance of it.

But to my *Inquiry*! I make it not for the sake of discussion; for such a thought is not in my mind. I make it not to try to puzzle you, or to disturb your equanimity. I make it simply that I may obtain the desired *information*. The *inquiry* is this:—

In your "prospectus" you announce yourself as a member of the "Church of the Brethren," sometimes known by the name of "German Baptists." &c.

Now brother Holsinger, why do the good people with whom you stand identified, call themselves the "Church of the Brethren," or by that other name of "German Baptist?" I candidly think that both names are *unscriptural*; but I may be mistaken in this, as I do not know the grounds on which you rest the matter.

Will you be so kind as to give your answer to this inquiry in the "Family Companion?"

Yours in Gospel work. B.

Iowa City, Iowa.

ANSWER.

[See Editorial Department.]

Proposed Visit to Ohio.

If the Lord will, I will be in the Mohiccon congregation, Wayne Co. Ohio, on the 16th, 17th, and 18th of Febuary next will speak upon the subject of the "Passover," and 'Lord's Supper."

On the 19th go to Chippeway congregation, same county. Remain until the 22nd.

On the 22nd go to Stark county, to brother J. K. S. Swihart's congregation. Remain there until the 28th. Then return home.

The brethren in the above congregations will make arrangements for meetings as they may see proper.

JOHN WISE.

Jan. 21st, 1870.

Announcements.

Please announce in the *Companion* that the Brethren of California, propose, God willing to, hold their next communion meeting on the 14th and 15th of May, 1870, in the Jerusalem District, Sanjoaquin County, Cal., by order of the Brethren.

GEORGE WOLFE.

Scriptural Enigmas.

No. 10.

I am composed of 23 letters.

My 4, 15, 11, 5, is a time present.

My 14, 13, 6, 10, a symbol of subjection.

My 21, 2, 20, 12, 16, 17, 22, a bird mentioned in the Bible.

My 23, 8, 9, 1, 5, 3, the name of a Jewish month.

My 18, 7, 5, 20, is used to make sure.

My 5, 1, 19, 2, is the name of an ancient shepherd.

My whole is an important command.

No. 11.

I am composed of 25 letters.

My 5, 21, 12, 19, 20, was a son of Camlyses, king of Persia.

My 1, 9, 13, 25, was the first son of Adam after the death of Abel.

My 24, 11, 17, was a king of Hamath, in Syria.

My 6, 2, 10, 23, 4, was a son of Simon, the Cyrenian.

My 3, 7, 8, 8, 15, 12, is not a christian.

My 14, 18, 6, is a conical mount where Aaron died.

My 16, 22, 13, is a noun mentioned in the 9th of Hebrews.

My whole is a request.

H. A. SNYDER.

MARRIED.

By D. D. Horner, on the evening of the 9th, at the house of the bride's father, Mr A. M. MILLER to Miss MARY YOUNG, both of Westmoreland county, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

On the 30th of December, 1869, MARTHA ALLIS GARDNER, daughter of Ludwick Gardner, aged 8 years, 2 months, 21 days; funeral discourse from 1 Thess. 4th chapter, 6 last verses, by the writer.

D. D. HORNER.

On January 2nd, in the Bare Creek congregation, Md., MARY E. PYSELL; aged 15 years, 9 months, 6 days; funeral occasion improved by the writer and Josiah Beeghley from Rev. 14: 13.

JEREMIAH BEEGHLEY.

Sept. 10th, 1869, in the Eel River congregation, at Mexico, Miama county, Ind., sister ELIZABETH, wife of Christian BOWMAN; aged 61 years, 10 months, and 21 days. Her disease was Dropsy, and her sufferings were very great. Funeral discourse was delivered by Elder George Brower, David Keeler, and others. DANIEL BALSBAUGH.

In Lickcreek congregation, Owen county, Ind., Dec. 23nd, 1869, MARY E. CULLER, aged 20 years, 10 months, and 18 days. A daughter, (& truly a Virgin) of Elder David & Anna Culler. Her disease was Consumption. Many people were present at her funeral. Text spoken on: Mark 5: 39. "And when he was come in, saith unto them, why make ye this ado, and weep; the damsel is not dead but sleepeth." Funeral occasion improved by the brethren, Elder Moses Hochstetler and Jacob Sommers. JOHN LONG.

In the Bachelor Run branch, Carroll Co., Ind., of Consumption, January 11th, our much beloved brother JACOB MOSS; in his 43rd year, leaving a wife and four children to mourn his loss. His remains were followed to the grave by a very large concourse of people. Funeral services by Isaac Ikenberry and others.

Brother Moss was my partner in the publication of the Debate on Immersion, between Quinter and Snyder. JACOB B. LANDIS.

Visitor please copy.

In Antietam congregation, Aug. 17th, 1869, sister SUSAN B. EMMERT, consort of brother J. F. Emmert, and daughter of friend James and Mary McPhenen; aged 21 years, 10 months and 21 days. She lived as she died a worthy and beloved sister in the Lord. Funeral services by Elder H. Koontz, from the words: Thou shalt lead me by thy counsel, and afterward bring me to glory.

D. H. FAHRNEY.

In the Mexico congregation, Miama Co., Indiana, March 4th, 1869, of Fever, sister ELIZABETH, wife of brother James T. KINSEY; aged 21 years, and 14 days. She was a consistent member of the Church, ready to do what the Lord commanded her. In her sickness she called for the elders and was anointed. She expressed her willingness to go to her better home. Funeral services by brethren Daniel Barnhart and Peter Brubaker, of Kansas. J. KINSEY.

LIST OF MONEYS received, for subscription, books, &c.,

John Shuss 2.25, A H. Cassel 8.75, Eld G Wolfe 16.35, Jesse Thomas 35, Tobias Musser 4.00, Joseph Kindig 2.25, D H Plaine 1.00 Philip Boyle 1.50, Wm D Renner 9.00, Jos M Detra 3.00, Danl M Baker 3.00, Jacob M Garber 75, Ludie Cline 1 50, Geo W Rose 1.50, John Harshman 1.50, A W Mahle 2.25, D M Mohler 1.50, Isaac Reiff 1.50, D D Horner 9.30 Joel Omert 1.00, S C Umbel 1.50, Miss Kate Mishler 1.50, Wm Forney 5.00, Enoch L. Prather 1.50, Wm P Leutz 1.50, Danl Balsbaugh 1.50, Geo Wood 1.50. J F Neher 1.50, Reuben Musser 75, Michael Zug 1.50, Oliver Edmonds 1.50, John Goodyear 1.50, J S Cox 1.50, Isaac Copely 1.50, Isaac Price 3.00, Martin John 4.50, Amanda C Cox 1.00, John Kintner 1.50 E Mishler 3.00, Jonathan Sharp 75, Peter Sipe 1.50, Geo Brindle 1.50, Cyrus Brindle 3.00 D H Bonebrake 1.50, Henry Clapper 3.00, S A Shaver 1.50, S A Moore 1.50. David S Stayer 1.00, S A Moore 9.75, Abraham Summy 6.10, Wm H Miller 4.50, D S Clapper 2.00, John Spindler 2.25, Jacob Metzger 1.50. P R Oaks 1.50, Isaac Earley 11.50, S J Fike 3.00, Jane Hesslebower 3.25. Jos. Schmucker 3.00, J Levi Kottinger 9.00, Enoch L Brower .75, I L. Glass 17.55, John Moomaw 1.50. H Knauff 60, John L Holsinger 2 50, Daniel Trump 75, Joel Shively 3.00, Mary Heiser 1.50, John Renshler 1 00, Samuel Metzger 1.50, Wm Sadler 1 80, F W Kohler 2 25, Theo Brindle 1 50, Solomon Cogan 1.50, John H Brumbaugh 2 50, Samuel Gibble 1 50, Sidney Hodgdon 15, Samuel Markley 1 50, John R Holsinger 21.50, Nathaniel Ogg 1.50, Hiram Mussulman 1.35, B F Miller 1.50.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annu

VOLUME VI. TYRONE, PA. TUESDAY, FEB. 1, 1870. NUMBER 5.

The Preacher.

He took a shaft both strong and straight,
A shaft he had polished with labor great.
He winged it with sweet eloquence,
With learning and with subtle sense.
Boldly he drew, and he aimed with care,
But it wounded only the idle air.

A second he took both straight and strong,
Winged with a passionate sense of wrong.
He drew it stoutly, and aimed it true;
The mark he aimed at was plain to view.
Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand and took from above
A slender arrow barbed with love.
He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air,
No careful aim the preacher took,
For he turned to heaven his upward look;
Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.

For the Companion.

"In Christ."

"For as many of you, as have been baptized into Christ have put on Christ. If any man be in Christ he is a new creature, old things have past away and behold all things, have become new, "In me ye might have peace, in the world ye shall have tribulation; be of good cheer I have overcome the world."

Every child of God is in Christ, "whether they be male or female, bond or free, they are all one in Christ Jesus. There happiness is secured in Christ. "For where I am there ye shall be also. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." As long as we are of the world we cannot have this peace and happiness, which fadeth not away. "In the world ye shall have tribulation." Our future happiness depends entirely upon our being in Christ, "Without me ye can do nothing," "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in me," "He that abideth in me, and I in him, the same bringeth forth much fruit, which fruit is unto holiness, and the end everlasting life." If our happiness depends on our being in Christ, is it not an essential point for us to fully understand how we get into Christ. There is such a diversity of opinion now in the world, about this article of faith, that it is not safe for us to rely altogether in what is said, and written by man. The word of God is sometimes rejected, and the error of man is taken and studied, until the mind becomes interwoven with the error, and becomes a settled point in faith. We take the plain word of God for the man of our instruction; we believe it is sufficient to satisfy our minds of this one thing, that we enter into Christ by baptism. The Apostle Paul is very plain and forever settles the question "For as many of you as have been baptized into Christ, have put on Christ." It is very evident that what the Apostle says he means. It is very plain to our mind. There is but one door into the church, and Paul says, we enter in by baptism. If we are wrong in believing that baptism brings us into Christ we are not wrong by ourselves, but the great Apostles of the gentiles is wrong with us. If we have complied with the demands of the Gospel, we have entered in through the door into the sheepfold. There is but one fold and one Sheperd. Christ says: "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture. We are in a saved condition, when we enter into the sheepfold. When we are done toiling here, and our redemption is complete in Christ, and we are safe housed in our Father's house, then it is we will go from mansion to mansion, feasting upon the rich pasture of God. "Shall go in and out and find pasture." How encouraging is the thought; we shall feast in our Father's house. Brethren this is what we are toiling for. Then be not weary in well doing' for our "redemption is complete in Christ."

SAM. C. BASHOR.

Whitesville, Mo.

Close Communion.

This is one of the greatest questions with which we have to deal. The tendency of the present age towards universal church fellowship among the various evangelical denominations, places the Brethren often in an unpleasant light. We are accused of being narrowminded, bigoted, uncharitable towards other denominations, when we invite none to the Lord's table but our members. I fear too many do not fully understand the nature and intent of the Supper and the Communion. I am far from being satisfied with my knowledge of these subjects. Whom should we admit to the Lord's table? Church members only or those wishing to become Church members also? Some say those who are properly baptized and in fellowship with the church. We would ask, were all the Apostles baptized when the Supper was instituted? If not, can baptism be made a criterion of admittance? What is the intent of the Communion? Is it an act by which we show our belief in Christ and commit our souls to him? If so, must baptism necessarily precede the drinking of "this cup"? We may say to all pedo-baptists that we are as liberal as they are in regard to this question! Since we admit all our own church members of good character, while they deny this privilege to their grown up children not yet confirmed, though "baptized" (sprinkled), no matter how good their character, but this does not meet the question. We can not justify ourselves by the defects of other denominations. We would like to hear a free discussion of this subject in meekness, with as little human reason and as much scriptural proof as possible.

S. Z. SHARP

Two Christians had quarrelled in the morning; in the evening one of them sent a note to the other: "Brother, the *sun is going down!*" Nothing further was needed to effect a reconciliation.

For the Companion.

That Great Light.

Not having an opportunity to attend church to-day to hear the word of God preached, we have to content ourself by reading the word, and while so doing the above subject came to our notice. Then the thought suggests itself to our mind, to comment on the same, and submit it to the *Companion*.

When we take a retrospective view of the past, we find in many instances where the people walked in darkness longing for liberation from their yoke of bondage. When we look back but a few years into the great political darkness in which our country was involved, when great armies were called out in bloody contest, when proclamation after proclamation was issued, calling for more men, how great was that darkness! Oh how our anxious hearts longed for that great light of liberty to dawn upon us. Here a fond husband and father leaves his bosom companion and children to the cold charities of the world, and enters the ranks.—There a dutiful son leaves the bright fireside of his youth, with the blessings of heaven invoked upon him by kind parents, loving brothers and sisters. Here the youthful maiden consents him to go, in whom she trusts for future protection. All this is done, and perhaps never more are those bright eyes permitted to look upon loved ones left behind, when peace should again be restored. At length the angry strife subsides, and our political sky is unobscured by those angry clouds, and the star of light and liberty begins to dawn upon us and all is peace and tranquility.

With what humble gratitude we then approached our Maker for our deliverance. The children of Israel, dwelling in darkness, the tyrannical yoke of bondage inflicted upon them by Pharaoh. What songs of deliverance they sang unto God, when that great light led them out of bondage. The very earth resounded with their musical strains, as it echoed forth to heaven. When we look back, to that remote age, when there was no redemption, when there was no eye to pity, no arm to save, God sent his only begotten son into this sinful world, that whosoever should believe on him should not perish, but have eternal life. While the Shepherds were watching their flocks by night, the glory of the Lord shone about them, which light very beautifully symbolizes the glory of the New Testament doctrines, and fulfilment of the prophecy according to the language of the text. Also Matthew 4th 16. "The people which set in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up. From this time, this "true light" which lighteth every man that cometh into the world," began to preach, saying: "Repent: for the kingdom of heaven is at hand." "For ye were sometime darkness but now are ye light." Eph. 5 : 8. This light as recorded in Psalm 119 : 105, is a "lamp unto our feet, and a light unto our path." It serves us as an index to the formation of our character. By referring to it we can see how our lives correspond with its divine teachings. Many of us may be young in the service of God, like ourself, yet if we prove true to the cause of our divine Master, this great light as referred to in our text will illuminate our pathway through this unfriendly world, that we can after death enjoy the light of his countenance in the regions of eternal bliss.

S. T. BOSSERMAN.

Dunkirk, Ohio.

For the Companion.

Keeping the whole Law.

"For whosoever shall keep the whole law, and offend in one point, he is guilty of all." James 2 : 12.

The above passage is often referred to by brethren, to show the necessity of keeping all the commandments of God, to which I have no objection, but the way I have heard applications made, if I understood them rightly, was overstraining the sense of the text. Namely that if one offence is committed, makes a person equally guilty with those that trangress the whole law, which, I think, militates against the Spirit of the Gospel, and destroys divine justice, one of God's attributes; for we cannot for a moment believe that all will have to suffer indiscriminately alike, because the scripture saith that "every one shall be rewarded according to his deeds. If we take the whole context together we can apprehend the idea. The Apostle intends to impress upon the minds of the scattered twelve tribes of his brethren, (according to the flesh,) For I conceive this letter not to be directly addressed to believers in Christ Jesus alone; but to all the children of Israel: for we read, chapt. 5 : 6. "*ye have condemned and killed the just.*" Such a charge we presume, he could not lay against a believer in Christ? Certainly not. Now are we prepared to give an exposition of the text. The law referred to is the decalogue, which is plain by the succeeding verse; the spirit of that law being embodied in few words, called by James the Royal law. Math. 22 : 36, we read; "Master, which is the great commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and greatest commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself." If ye fulfil this, James saith, ye do well; but this they did not do, hence he reproves them; for it was evident by their conduct in regarding the rich and despising the poor, thereby showing partiality; though at the same time boasting of keeping the whole law, yet hypocritically offending that very point that pertains to the Royal law, on which hang all the law and the prophets. He who does so is amenable to condemnation as a breaker of the whole body of law: and consequently his punishment will be proportioned to his offense, on the proper force of the Greek term Enoxas, Here the apostle goes yet farther, and by an argument observes, taken from the intimate connection of the whole law, which is so perfectly united, that no one part can be violated without the rest being violated, and offering that he who thus offended against the par

ticular law in question will be condemned as a transgression of the divine law in general, and thereby be obnoxious to the punishment of transgression; for, he who keepeth, or endeavor to keep the whole of the law, except in one point, and especially if that be against the scope of the whole wherein he deliberately, presumptiously, and habitually offends, for the argument itself implies these limitations, he is adjudged to punishment as a transgressor of the law, quite as much as he who had broken all his precepts.

Now it was an acknowledged principle among the Jewish casuists, that the wilful breach of one law of a body of laws involves a transgression of the whole; and accordingly the Apostle here means to say, that the same is applicable to the law of Christianity. (See 12th 13th verses.) And in the present case he who offends in one point may well be pronounced guilty, inasmuch as the point concerns "Christian Charity," on which hangs all the law and the prophets. For he may well be said to be guilty of all who offends against that on which all depends. A chain consisting of many links is broken when any one link is broken. This, after due deliberation, is the exposition your unworthy writer has drawn from the subject matter connected with the above text.

Dear Brethren, let us be very careful to study well the substance connected with the text we undertake to expound, lest by a hasty conclusion we overstrain scripture and thereby discourage or destroy them that are weak and stricken down with the infirmities of the flesh. If the one who offends in a small matter, as some expound the foregoing text, would have to suffer equally with the adulterous, the fornicators, the murderers, the abominable, the covetous, and the liars, where would be an encouragement for morality? or even for Christianity itself, "for in many things we offend all." For when the Lord Jesus Christ shall set in judgment, he will reward every one as his work shall be. Then brethren and sisters, let us always be found rich in good works for in due time we shall reap if we faint not. And you my dear friends, who yet stand beyond the pale of the church do not think yourselves inexcusable, for you know your duty and if you thus squander your precious time so carelessly in this world till your day of grace is closed, you will forever have to regret it, and suffer the pains of inexpressible torment; therefore prepare to meet thy God.

LEONARD FURRY.

New Enterprise, Pa.

For the Companion.

Sunshine Behind the Clouds.

We have often experienced the unpleasantness of long showers, and cloudy days. Sometimes we go as far as wishing something like this; If only it would clear up once again," forgetting that it is God who sends the storm as well as the sunshine.

Showers are necessary, for the refreshing of the vegetable Kingdom. If it would not be for those showers, nothing could come to perfection. But sometimes they come so unexpectedly, and with such a force that they very near wash away the very life of the plant; so that after the storm has passed, the shower ended, the sun shining again, and the plant is not properly cared for, it will die away, because it was not strong enough to stand against the changes of the weather.

But we will say something of the storms the child of God has to encounter; as we all know that they are sometimes very hard on us; sometimes wash away our very foundation, because we had not digged deep enough. How often, when those storms were passing over us, have we forgotten that we were Christians? How often, when the world has persecuted us, have we done evil in return? How often have we, when waves of adversity rolled high around us, been ready to give up to serve God? How often have we denied Christ, when the world were trying to find out how strong we were in faith? If we always would be on our guard, and ready to meet those storms of troubles and trials, we would be more able to bear them.

We should always bear in mind, though the storm may rage, that the sun shines behind the clouds, and as the clouds begin to part and move away, the sun will come out the clearest, warmest. We may think by times that all is lost, that we cannot conceive all, yet like the plant, whose very roots have been washed loose, by proper care we will be made the stronger. We may be much discouraged, yet if we stand fast, to our profession, the storm will not injure us, but will make us stronger and abler to fight against satan.

The Christian's desire is to live happy in the world to come; for this he toils from day to day, and all that satan can roll in his way will not keep him from landing on the blissful shore. He knows very well, that he cannot wear the crown, unless he bears the Cross, though heavy it may sometimes seem to bear. There is something in his soul which tells him that soon these storms are all overcome, and then he can be with his master, where peace and joy will be forever and ever.

M. HADY.

Stony Creek, Pa.

For the Companion.

"Let the peace of God rule in your Hearts."

Colossians 3 : 15.

We now shall inquire into the special influence which "peace with God" wields over the heart, or into the great practical purposes which its residence there is intended and calculated to promote.

These words of the Apostle, "let the peace of God rule in our hearts," emphatically instruct us here. Let us first ascertain their meaning: "the peace of God." These words describe the happiness of us who believe. We are at rest, because our conscience tells us we are pardoned for Christ's sake, and that our title to eternal life is made over to us. God is now our friend, not that God was ever our enemy—but we now know it. We know that in the atonement God is pacified towards us, and we are pacified towards God. This knowledge we have by the spirit's teaching; and hence the satisfaction it contributes to us is called "the peace of God." The words have by some been rendered—"the peace of Christ; because he is said to be our peace," or peacemaker, by the sacrifice he made of himself for our sins. There is no essential difference between the two. Indeed, to the whole of the person of the Godhead, they may be very properly applied, inasmuch as the father devised, the son accomplished, and the holy spirit applies this peace. On these accounts, and because it can be obtained in no other way, and enjoyed by none of us unless we receive it into our hearts by faith, it is described by the Apostle to be "the peace of God that passeth all understanding." It is, and ever must be, incomprehensible how such a being as God should ever have thought so kindly of us, and how such as we should ever come to be upon such intimate terms of friendship with God. Being, however, God's peace, and not man's, we see how it is secured to us, and how it reaches at length perfection. If it were an earth-born peace, and dependent on human works and aspects it would soon yield to the solicitations of the world, or ebbing as the flowing of the tide on the sea. God dwelling with us however, and guarded by his holy word, and fed by the spirit of peace, it can never either be removed or diminished. The peace of God, then, is just the sweet consciousness of God's forgiving love, and the happy tranquility which is thereby maintained in our believing souls, together with our cheerful submission of all our intellectual, moral, and religious powers to God's will and rule, "let the peace of God rule in our hearts." The word rule was originally used to designate the official duties of the umpire. He was sole judge or ruler. He was, therefore, a kind of centre of influence; and their knowing that his eye was ever upon them, and that his was to be the law of adjudication, was a motive to energetic contention, and the governing idea in their minds throughout, while in the games, a superior power to prevent careless action, the eye of the umpire ever surveyed the arena, and his judgment decided the prizes. The Apostle, then, may be understood as here giving a kind of personification to 'the peace of God,' or rather of its existence in his own heart. He represents God as an umpire or ruler, enthroned in our hearts, giving laws to all within it, for the suppression of whatever threatens to disturb this divine peace. His exhortation is just tantamount to this—as he who overcomes all the other gladiators keeps a steady eye on the umpire and ever realizes the prize to be given, so be it our concern to submit all that remains of evil, as well as all that has been produced by grace, to the fair and legitimate influence of the peace we enjoy, just that we may conquer to the end, and at the end get the crown of life.

In this interesting view of the passage, the spiritual blessing of peace is put by metonymy for the author of that blessing. So that it is not the prince of peace himself, but the peace he produces, that we are taught to obey. The sense of this peace is to be the reigning power, and to it we must yield all due homage. The heart is to be both the seat and the subject of this government of peace. The heart is "the center of personality and the depository of the feelings, and, as such, it is the most appropriate place for the throne and the executive of the peace of God." In many scriptures the heart is put for the whole inner man, and as that inner man is a rebellious kingdom, it seems fitting to all the ends of mercy, that in its very centre the antagonistic and pacifying sentiment of friendship with God should be established in full authority. It is in that heart that sin has erected its dark throne, that deceitfulness rang-

es the entire region of sentient being; that the lusts which war against the soul continue their conflict, and where, if they could, they would displace God and re-seat themselves in power. The heart, therefore, is just the place where a spiritual rule of sufficient strength ought to be fixed for the suppression of those loitering and harassing foes; for the working out of an irresistible counter-agency to sin; for a terror to all incipient insubordinations, and for the encouragement of us all who are willing and able to love God and follow after holiness in our hearts —that is, in our renewed hearts. God's peace is not in our old hearts, and, consequently, dose not rule there, but in every one justified by faith, that peace is found. In our old hearts all is rebellion. When God is for peace, the old heart is for war, because it does not know God, but when it knows him as the God of mercy in Christ, it wars no longer against the umpire. Let us then who believe in Christ, and enjoy this peace, contemplate from this passage, who and what is the king of our inner-man; to what kind of government we are to surrender ourselves, and what amount of homage we are to give to the happy sense of being at peace with God, which we now enjoy.—The peace of God rules, when it is made the center around which all the thoughts of our hearts revolve. A centre of influence is a common expression, referring sometimes to the point of diffusion, and at others to that of attraction. It is the point of diffusing influence, in the case of the sun, from which light issues; or in the case of the throne, from which government proceeds; and it is the point of attraction when, as a centre, the sun draws towards itself those heavenly bodies that revolve around it, or when the wisdom and clemency of the throne engage and fix the affections as well as the submission of the subjects. Hence astronomers speak of a centrifugal and centripetal power in the heavenly bodies—the power by which they either receed from, or are attracted to a common center. It is then to the attractive or centripetal influence of the sense of God's friendship that we refer, when we speak of it as the center to the thoughts of our hearts. The consciousness of this friendship is as a sun within our souls, not only illuminating all our powers, but drawing us all to that orbit which keeps us constantly under its rays, and therefore always in our proper places. Away from such a peace, the understanding is darkened, but when brought into it, all there is light; every faculty is attracted to its perihelion, and blazes with solar effulgence. We can associate with the absence of this peace anything but the grossest ignorance of God as a God of love and mercy, wicked opposition to God's law and the rejection of the gospel; but how changed did we become when we read, thought, reflected in the midst of the persuasion of God's merciful design and doings! When we sit down in this position, we are instantly "clothed, and in our right mind." Here we feel our way back to the bosom of divine love; here we are gently fascinated into the conviction that, notwithstanding all we have done against God, there is nothing in God against our pardon and acceptance; here we become to be made more and more willing, in the day of God's power, to do all and to be all that God would have us to be: and now we live and move under those gracious experiences which raise us upward to the enjoyment of still purer and happier existence. It is, therefore, clearly the duty and interest of all of us to abide near to the center of attractive knowledge, authority, and life.

It is admitted that in a christian life are difficulties. The best of men have natural repugnancies to God and holiness; and as for unbelieving men, they cannot lead such a life at all, just because they live entirely away from this fearful centre. Hence they are driven to and fro by the merciless winds, and describe the wayward and wild track of the meteor rather than the steady revolutions of the planet. But let us, who have this peace of God, not be presumptuous or over-confident. Such was Abraham and yet he denied the truth; and such was David and he could sin; and such was Peter and he denied his Lord. They had got off the axis—away from the center of influence; therefore they fell, and when they rose again, it was by the returning sense of God's loving kindness, or by the attractions of the peace of God. We have much to do with our hearts. We have to keep it with all dilligence in the fear and love of God, and in zealous activity for the service of God. But none of these things can be done except within the circle of believing sentiments and desires. Let us, therefore, in all circum

stances, keep fast hold of our conviction that God is our best friend, and we will find Christ's "yoke easy, and his burden light."

To be continued.

A. J. CORRELL.

"And Above all Things have Charity Among Yourselves."

Dear Companion:—This holy admonition, falling from the pen of the inimitable Peter, should impress our minds with a due sense of our duty, as pertaining to the feeling that should characterize our deportment towards each other as brethren. Although we may frequently differ, *especially* upon many unessential questions that may arise from time to time, let it be regarded as an honest difference of opinion, and there will exist no reason for any estrangement or unnatural feelings of animosity among us. None of us claims the prerogative of infallibility, and are but poor, erring creatures at best: but the man who has no opinion of his own, and who is made a subservient tool in the hands of his fellow men, possesses no attributes of independence worthy of admiration by those by whom he may be surrounded. Then those of us who have opinions, let us dare express them to some purpose, that they may subserve beneficially to our fellow man, and more especially to our common Brotherhood. Although but young in the church, I must confess my heart has been made sore in observing a growing disposition of resentment among some of our dear brethren, called forth by some minor differences of opinion in regard to some vexed questions at issue, in which there appears to be some distinctive features, not altogether satisfactory to the parties involved. Pardon the harsh expression as applied, but I am induced to call them by their proper names. I am truly sorry to see this avenging spirit of vindictiveness stealing, perhaps unconsciously, upon some so far that it seems to have taken possession of their better judgment, and appears to be imbosoming itself in downright and merciless proscription; not satisfied with having muzzled the pairs but yet seek by further aid and influence to crush those who perhaps have been actuated by as much honesty of motive as we are willing to allow those who are endeavoring to reproach him for seeming incongruity.

This ought not so to be. Cannot we differ honestly without permitting anger or malice to gain the ascendency over us?

"Let us follow after the things which make for peace, and things whereby we may enjoy one another."

"For one believeth he may eat all things, another who is weak eateth herbs."

"One man esteemeth one day above another; another man esteemeth every day alike; let every man be fully persuaded in his own mind."

Then, brethren, let us be careful not to impugn each others motives, until we be doubly assured that we have good foundation, for we find that the human heart is entirely too prone to jump at conclusions and magnify offences upon mere assumptions, more imaginary than real. "Think twice before we speak once," may save trouble. Let us be fully persuaded in our own minds. And if we feel a conscious superiority of honesty within ourselves, let a superabundance of charity characterize our souls, that may lead us to presume there are others who are endowed with the same admirable faculty. Let us not be "wise in our own conceit."

If we allow such philosophical reasonings to govern us, we will be more likely to rest easy under the tender admonition of James, 4: 11: "Speak not evil of one another, brethren. And then Paul's sermon in 1st Thess., 5: chimes in so beautifully in corroboration with James' wholesome advice, when he enjoins us to "be at peace among ourselves;" and that "none render evil for evil with any man." And in 1 Thess., 3: 12: we are told to "abound in love one toward another." Oh, how relevant to the case before us; and if these things rest and abide in us, we will be neither barren nor unfruitful.

We frequently hear this expression used, which says: "There is a time when forbearance ceases to be a virtue." But if you turn to Col. 3: 13: you will find that Paul does not seem to inculcate exactly that idea, when he charges us to forbear one with another; and to forgive one another; and "if any man have a quarrel against any, even as Christ forgave you, so also do ye." Then, to put the cap-sheaf upon all these sacred admonitions, we have summed up in a sweeping injunction which you will find in Eph. 4: 31: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

We might fill page after page with happy allusions confirmatory of what has been said, but lest we may weary your patience, we desist, feeling that "whatever was written heretofore, was written for our instruction in righteousness, &c.; and that if we all read our Bibles carefully, as we ought, and with a right purpose, we will find many things that will subserve to our spiritual interest.

I would then maintain, in view of what has already been said, that as long as a brother or a sister is in full communion and fellowship with the Church, that we are bound by every sacred injunction contained in God's word, to respect them as such, and love them as brethren. But when they become offensive, and do that which does not concur with the fundamental principles of Christianity, it becomes our duty to require the requisite amends; and failing in this, we proceed as scriptural authority dictates, letting all be heard for their defence, and them that sin rebuke before all that others also may fear.

I cannot conclude without referring to the happy reminder given us by a dear Brother, that ye younger submit yourselves unto the elder, which I heartily accept. This is as it should be; but right here insinuates itself the question: "is it required of the elder that consistency should always characterize their actions? Or do they claim infallibility?" No, no; we know

you do not, and presume to answer for you in the negative. I notice in the same verse of the same chapter referred to above, some additional testimony which reads in this wise: "You, all of you, be subject one to another." We are great sticklers for keeping up connections, especially upon doctrinal points, so that we do not lose their full significance. And I conceive the same rule will apply in other matters pertaining to church government, as well as those things that are relevant to the issue before us.

And in another place we have this substance: "Let the Elders that *rule well* be counted worthy of double honor." So we perceive that this peculiar honor is to be granted conditionally. And by whom is this honor to be conferred? By the church. Then we must necessarily infer that the church, or at least a majority of those who compose it, are endowed with power to judge the ruling, whether it be well. So we find we are really subject one to another. We may place the elder in a peculiar sense as the creature, and the church as his creator. Then the question arises, where is the most power consolidated? In the thing created, or in the power of creation? The will, then, of the Elder, without the assent of a majority of the church, would be powerless. So we discover when we philosophize upon matters of this sort they run out with many avenues, involving many nice questions for wholesome digestion, showing very clearly that many things admit of different constructions when made to suit especial cases, to subserve the end we wish to attain; so that we might run things of this sort into endless litigation and controversy, the combatants bringing continually to each others' relief many strong points of defence. I think, then, in view of all this, we had better be induced by Old Father Paul to put on the genuine garb of Christ "which is the bond of perfectness," and be content to submit to the impressive heading of this article, that we may truly live it out in our lives, as an example to all who may follow after us; so that this ennobling virtue, which has been almost termed the pearl of all Christian graces, may burn with undimmed lustre in our hearts, and in the hearts of our posterity; thereby subserving to the advancement and perpetuity of our spiritual welfare, which may finally redound to the eternal salvation of our souls, is the prayer of a young brother in

The Fraternal Bonds of Peace,

P. S. NEWCOMER.

For the Companion.

The Second Advent of Christ.

"Unto them that look for Him shall He appear the second time without sin unto Salvation." Heb. 9: 28.

The expectation of any important event generally produces interest and excitement. It was the case with the Jews when they were slaves in Egypt, and expected deliverance, and to be restored in possession of the Holy Land. The same interest was manifested when captives in Babylon. The first advent of Christ was announced immediately after the fall of man was an object of special interest to angels and to men. Abraham looked forward and rejoiced to see that day, and by faith he saw it and was glad. Kings and prophets desired to see the fulfillment of that great event that God had promised, since the fall of man.

When we turn, and look forward to the second appearing of Christ, we see it will be one of the most important events in the fulfilment of the sublime plan of human redemption, and full of interest to both saints and sinners. It has ever been represented so by the sacred writers; an event earnestly desired by the righteous; but one that is terrible to the ungodly, who have, during their career of iniquity, a "fearful looking for of judgment."

The subject of the text is, *second advent of Christ.* The certainty of his coming is established; first—by *reason and conscience.* God is the moral governor of the world, and all creatures are responsible to him. Therefore he that made us, and governs us, has a perfect right to summon us to give an account of our actions or deeds done in the body, and too, at the time, and in the manner which his infinite wisdom may devise.

The justice of God is not wholly displayed in the dispensation of things in the present state, for the righteous who are the excellent of the earth, are afflicted, while wicked men generally prosper. Yet the consciences of all point to a future state of righteousness. See the consternation and dread of Belshazzar, and Felix, of old.

Secondly: *By the uniform testimony of the Scriptures.*

Enoch predicted it, when he said: "Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all." Abraham reasoned about it, Job rejoiced in the hope of it. The psalmist so beautifully and sublimely described it, and the Savior comforted the hearts of his disciples with it when he said: "I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* you may be also." And after he rose from the dead he comforted them with the glorious thought of his second coming, and that he would gather them as precious jewels, to inhabit the everlasting mansions that are made without hands, eternal, in the heavens. Again, when he ascended, the beloved disciples stood gazing "steadfastly toward heaven as he went up, and behold, two stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The second advent of Christ will be very different from his first appearance. "Without sin." He will not then come in a state of humiliation. In his first appearance he took on him the form of a servant, and was made in the likeness of sinful flesh, subject to the surrounding circumstances, in common with the human family. He passed through the circumstances connected with an humble birth, though he was God manifest

in the flesh; he was subjected to poverty, hunger, thirst, fatigue, reproach, and persecution. Then he "made himself of no reputatation," that he might "bear the sins of many." He will not come again to be mocked, and set at naught by Herod; nor to be buffeted and scourged, and spit upon, and crowned with thorns. *He will not come to expiate sin* "without sin" or (without a sin offering.)

At his first appearing the guilt of man was charged upon him as upon a surety who had undertaken their cause. "God laid help upon one that was mighty;" and therefore he "bear the sins of many;" "he who knew no sin was made sin," (a sin offering,) "for us;" "He bear our sins in his own body on the tree." But the sacrifice once offered for the sins of many, will forever perfect them that are sanctified through the truth, and therefore, "there remaineth no more sacrifice for sin." The demands of Justice are satisfied, and having suffered the penalty of the law once for sin, he dieth no more. The agony of soul, and bloody sweat of Gethsemane, will trouble that living form no more. The ignominy, the shame, the bodily and mental pains of Calvary's cross, he will endure no more. He cried: "it is finished."

The second advent of Christ will be magnificent and glorious. More glorious than the return of the mightiest conqueror from the field of triumph; or the proclamation and coronation of Kings and Emperors. These occurrences are but faint emblems of "the glorious appearing of the great God and our Savior, Jesus Christ." It will be magnificent and glorious as to *His person.*

Then he will be admired: (2 Thes. 1: 10.) "When he shall come to be glorified in his Saints, and to be admired in all them that believe." He will not appear then as the subject of poverty, and lassitude, and contempt; "having no form," etc.; "His visage so marred more than any man's;" but he will come "with power and with great glory." He will come with all the glory of his perfection shining brighter than ten thousand suns; he will come with the glory of his spotless and exalted humanity, and with all the glorious majesty of his divinity. He will appear as a king, with a retinue of "mighty angels." If, when the law was given at Sinai by the ministration of angels, the fire and smoke so filled the people with awe and dread, what will be the manifestation of the Son of God, when he shall come in the glory of his Father, and of all the holy angels, as a mighty conqueror, to judge the world in righteousness? How great must be the emotion of the countless millions that will be summoned to stand before the bar of divine justice, to be judged by the mighty Prince of Salvation, in accordance to the word of life.

The advent of Christ will be gracious; "unto salvation." He will come to redeem their bodies from the grave; the resurrection of the body is so abundantly taught in the Scriptures, and confirmed by the resurrection of the body of Christ, and those of his Saints, that arose at his resurrection, and went into the holy city, and appeared unto many, that it seems to be a fact beyond contradiction.

Until the resurrection of the body the enemy of Christ will not be completely vanquished; but that event will destroy death, and him that had the power of it, even Satan. Then shall the Saints be rescued from the iron bars of the tomb, and rise into immortal health and beauty; and they shall be subject to sin, and death, and corruption no more. Blessed hope indeed.

Having raised the bodies of the righteous, they shall be *gathered to his right hand as the sheep of his fold;* as the "blessed" of the Lord. They were dear to God from the foundation of the world; dear unto Christ when he suffered and died on the cross; dear unto him when he appeared before the throne of our heavenly Father to intercede for us; and they shall be dear to him when he appears to judge the world in righteousness. They are his lambs, and not one of them shall be lost; they are his children, and not one of them shall perish; they are his jewels, and they shall be all made up, and fixed upon his mediatorial diadem, to shine to his glory for ever and for ever. They shall be acknowledged and acquitted by *Christ* before assembled *myriads.* However despised on earth they may have been, the Judge will not there be ashamed to call them Brethren. Although many charges may have been brought against them by Satan, by men, by conscience, and by the law, as a broken covenant of works, there will be no charge heard to the prejudice of the faithful in that day. They will be pronounced righteous through obedience to the law of life.

Then the righteous Judge will admit them to an eternal heaven, as the last intended item of salvation carried into execution. For God has prepared them a city, an inheritance eternal in the heavens, where "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." No earthly pencil can fully delineate the joys of that heaven, which God has prepared for them that are worthy of immortality and eternal life.

Blessed be God, our heavenly Father, there will be no enemy coiled under the flowers of Paradise; nor funeral mound to disturb the smooth surface of that delightful field, where all is love, joy, peace and happiness mingled with eternal life. God made it for a people redeemed, and adapted it to their wants, with elements of eternity for an everlasting joy.

Hence this heaven prepared by God himself, exceeds the eloquent description of man or angels; its materials we cannot explain, or duly illustrate; deathless harps, golden pavements, walls of crystal, emeralds, rubies, amethyst; towers and domes fused in a burning sky; like a pageant of clouds in red repose; the presence of Christ, the society of saints and elect angels, the vision of God, the well remembered way, the seven-fold thundering hallelujah, "the Lord reigneth for ever and ever.

JONATHAN MYERS.

Antioch, Cal.

MISCELLANEOUS.

No Time to Pray.

No time to pray!
O who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray?
What heart so clean, so pure within
That needeth not some check from sin—
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy seat?
Who must not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort
On reckoning day.

What thought more drear
Than that our God his face should hide,
And say through all life's swelling tide,
No time to hear!

Cease not to pray;
On Jesus as your All rely;
Would you live happy, happy die?
Take time to pray.

What are You Doing for Jesus?

Hark! the voice of Jesus, crying,
"Who will go and work to-day?
Fields are white and harvests waiting,
Who will bear the sheaves away?"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at the door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you give for Jesus,
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say "He died for all."
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

Let none hear you idly saying,
"There is nothing I can do;"
While the souls of men are dying,
And the Master calls for you.

An angel's harp requires an angel's touch

Flattery is more dangerous masked than barefaced.

Hunger for company is keen, but must be discriminating

Troubles are like babies, they grow bigger by nursing.

Old men are mowed down; but babies are cradled.

Many people drop a tear at distress, who would do better to drop a sixpence.

The weights of the world: "The balance of power," and "The scales of justice."

The tongue is enclosed by the teeth as with a wall; and guarded by the lips as with sentinels, so that it be not suffered to run wild.

An Ohio journal pointedly remarks that "every cord of wood given to the poor will be so much fuel saved from use in the next world."

To think kindly of each other is good—to speak kindly of each other is better—but to act kindly towards another is best of all.

The moment man gives way to inordinate desire, disquietude and torment take possession of his heart.—The proud and covetous are never at rest; but the humble and poor in spirit possess their souls in the plentitude of peace.

Many attempt to cover their abominations with the pretense that they mean well; but they will learn at the judgment that nothing will find acceptance with God but doing well.

Many Christians, says Beecher, are like chesnuts—very pleasant nuts, but enclosed in very prickly burs, which need various dealings of nature, and her grip of frost, before the kernel is disclosed.

Dr. Samuel Johnson says that the learned man is not he who knows the largest number of facts, but he who knows the largest number of relations between a few facts, and is best able to indicate how they may be usefully employed in practical life.

"For the Sake of My Mother"—Hooker used to say, "If I had no other motive for being religious, I would most earnestly strive to be *so for the sake of my mother*, that I might rejoice her care of me, and cause her widow's heart to sing for joy."

As humble man is like a good tree: the more full of fruit the branches are, the lower they bend themselves—"Through much tribulation ye must enter into the kingdom of God."

Jeremy Bentham says: "Nothing can be worse than the general feeling on the subject of war. The church, the state, the ruling few, the subject many, all in this case seem to have combined to patronize vice and crime in their widest sphere of evil."

Christ First.—Some time before the death of the aged widow of Dr Baldwin, of Boston, a friend, in conversation with her, with reference to her departure, mentioned as one of the chief attractions of heaven, that she would there meet her husband. "I shall see Christ first," was her instant reply.

"I am past usefulness," said an old lady to her minister; "the Lord spares my days, but I can do no good now."

"You are doing a great deal of good," said the minister. "You help me to preach every Sabbath."

Of course she was very much surprised. Help her minister preach! "Why, how?"

"In the first place," said he, "you are always in your seat at church, and that helps me. In the second place, I often see tears running down your cheeks, and that helps me very much."

About Hating.—Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts towards any one. What if that man has cheated you or that woman played false? What if this friend has forsaken you in the time of need, or that one having won your utmost confidence and your warmest love has concluded that he prefers to consider you as a stranger? What difference will it make in a few years, when you go home to the undiscovered country? All who treat you ill now will be sorry for it then, more so than you, even in your disappointment and grief can be

A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying through the world, some hasty greetings and abrupt farewells, and our plays will be played out, and the injurer and injured will be led away, and ere long forgotten. Is it then worth while to hate each other?

Happiness.—"Now let me tell you a secret worth knowing. This looking forward to enjoyment don't pay. From what I know of it, I would n[illegible] chase butterflies for a living, or battle up mountains for a daily sight. The only true way to be happy is to take the daily chances of happiness, as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons: the merchant while he is toiling his fortune. If he fails to learn this art, he will be sure to [illegible] enjoyment when he gains what he has sighed for."

Plain Preaching.

Lord, the preacher this day came home to my heart. A left-handed Gibeonite hit not the mark more surely than he my darling sins. I could find no fault with his sermon, save only that it had too much truth. But this I quarrelled at, that he went far from his text to come close to me, and so was faulty himself in telling me of my faults; and yet I can not deny that which he spoke, though nothing to that portion of scripture which he had for his text, was according to the proportion of scripture. For is not thy word in general the text at large of any preacher? Yea, rather, I should have concluded that if he went from his text, thy goodness sent him to me; for without thy guidance it had been impossible fo. him so truly to have traced the intricate turnings of my deceitful heart.

Many ways of Denying Christ.

Bishop Heber said: "It is a fatal mistake to suppose that there can be no apostasy from Christ, where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like that Demas, we through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who for God's sake and the faithful discharge of their duty, are exposed to persecution and slander.

God's Plan of Your Life.

Never complain of your birth, your employment, your hardships; never fancy that you could do something if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it's nothing new that the patient should dislike his medicines, or any proof that they are poisons. No! a truce to all such impatience. Choke that envy which gnaws at your heart because you are not inthe same lot with others; bring down your soul, or bring it up to God's will, and do his work, in your lot, your sphere, under your cloak of obscurity, against your temptations and then you shall find that your condition is never opposed to your good, but consistent with it.

God's Kindness.

A lady in this city saw on the sidewalk a ragged, cold and hungry little girl, gazing wistfully at some of the cakes in the shop window. She stopped, and, taking the little one by the hand, led her into the store. She bought and gave her the cakes she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady full in the face, and, with artless simplicity, said: "Are you God's wife?" There was no profaneness, but tender and solemn feeling in the heart of this child, who thought of God as the kindest of all beings.

FREE SEATS.—"Carleton," the spirited correspondent of the Boston *Journal*, who has just returned from his journey around the world, says:

"The houses of worship are free all over the world, among all religions, except Christianity: and of the three great divisions of Christendom —Roman, Greek, and Protestant— the latter alone adopt the exclusive system, a system whose practical workings in our large cities, is to shut out from the houses of God, a large part of the common people."

No vice more easily than lying stupefies a man's conscience. He who tells lies frequently will soon become an habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination and the recollections of his memory.

Things should not be done by halves—If it be right, do it boldly; if it be wrong leave it undone.

GERMAN COLUMN.

Näher zu Gott.

Näher mein Gott zu dir
Näher zu Dir!
Thränt auch mein Auge hier
Näher zu Dir.
Trotz aller Angst und Pein
Soll dies die Losung sein:
Näher mein Gott zu Dir
Näher zu Dir!

Bricht mir wie Jacob dort
Nacht auch herein
Find ich zum Ruheport
Nur einen Stein:
Ist doch im Traum allhier
Mein Sehnen für und für:
Näher mein Gott zu Dir,
Näher zu Dir!

Wohl geht's durch wildes Land,
Der Weg ist steil;
Doch was von Dir gesandt,
Dient mir zum Heil.
Daß ich mich nicht verirr,
Rufen die Engel mir:
Näher, mein Gott zu Dir,
Näher zu Dir!—

Wenn dann die Nacht verschwind't
Sonne mir scheint,
Und ich dich näher find't
Als ich gemeint,
Bau ich mein Bethel hier
Und jauchze freudig Dir,
Näher, mein Gott zu Dir,
Näher zu Dir!

Drum sende was Du willst
Im Leben hier,
Wird nur mein Wunsch erfüllt:
„Näher zu Dir!"
Und schließt mein Pilgerlauf,
Schwing ich mich freudig auf
Näher, mein Gott zu Dir,
Näher zu Dir!!!

Manche, anstatt daß sie betrübte Seelen bemitleiden, machen sie ihnen noch Vorwürfe. Machst du es auch so?

Ein Heuchler ist in der schlimmsten Lage irgend eines Menschen auf Erden: gehaßt wird er von der Welt wegen seines Bekenntnisses, und gehaßt von Gott, weil er nichts weiter hat, als sein Bekenntniß.

Wer noch nie einen Feind vergessen hat, der hat auch die höchsten Genüsse des Lebens noch nicht gekostet.

Glückseligkeit ist ein Wohlgeruch, den man über Andere nicht leicht verbreiten kann, ohne sich selbst auch damit zu beglücken.

Christian Family Companion

Tyrone City, Pa., Feb. 1, 1870.

Here we are again. Another paper is about being closed up, and no editorial. Our readers will soon conclude they might as well have no editor. Perhaps they have never observed that the *Companion*, has no editor. Examine it. On the title you find By H. R. Holsinger. In the prospectus we say: "is published by," &c. Though we do edit the paper, in some way. And just to show our readers that we are still "about," we shall drop an occasional note, at least,

Not even our editorial notes have been up to time. The visits of several brethren have been almost unnoticed. We believe we intimated that more would be said of brother Flory's visit, which has not been done; and at this late hour we will only say that his discourse to us was highly interesting and edifying. One thing is worthy to be mentioned, and repeated; that brother Flory preached to a few of us, with the same earnestness and fervency, as could have been expected if the house had been full.

On the 21st ultimo, brother John Wise preached for us, and spent an afternoon, and the night with us.—By a little more judicious advertisement we gave him a better or at least a larger audience, whom he taught the religion of Jesus in a practical and acceptable manner.—We regret that our editorial labors prevented us from enjoying his company in private conversation to the fullest extent.

We have made several attempts during the past few weeks, and each time were not allowed to conclude our articles without interruption, either by the lateness of the hour or the other duties of our calling. Since brother Sell has gone away we have been entirely alone. The office business has been very throng. Our subscribers have been tardy in renewing their subscription, thus throwing the heavy part of the work attending the making up of the new list, into the present year, and so adding at least forty percent to the necessary labor. Since the first of January we have been averaging not less than twenty-five letters a day. Some of these required more time to get to understand them, than it would have taken to attend to their business five times. But more of that at a more convenient time.

The Pious Youth

The PIOUS YOUTH for February will be ready in a few days, and will be sent to those whose names are on the list, as soon as ready. We take pleasure in sending it forth, believing that it will give satisfaction to its readers. Among its contents will be found an orriginal poem, from a manuscript bearing the date of 1691. The January & February Nos. will be sent for 15cts. One dollar per annum. To *Companion* subscribers 75cts.

The Companion and its Peculiarities.

We claim and adhere to certain peculiarities, which we think proper to define, for the satisfaction of our readers, as well as for our own advantage.

1. We do not use the title of "Reverend" to any man.

2. Books, chapters, and verses of Scripture, are indicated thus: 1 Cor. 11:21, 22, which is read first Corinthians, 11th chapter and 21st and 22d verses; a colon (:) always separating the chapters and verses.

We do not use the word "church" for "meeting-house" or "congregation." When we mean the whole Brotherhood we use the word Church; when only a congregation is referred to, we use "branch," or "congregation," or the phrase "in the church at ——."

"District" does not belong to a branch of the Church, but is applicable to a districted territory of country, as the Eastern District of Pennsylvania, the First District of Virginia, etc.

In the obituaries the names of the deceased it set in capitals. The word "died" is omitted, as it is placed in the heading once for all. We desire to give the name, residence, (congregation, county and State) and age of the departed. When the death occurs in the current year we omit the year date.

—:o:—

Errors.

We have already been informed of errors in sending out our paper—and also several in not sending it out at all—and, no doubt, others will yet come to light. Now we pledge ourself to make everything right so far as in us lieth, when we know what you want. If any of the numbers are missing, tell what numbers they are, and we are prepared to supply them. But don't say "last week's paper," or "this week;" say No. 1, 3, 5, or what it may be; and give your name and address *unmistakeably*. Do not say, address "same as before." And when you send pay, say by whom your paper was ordered. This is important, and if complied with in all cases, will save us much precious time.

Answers to Correspondents.

C. NEWCOMER. It is all right on the books: 9.50.

JESUS OF NAZARETH PASSETH BY, was published in No. 11, Vol. 5.

J. J. FAUSNACHT. One dollar and five cents will pay to the end of Vol 6.

E. WILLIAMS. David Shindles subscription expires with Vol. 5, according to our books, and they are believed to be correct. We have extended the time of K. M. to end of Vol. 6

GIDEON BOLLINGER. The money order has been received all right. Thank you for the "Well Spring." We had not seen it before. But it does not compare with the *Pious Youth*. One copy of the *Youth* contains as much reading as four of the "Well-Spring," at which rate the *Youth* ought to be worth 2$ instead of 1$. We could not establish a paper of that class among our people. We want something a little more substantial

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Henry: I have been laid up for the last week with a bruise on the back, which I received in an accident while repairing my engine. But I thank God that it is not worse than it is. While lying on my couch today, I took a slate and pencil and composed the following rhyme:

CANAAN'S LAND.

Dear brethren watch, from sin refrain,
Let all your trust in Christ remain,
Pursue him on the narrow strand,
Till you arrive in Canaan's land.

There will be Heavenly happiness,
God's people there will live in peace:
He that holds out unto the end,
To him will God a blessing send.

O, think how happy we shall be,
When we shall from our sins be free;
All pain, and sorrow, and distress,
Will there no more come unto us.

God's spirit there will reign with you,
If you will be forever true:
O, what a happy little band,
When we shall meet in Canaan's land.

H. H. ARNOLD.

Dayton, Ohio.

From Brother D. D. Sell.

NEW ENTERPRISE, PA., }
Jan. 20th, 1870. }

I last wrote from the *Companion* Office. From thence I returned home on the 31st Dec., and had a meeting on the evening of the 1st of Jan, in the meeting-house at Duncansville; also Sunday the 2nd. Brother D M. Holsinger preached. He has charge of the church at Duncansville, commonly called the Frankstown congregation At this meeting two were baptized, which made my heart rejoice; they being brothers in the flesh. Then visited among my friends until the 7th. Then went to the meeting-house to hear brother John Wise preach, but for reasons unkown to us he failed to come. So the work fell upon us, which we tried to fill as best we could, with good assistance from the elder brethren by my side.

Then to the 15th I spent in the neighborhood of my childhood. Many fond recollections passed the mind, of the days of yore, of which we will not now stop to repeat.

On the morning of the 15th we started all alone for Clover Creek. For reasons best known to myself I chose to walk. It rained all the time, but go I must. My word was there and I must take it in, although I had a bad trip. When I got there my joy was sweet with the brethren. Stopped with Dr. J. Wengert. Being informed that there was an appointment in the evening, I went to the meeting and found a congregation. Preached. Lodged with our aged co-laborer, Elder George Brumbaugh, who speaks mostly in the German, who gave us many words of cheer. On the 16th had two meetings. Dined with G. W. Brumbaugh. Spent a short time with Elder John W. Brumbaugh, in pleasant and we trust profitable conversation. Lodged with brother Wengert, who is practicing the healing art. Spent a pleasant night with him. He was one of the number that went to the State of Missouri with us in '66, but returned in same year

Many thanks, brethren, for your kindness shown toward me during my stay with you. He who rewards good actions, down to a cup of cold water, reward you.

Thence to Yellow Creek branch, Bedford county, on the 17th. On the evening of the 18th I was conveyed by my cousin, John Sell, to brother Daniel Snowberger's. Took supper with him, and conversed awhile about good things, and then went to meeting. Met a large congregation—large to what we have in Missouri. After meeting went with brother Leonard Furry, who spared no means to make us comfortable.

On the morning of the 19th we went to the burying ground of the Brethren at this place. Saw entombed a darling child of our brother Rinard Replogle, and Rosanna his wife. I would say to you, brother and sister, Lizzie is "not dead but sleepeth"; sleeps the sweet sleep in the arms of Jesus. Many solemn thoughts passed my mind while standing at the grave of my aged grandmother, who was well known by many of the old brethren; namely BARBARA ROTHROCK. We tried to assist the brethren on this funeral occasion as best we could, being the first time I ever preached on such an occasion. Dined then with my young co-laborer, Samuel A. Moore. Spent the afternoon with him with pleasure and trust with profit From the tenor of his conversation I think we can build on him coming to the west, to help to fight the battles there. I rather think he is bound for Nebraska. Had meeting in the evening; good order, and there seemed to be an interest manifested in the good cause. Thanks, brethren, for your kindness to me during my stay among you. I am now on my way to Snake Spring Valley congregation. More anon.

DANIEL D. SELL.

UNIONVILLE, IOWA. }
Jan. 23rd, 1870. }

Brother Henry: The papers ordered by me to the subscribers here came duly to hand, and as ever was glad to hail their arrival, and to read with interest, and I believe with profit, the wholesome truths contained in their columns. And my humble prayer to Almighty God is, for his blessing to accompany the efforts of the Editor and all his contributors that each paper, and every column, may be filled with wholesome matter, as directed by the energy of the Holy Spirit; that each reader's heart may be gladdened and to go on their way rejoicing.

I have been a subscriber since the beginning of the second volume. I have now four volumes complete, put up in book form, for which I would not take double first cost. There are many brethren that can not be influenced to subscribe for a religious paper though having their thousands at command. Their general reasons as set forth are, that they then could not read the Bible. If such was correct, or based upon a correct basis, their excuse would be tangible: but reading essays, and examining sermons is what should, and will call for the detector, the Bible—the word of God.—I would be happy if our religous periodicals were in every family. Some, and many indeed, are not able to take them and pay for them, but if the many that are able would take them it would enable our editors to furnish such.

JOSEPH ZOOK.

Indeed it would. If every member who can take the paper and pay for it, and ought to do so, would subscribe for it. we could supply every member in the church who can not well afford to pay for it. We will risk to make such an agreement.—EDITOR.

Brother Henry: On last Christmas brother Elais K. Buechly, Benjamin Buechly and myself, made a visit

to Butler and Floyd counties, this state, and being informed of two members living in the north part of our county (Black Hawk) we went that way. They received us kindly and we spent the night with them. We left an appointment for our return, and had a pleasant meeting, the first ever held by the Brethren in the place. As they could not hear the Brethren preach often, we advised them to take the *Companion*, from which they could obtain many a good and wholesome lesson of gospel truth, and of the order of the Brethren.

HENRY C. GOUGHENOUR.

Brother Henry: I notice the N. Y. Independent allows free discussion in its columns but prohibits personalities. I think it an excellent rule. There is nothing gained by personalities, and often much lost. It has killed the Church Union. It is the question we want discussed and not the person. Personalities are out of order in debating societies, and I am not sure that they are not in newspapers. Let each one give his opinion freely, without any allusion to that of any other, and none of those unpleasant occurrences will happen, and the *Companion* will be able to do more good and sacrifice no principle.

In love,

S. Z. SHARP.

Who are the Rich.

The question on Matt. 19: 23, 24, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," has been asked twice, but I recollect no answer. We believe the Savior. But how much does it take to make a man rich? Cannot some bro' or sister answer? It is an important question. Here in Miama Co., Ohio, a man worth $100,000 would be considered rich. In England or Germany, where a few are rich and many poor, it may be different. HANNAH KNAUFF.

Covington, Ohio.

When Eve was Created.

In *Companion*, Vol. 6. No. 2, Wm. A. Baily asks the question, "did God create Eve before the seventh day?" By reference to Genesis 1st. chapter, and 27 : 28 and 31st verses, we conclude that they (Adam and Eve) were created on the 6th day of the creation. The 2nd chapter of Genesis need not perplex our minds any in regard to their day of creation for in that chapter we learn of what they were made; Adam of the dust of the ground; and Eve of a "rib of man."

J. H. ROBERTS.

Tindall, Mo.

About Fasting.

TO SARAH RIDENOUR. We think that "but when thou fastest anoint thy head and wash thy face" simply means to do as our habit is on other mornings, when we don't intend to fast. The foregoing and following verses make it plain to my understanding. Fasting is a Christian duty. Some think we ought to fast from work, too, but this we cannot always do; but I believe we should, when circumstances allow. HANNAH KNAUFF.

Covington, Ohio.

Gleanings.

I am glad to see that the *Companion* is so full of original matter. It is indeed pleasant to see so many of the Brethren betaking themselves to their pens. I hope you will soon be so crowded with original articles that instead of diminishing you will have to increase the size of your truly useful journal. In all the affairs of life men are benefited by an exchange of ideas Art, science, and politics flourish mainly through the instrumentality of the writers in the journals devoted to their interests. I think that by the same means Religion, too, may be benefited. Hoping for the success of both your Journals, and that God may bless the interests they subserve, I remain your brother in Christ.

JOHN W. BYRNE.

Brother Holsinger: I have been taking the *Companion* for one year, and am started into the second. I felt it my duty to show the paper to the brethren, and in doing so I have found two who wish to subscribe. and for whom find enclosed three dollars, and names. S. M. AUKERMAN.

Thank you, dear brother, for your aid. If every one of our subscribers would take as much pains, our list would be more than doubled. Every one has some influence, and can do something for us if desired. And, brethren and sisters, we do expect something from every subscriber. We are now furnishing you with a first class paper, at a reasonable price, and we think you owe us a liberal support. If every one will feel that he owes a little more than simply the subscription price, and would give us a little of their influence, applied after the manner of brother Aukerman, we would get along finely. Will you do it? We mean you: *you* who are just now reading; you brother, you sister, who have not yet sent us a subscriber. Can you not now think of some one who you think ought to take the *Companion*? Reflect a moment and then go to work. We ought to have just one thousand more subscribers to place us on good, living, working footing. If one-third of our readers would each get one more subscriber we would attain that desirable point.

Brethren and sisters are inviting us to visit them and preach. And some almost insist that we *ought* to come. They want to become personally acquainted with us. Now we need scarcely say that we would love to comply with all such requests, as we know they are intended for good; but we would remind all that the editing and publishing of two papers requires labor, and attention; and that these can not be given while the editor and publisher is traveling over the country.

But if our support is such as will enable us to employ an efficient clerk or assistant, we may still hope to make some visits among the churches. We expect to attend our next Annual Meeting in the State of Iowa, and would very much desire while on the way to visit portions of Ohio, Indiana, and Illinois, and also spend some time with our brethren in Iowa. All of which will materially depend upon our success in business, for unless we shall be enabled to employ a substitute our stay shall be short. Whether our business pays us or not, one thing we have experienced, viz., that when we employ a brother, or any one else, he expects to be paid for it, and

we love to pay when we have the wherewithal.

ONE THOUSAND SUBSCRIBERS WANTED.

Who says here is one, two, 5, 10, 20, of them? We will see.

"The *Companion* is a great deal of company to us, as we hardly ever get to hear the Brethren preach. Only three of us in this neighborhood. The brethren have meeting about 14 miles from here, near Urbana. We would be glad if some of the ministering brethren would settle here, or at least give us a call and see how they like our country." J. K. CULLEN.

Rantoul, Ills.

Friend Henry : I will drop you a few lines from this part of the world. My wife takes the *Companion*, and looking over it I see in your State you have preaching every Sunday, and plenty of preachers. Why is it so? Are they afraid to leave for fear they cannot find the way back again! Down here we have no meeting.—There are three members here, and would like to hear preaching once and awhile. Is the church fulfiling the commands: teaching all nations?" If so, send some preachers down here. They may do some good here as the so called "Brethren" have not preached here.

GEORGE HIPPLE.

Middletown, Montgomery Co., Mo.

Pretty late Brother Henry; but never too late to do good! We are missing our weekly *Companion* that brings us messages from all parts of the Brotherhood. Our fireside seems to whisper into our ears; why spend ye your time idle? We can truly say it is a welcome visitor in our little family. Never knew its value until of late since it has quit coming to us.

MICHAEL HERMAN.

That Imposter.

Dear Brethren: I wish to say, through the *Companion*, a little more of that "Imposter," of whom we have a notice in Vol. 6. No. 1. About the time of New year I was on a visit to Brother Jacob Berkey near Goshen, Ind., and he told me of the circumstance of brother Levi Fry, of Penna. And as soon as I heard the description of said "actor," I told Brother Berkey that that was surely the same man, who figured in our country a little over a year ago. A man fully suiting, the description given by the Penn. Brethren came to my brother's house (Peter Long's) and gave his name "Lohr" saying he was a nephew to Brother F. P. Lœhr of Michigan. I told him that Lœhr's name was not Lohr but Lœhr so he showed me his pocket knife with the name Lohr inscribed thereon. He said he was rich and had a number of buffalo robes and other goods at Kendallville. He started with me and my brother to the R. R. to go for Elkhart, but in Sturgis, before we took cars, our friend was missing and next day was back in the neighborhood again, and things of some value were missed at my brother's house. At Brother A. S. Keim's, and in Michigan at Brother Lyters, he gave his name Nisewander, and seems acquainted with nearly all the speakers among the Brethren. Of late I have learned from the Omish brethren that he also "figured" to such a degree among the Mennonites, and Omish, that they advertised him in the "Herald of Truth," issued by J. J. Funk of Elkhart Ind. He gave himself as a collector for Funk, and said he was the son of a Mennonite preacher in Germany and belonged to them, and gave his name Nisewander." And about six weeks ago, he was in Wayne co., Ohio, at old Mr. Plank's, telling them that C. Noffsinger, of Ind, had shipped a box of goods to his daughter near Wooster and they could just go and fetch it, without a word of truth in it. Brethren beware of that man: I have no good opinion of him.

GEO. LONG.

Mongoquinomy, Ind.

Brother Holsinger : I have read all the numbers of the last Vol. of the *Companion* and two of the present, but have not seen anything directly from our neighborhood, so I thought I would write a few lines to let you know how we are situated. We are on the north boundary of La-Porte county, Indiana, and an arm of the Portage Prairie congregation. We have preaching every eight weeks, by elder Isaac Miller, of Rolling Prairie, and have had two added to our number lately, both of them sisters. We have but two brethren here, and about ten sisters. I have been asking them to subscribe for the *Companion* and *Youth*, and perhaps shall get some of them to send or I would send for them if they would give me leave. I have often shown them our papers and they like them well; the general hindrance seems to be want of money. But we may soon gather the amount of subscription by saving the 'littles," such as pennies, &c., and so always be ready when the time of subscription comes round. I have seen quite a number of names in the last volume that I am acquainted with, and was very glad to hear from them. If well, and pressing on to the "high calling," it is a source of comfort; if sorrowful, or cast down, I can mourn with them, for my lot has also been cast among the afflicted.

Your sister in bonds of love and unity.

RACHEL HECKMAN.

New Buffalo, Mich.

Report of Sunday School.

We have had two terms of the Sabbath School, at the Union cemetery school house, in the Conemaugh congregation. We organized May 22nd, 1868, by electing C. P. L. Roberts, Superintendent; David Hildebrand, assistant Superintendent; John J. Good Secretary; Ephraim Gochenour Librarian Wm. R. Gochenour, Treasurer.

A few months after this organization our assistant Superintendent was called to the ministry. We then filled the vacancy by electing Isaac C. Bole.

In the Spring of 1869 we reorganized by reelecting C. P. L. Roberts Superintendent, and Henry McCartney and Hiram Gochenour assistants. The teachers were all selected by our Superintendent. The school being perfectly satisfied that he should do so. Last Christmas our Superintendent, C. P. L. Roberts was called to the ministey. We are perfectly satisfied with the calling of both the above named although we are almost at a loss to know how to fill-

the Superintendency. We think our school has been a success. It is called the Brethren's Sunday School No 1.

There have been three others organized since, in this congregation. We are of the opinion that Sunday Schools are just the places to qualify persons for any position that duty may demand of them. We hope that all the brothers and sisters may manifest an interest in the moral and religious cultivation of the youthful and rising generation.

JOHN J. GOOD.
Secy.

Conemaugh, Pa.

"Anoint thy head and wash thy face."

In reply to the request made by Sarah Ridenour, Number 2nd, page 27. But thou when thou fastest annoint thine head, and wash thy face." In the ancient Jewish canon annointing was forbidden on days of fasting and humiliation, and hypocrites availed themselves of this ordinance, that they might appear to men to fast. It was ancient custom among the hypocrites in that day. They availed themselves of that part of the command of our Lord. Our Lord cautions against this, as it would affect nothing by leaving the head unanointed, and the face unwashed, that thou appear not unto men to fast, but unto thy Father who seeth in secret and he shall reward thee openly. You can't affect anything by outward appearance with your unanointed head and unwashed face, for I see the intents of thy heart, therefore anoint thy head and wash thy face, and dress in thy ordinary manner, that thy inward man appear before God, as well as the outward man. The head and face would look a little more sad, but let thy deportment prove that thou desirest to recommend thy soul to God and not thy face to man.

A fast is termed by the Greeks a total abstinence.

MICHAEL SLONGER.

Dear Brother Holsinger; I thought it not out of place to write a little for the *Companion*, knowing that I can make known through it our situation out in the far west, here in Iowa. I came here on the 21st of October 1869, with nine other members among whom was brother Christian Long, an active minister of the gospel, who undoubtedly is much known through the brotherhood. Also brother John Diehl, a deacon, who is much loved for his golden character. We were not here long until we had a church organization, which was accomplished with much prayer for God's love to be ever burning in our hearts, and that others may see our good work and glorify our Father which is in heaven. There are about twenty members in this arm of the church, who manifest much love toward one another. O may God's blessings ever rest upon this part of God's moral vineyard, so that we may prosper as a church, and God's work may go on. We have preaching every two weeks. Having no meeting house we occupy the Court House in Adel, and a schoolhouse in the country. Brethren desiring to move west will do well by coming here. We have a good country. Land can be purchased at very low prices. Now, brother Henry, if you think these few lines worthy of your columns you can insert them. I am only a babe in the Church, just four months old. I greatly desire the prayers throughout the brotherhood, both for myself and the little church here.

JACOB G. ROLAND.

Adel, Dallas Co., Iowa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Came to his death by accident, in Pottowattomie county, Iowa, November 25th, 1869, JACOB, son of brother Thomas D. (deceased) and sister Susannah BROWN; aged 10 years, 11 months and 22 days. While engaged in assisting his elder brother, and uncle, in loading a log on a wagon with skids, one of the skids gave, and the log fell upon his head, killing him instantly. His remains were brought to the residence of his grandfather, brother Jacob Heastan, near Crescent City, Ind., and interred in that vicinity.

Brother Thomas D. Brown, father of the above, died at his residence in Franklin, Decatur County, Iowa, March 6th, 1867; aged 36 years. By request. L. M. Kob.

In the bounds of the Yellow Creek congregation, Bedford Co., Pa., Jan. 9th, ELIZABETH, wife of Benjamin SHOEMAKER, and daughter of John K., and sister Barbara Teeter; aged 25 years, 10 months and 28 days. Funeral by the Brethren, to a vast audience.

Disease, Confinement. Her baby went five days previous to the spirit land, at the age of 5 days. The subject of this notice was an amiable and obedient young woman. She lived in holy wedlock one year and fifteen days; her ornament a meek and quiet spirit, but, with many, she delayed her eternal adoption. This should serve as a warning, solemn and impressive, to all in like circumstances. LEONARD. FURRY

In the Conemaugh branch, Cambria county, Pa., January 23d, MARTHA, daughter of Elder Samuel and Sister Susannah BRALLIER; aged 8 years, 9 months and 26 days. Funeral services by the Brethren, from Rev. 14:13, to a large and attentive congregation. (*Visitor* please copy.)

STEPHEN HILDEBRAND.

In Shade Creek branch, Somerset county, Pa., January 15th, of scarlet fever, ELIZABETH, daughter of brother Abraham and sister Elizabeth WEAVER; aged 3 years, 10 months and 25 days. Funeral services by Elder Christian Lehman and Joseph Berkey and the writer, from St. John 11:24—26.

Same place, January 17th, of scarlet fever, DAVID, son of brother David and Elizabeth SHAFFER; aged 8 years, 9 months and 23 days. Funeral services by the same brethren, from 1st Thess., 4:13.

Same place, December 22, 1869, of scarlet fever, MARY ANN, daughter of brother Daniel and sister Sarah HOFFMAN; aged 3 years, 11 months and 24 days. Funeral service by the writer, from 1st Peter, 1:3, 4.

HIRAM MUSSELMAN.

LIST OF MONEYS received, for subscription, books, &c.,

Simon B Stucky 4.50, J G Neher 1.50, C Gnagy 1.75, F M Snyder 2.75, Harvey Lewellen 3.25, D S T Butterbaugh 1.75, R B Taylor 1.50, John Mohler 1.50, L M Kob 25, D H Walker 75, John Shick 1.50, David Brechtelheimer 25, Joel Young 3.00, Lewis Kimmel 19.44, Nathaniel Merril 1.50, Daniel Keller 1.50, Wm. H Landis 1.50, D K Rankin 3.00, R K Berkebile 1.50, D L Miller 2.50 Henry C Goughenour 1.50, S W Bollinger 3.00, L C Dickey 16.50, E L Yoder 2.25, J K Cullen 1.50, C Newcomer 2.75, Joel Barnhart 1.00, Saml Ryman 1.50, P. R Wrightsman 6.50, D F Stoutter 75, Leonard Furry 75, John T Hetrick 1.50, J R Foglesonger 3.00, Wm A Pecht 4.50, Jacob Mohler 1.50, Mary Swank 1.00, Jacob Scott (A. P. J.) 2.00, Jesse Ohmert P. M. 6.00, Jacob Z Gotwals 2.00, John McClintock 12.15, G Gibble 1.50, Susannah Miller 3.00, Adam Wilt 1.50, Isaac Snoyer 7.50, M I Thomas 25, Sam'l Graybill, 1.50 Wm S Evans 75, D E Pfoutz 1.50.

Geo W Heling $1.50, Dan Achenbach 75c, Daniel Landis $1.50, Wm Sattler $10.50, D Ashenbach $1.50, Benjamin F Miller $1.50, Benjamin Brumbaugh $1.50, Daniel Shuman 75c, Geo Wire 75c, Peter Shellenberger 25c, A G Walker $1.50, Geo Long $5.00.

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JOSEPH LEEDY.
A LEEDY, Jr.

Antioch, Ind.

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VOLUME VI. TYRONE, PA. TUESDAY, FEB. 8, 1870. NUMBER 6.

For the Companion.

The Savior Comes.

How long, how long, all from on high,
The glorious and exulting cry
Will come, in tones none can deny,
He comes! the Savior comes!

As Angels above and saints below;
Seraphs on high in robes of snow;
All in one grand transcended glow
Will sing, He comes! He comes!

Divinity's realm shall stand, art
With her glare as the lightning's dart,
Shall perish and from earth depart,
And all proclaim He comes!

The great day is hast'ning; the light
Is dawning; glorious and bright,
The dawn that dispels that dark night,
And ere long He will come.

For the Companion.

Unsound Doctrine.

It appears that unsound doctrine is taught in the present day to a greater extent than sound doctrine. It is getting to be the popular religion of the day. The Bible is read in so many different ways by men, and thereby they derive some of the most erroneous ideas. The Bible is daily being more perverted. A misconstruction is given to nearly every sentence; "teaching *for* doctrine the commandments of men."

Look at the great commission; how sadly it is altered and misconstrued by men who pretend to be expounders of the gospel in its primitive purity. Some say that baptism is not essential, "or not binding at the present day."—Others say it can be performed by immersion; or by pouring, or by sprinkling. Either way is correct. Some denominations have it in their discipline to receive persons into the Church by baptism any way they wish to. And if they wish to be received without baptism, they will receive them without it; leaving it to the dictates of their conscience. And when they do baptize persons, they baptize them because their sins are remitted, while the Bible says they are to be baptized "for the remission of sins." Is not such doctrine as the above unsound?

How badly the baptism of Christ is misrepresented in some of the Juvenile papers; stating that Christ our Savior was in the river of Jordan, and John the Baptist was standing on the bank, at the edge of the water, with a cross in one hand, and a bowl in the other, and stooped down and dipped up water and poured it on Christ's head. And it was said by a certain minister that Christ was in the river of Jordan standing on a stone, and that John baptized him by pouring water on his head with a horn. This is another unsound doctrine which is taught by some of the great theologians. Oh, can it be that persons of so great intelligence will so pervert the Gospel, and thereby lead many a poor soul astray?

Pedobaptists claim that baptism takes the place of circumcision, and that sprinkling is the only true mode of christian baptism, which are two more errors in religion. Sprinkling as a baptism is a fundamental error. It is unsound doctrine. They, and many others, are found only in catechisms, disciplines and creeds. What unsound doctrine is derived from Matt. 19: 13—15; Mark 10: 13—16; Luke 18: 15—17; Acts 2: 38—39, to defend infant baptism; and in John 3: 23. it is taught by many that the reason John was "baptizing in Aenon, near the Salim, because there was much water there" was to supply the multitude of people and the herd of cattle they had with them with water; and in John 13: 8, where Jesus answers "Peter, if I wash thee not thou hast no part with me" that he rejects immersion. Such as the above are some of the unsound doctrines which I have heard taught. Let us, my brethren, rejoice; "be steadfast, unmovable, always abound in the work of the Lord," and not be advocates of unsound doctrine, for unsound doctrine in religion is heresy.

JOSEPH J. HOOVER

Barryville, Ohio.

Men refine liquor; but liquor never returns the compliment.

Selected by DANIEL SNOWBERGER.

Modesty.

"What art thou, O man, that presumeth on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?"

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit. As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of wisdom. The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error. He relieth not on his own wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.—He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections. Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But, behold the vain man, and observe the arrogant! He clotheth himself in rich attire; he walketh in the public street; he casteth round his eyes, and courteth observation. He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence; and his superiors, in return, look down on his pride and folly, with laughter. He despiseth the judgment of others: he relieth on his own opinion, and is confounded. He is puffed up with the vanity of his imagination; his delight is to hear, and to speak of himself all the day long. He swalloweth with greediness his own praise; and the flatterer, in return, eateth him up.

For the Companion.

"Holiness Becometh Thy House Forever."

This expression, from the lips of the old Psalmist, David, from whom we are so frequently refreshed by many expressions full of pathos and deep significance, comes to us with redoubled force, when we see it verified by a personal confirmation in the person of Christ, who in the majesty of his power, walked into the temple at Jerusalem, declaring to that people: "it is written, my house shall be called a house of prayer, but ye have made it a den of thieves." Truly the wrath of God cometh upon the children of disobedience, and upon all the workers of iniquity. I do not desire to admonish those of my dear brethren who may perhaps be my superiors in the advancement of a divine life, but whenever we see an evil among us I think we should feel it our duty to express our disapprobation in that spirit of brotherly affection and love that we should cherish for each other, desiring continually to assist in promoting the welfare of the church and the advancement of Christ's kingdom.

I have observed with feelings of regret, since my connection with the brotherhood, although an humble and perhaps unworthy member, that upon our assembling together for the worship of God, and especially upon the Sabbath, that after the ordinary salutation, and the common civilities extended to each other—grouped together around perhaps in the house, we find the character of our converse running into the common channels of inquiry in regard to the past weeks avocations, as regards our prosperity, or our remorse over adversity, as the case may be. Or perhaps our entertainment may consist in tickling our morbid sensibilities upon some trifling occurrence of no especial interest. Thus we often witness an exchange of experience and sentiment that never aspires above the groveling things of earth, that do not contain one spark of virtue of an elevating character. Christ did not set apart that day for such purposes. How much better would it be were we to go quietly to our seats and commune with our own hearts and with God, the aspiration of our souls arising up toward his holy hill, in silent thanksgiving and praise. Or let our exchange of sentiment and of inquiry be of a character that has a tendency to elevate the soul, by assisting in building each other up in our most holy faith, and in the things that pertain to our spiritual interests, thereby enhancing the prosperity of the church by dropping a word of consolation and encouragement to those who with us are traveling Zionward.

Force of example will sometimes compel us to admire in others that which we do not so fully practice ourselves. Let us strive to imitate that which is good, and leave undone that which is not in accordance with divine teaching.

It would be well for us on the morning of that day to call upon God to assist us in banishing from our minds all things (so far as consistent) pertaining to our secular affairs; that we may glorify God in our bodies and our spirits which are his, in a manner that will prove acceptable in his sight; endeavoring to put on the

whole armor of God. Also, we are told to walk circumspectly, nor as fools, redeeming the time because the days are evil; being careful not to have fellowship with the unfruitful works of darkness, but rather reprove them. And then comes that beautiful and pathetic admonition, every word almost a treasure in itself, which is worthy of being inscribed in letters of living light upon the tablets of our hearts: "*Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us.*" If there is one passage of scripture more pregnant with deep and grand sublimity of character, it is this, couched in language so potent with all the fulness of the love of God gushing up from the depths of that fountain which all the ages of eternity can never lessen, which will flow on in its undisturbed tranquility as long as eternal ages roll; as it passeth all knowledge in this world we will only be made to appreciate its fulness when his ransomed family shall be gathered home to reap the full fruition of their labors; basking forever in the sunshine of his presence, where our hearts and our voices may be blended sweetly together in ascriptions of praise, honor, and dominion to his great and holy name.

Oh, what a sweet exalted song,
When every tribe and every tongue
Redeemed by blood with Christ appear,
And join in one full chorus there.

My soul anticipates the day,
Would stretch her wings and soar away
To aid the song, the palm to bear,
And praise my great Redeemer there.

P. S. NEWCOMER.

Dram Drinking.

To while away the moments to some profit while awaiting the train, I will pen down a few thoughts. I am stopping at the V——house, in the village of S. The Hotel office and bar-room is one, so I have an opportunity of noticing the coming and going of the toper. Here comes an old man with tottering step and seemingly dim eyes, clad in garments rather the worse for wear, and calls for whiskey; out comes the glass and decanter; see the trembling hand grasp the poison cup filled to the brim. He raises it to his lips and quaffs the liquid fire. Seeing his gray hairs and rifled brow I think of her who once probably was his joy and earthly comforter. A mother, and it may be a wife was forgotten or neglected and for aught I know, children once respected and happy, but now miserable because the man is being lured on to a drunkards grave. Here is another at the counter calling for rum, not so old as the other but has the stamp of dissipation on his brow. As he fills the glass he entreats one of his young acquaintances to come and take "a turn" with him. The young man refuses at first, but the earnest entreaties of the other prevail, and up he comes, and there with profane conversation they take "a turn" together. The middle aged man takes a seat at the stove, puts into his mouth a huge chew of tobacco, and often complains of "*hard times.*" Here next comes quite a young man, with a huge comforter thrown loosely around his neck, and well dressed; he walks boldly up and asks for drink; does not take more than half a glass of the red stuff. As he walks away I think to myself, do his parents know that he drinks? Or did they teach him to love the intoxicating bowl, by first putting the glass to his lips, or letting him have the sugar in the bottom of the toddy goblet? Or does that young lady that smiles on him when she meets him know he thus boldly drinks at the village bar or dram shop. Something seems to say to my mind, "young man beware: there is danger in the cup, it lures those that tamper with it too often, on to misery, woe and destruction. It is the great monster that at first excites, then intoxicates, and at last destroys body, and soul. The only safe plan, my dear young readers, is to "touch not, taste not, and handle not the unclean thing." Let once loom up before your mind the ghostly visage of the drunkard, the broken hearted mothers and wives, the desolate and miserable children because of the evil of dram drinking, and I think you will sign the pledge, not of an organized temperance society, but sign a pledge with your own conscience, and then determine you will be *a man* and stick to it, and you will look back with pleasure, as long as you live, to the day when you said (with a resolution to conquer) you will no more drink rum merely for the sake of drinking. Now is the time to make that resolve, my dear young friends. When young I loved the enticing bowl, but thanks to God I saw the danger, and at the age of seventeen took the pledge with myself, and my God. But I had to battle often with temptation, but now it is past. I have kept the pledge and now I have a perfect abhorrence to dram drinking. My young friends beware of the practice—shun it as you would an adder. You may think you can control your appetite, and you fear not the evil consequences that befal so many because of intemperance. Don't be too sure of your ability to resist, for many that have fell in them selves at last fell from high station to the level of the vilest sot. Oh! if you value your reputation, your name, or the name of your parents, and the love of father, mother brothers, and sisters, and do not desire to bring them down to the grave with sorrow, bid a last farewell to the evil practice; and if you value your soul in eternity, never, no never tamper with the vile monster that has caused so much misery, woe, and ruin both to body and soul.

J. S. FLORY.

Our good brother once said that if we were so foolish as to let people know we eat of our religion, till we had we dropped into hell, they would not laugh so much as to

The manner which drew a Savior from the skies was not our merit, but our misery

For the Companion.

Let the Peace of God rule in our Hearts.

Continued.

It is precisely from this point that the mystery of godliness discloses to our view its manifold beauties, which in their turn charm us with the discovery of the 'secret of the Lord.' It is by erecting our telescope from this platform, and commencing our studies here, that we never hesitate as to the quarter into which we should send our affections and our trust; or as to the path in which we ought to walk. Here, having taken a sublime observation of God, we at once move forward, and have gone far on our way; while those who have started from other points of inquiry, stumble, and loiter, and never attain. Religion in the abstract has its beginning in God. It is in vain for us to attempt getting near to God otherwise than from this peace as the centre of attraction. Is success in reading possible so long as the alphabet is unlearned? Common sense says no to this query; and so it does also to this—can any of us become and continue a christian if we forget the God of our salvation, or if we go out to the practice of the great ethics of the gospel from any other centre than the peace of God in our hearts? Every one of the former class fails, because they have not the peace of God; they set out, but from a centre—not from the conviction that God's peace is the alpha of living religion. Let us see then that in this respect we give to the peace of God the rule in our hearts, by commissioning all the thoughts thereof to go out from under its meridian light. This is to begin at the beginning; this is to transcribe the very letters of our love into every lesson of holy wisdom; this is to put the elements of our religion into every work of the affections; this is to open up the fountain of God's love and power upon the outgoings of the inner man, and to secure for us all, whithersoever we may be going, the strength that is in the Almighty arm. We cannot overestimate the moral mightiness that is in religious principle, that all we think, do, and say, should in the very embryos of every thought, deed, and word, be placed under the attractions of this ruling power, seeing that thereby the germs of spiritual life are implanted in every one of us, and that therefrom we receive that centripetal power which regulates our onward movements, until we are found rejoicing in the peaceful bosom of the father of lights.

The peace of God rules, when it is made the pattern after which the heart is conformed. We are commanded to be 'followers of God as dear children,' and also to "let the same mind be in us that was in Christ Jesus." Such injunctions are very comprehensive. They take in the wide range of all that is lovely in the divine character, and imitable in Christ's.

The injunction of the apostle, stands in connection: 'put on,' he exhorts, 'as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness and long suffering, forbearing one another, and forgiving one another.' This beautiful exhortation is then wound up with an appeal to the peace of God, as that which ought to rule and govern us in the cultivation of such religious virtues, or as the great example according to which in our practice, we should be conformed.

Now, a peaceful temper is placed high in the Bible. The peacemakers are said to be blessed, and they are called "the children of God." To be consistent, then, with our filial relationship to God, as the God of love and peace, we must be the children of peace; cherishing towards each other the kind, forbearing, and forgiving temper which God has manifested toward us.—Tempers of an opposite character cannot dwell in justified and pacified bosoms—cannot rule where the God of peace reigns. Being at peace with ourselves, and especially with God, our natural propensities undergo perpetual chastening and discipline from the meek and lowly Jesus. To be of a bad and quarrelsome temper is still to be under the dominion of sin: to be uncharitable, and selfish, unforgiving, and revengful, is to be the child of passion and the slave of sin. Hence these things cannot give any permanent character to us who are more or less under that charity which 'suffereth long and is not puffed up; and is kind, which envieth not, vaunteth not itself, which doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things.' All this is true in reference to our bearing towards our fellow-creatures, but emphatically true when towards our brethren and sisters in the Lord. "Behold how

good and how pleasant it is for brethren to dwell together in unity,' was the testimony of Godliness under the old dispensation; and 'behold how these Christians love one another,' exclaimed they of the fulness of the times? And is it not most fitting that all we of the household of faith should be also of the family of peace and love—that every one of us should be beautiful, and a characteristic illustration of the Savior's school of kindness, so that when reviled, we revile not again; when smitten on the one cheek, we turn the other also; when compelled to go one mile, to go two; when sued for our coat, to give our cloak also." Yes "we the children of this peace love our enemies, bless them that curse, do good to them that hate, and pray for them that despitefully use and persecute us." It is our high distinction to forgive our brethren who offend us, not for seven times, but 'until seventy times seven.' And it is our precious privilege thus to pray, 'forgive us our sins as we forgive those that sin against us.' Here is the wonder how we can manage to keep our hearts and minds in such an equable, tranquil, and charitable condition, with such an infirm nature, and in such a tormenting and provoking world as this. Let the wonder cease in contemplating the rule of our faith and the peace of God in our hearts. It is variance with God that certifies quarrels among us. While not reconciled to God, we will not be reconciled to one another; but when we accept of God's mercy, we are both disposed and qualified to show it to others, for, whatever other prescriptions moral physicians may give our vile tempers, this is the only one that is effectual. Be at peace with God first, and peace with all men follows. The gentle and forgiving spirit is just a copy of redeeming love. Let us then pray that 'the God of peace, who brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep, through the blood of the everlasting covenant, may make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ our Lord."

In making 'the peace of God our pattern we feel ourselves under powerful obligations to preach the glad tidings of salvation to the whole world. What we have felt to be so precious, all men need; and what has been bestowed upon us so freely, we will freely give. God loved the world—so do we. God so loved the world as to give his only-begotten son to die for the sins of the world, and we so loved the world that we engage in every proper enterprise for the diffusion of the glorious intelligence. What God has done in finding a Savior for all men, we cannot do; but we can and we do offer that Savior to all the ends of the earth. Our love to the lost of our race is quickened and enriched by our own delightful experience of our heavenly father's mercy; and what we have found to be so sweet, we desire to share with the rest of the family of mankind. Thus we do not in the strict sense of the word become Saviors, yet do we continually carry the Savior with us, and thereby shed the blessings of our redemption on every hand. And this is because we wish to please God. To please God is our highest attainment, and we know that the surest way to do this, is to carry out God's merciful designs on our fallen world. We are certain to please God if we let God's peace rule our hearts, and to accept him upon the terms of the gospel.

Now my dear brethren and sisters, has the peace of God ruled our hearts the past year. If not, O, let us try by the help of the Lord to let God's peace rule our hearts in the year 1870. We now have seen the commencement of another year, but whether we will live to the end of it is only known, by him who knows all things. Let us have the peace of God to rule our pens when we write for the *Companion*; let it rule our thoughts, our words, our tongues, our hearts, our whole inner and outer man. And let us live in peace with one another, and above all let us be at peace with God our heavenly Father, who loves us so dearly, when we let his peace rule in our hearts. May God enable us to live in his peace, and to die in his peace, so we may meet God in peace, in heaven above, is my prayer.

A. J. CORRELL.

Romeo, Tenn.

SYMPATHY.—It is a mistaken idea that manliness and stoicism are inseparable—that a tender regard for the feelings and interests of others, is weak and unmanly. A heart insensible to sympathy claims greater affinity with the brute than the man.

For the Companion.

On the Death of the Righteous.

TO THE COMFORT OF A BEREAVED SISTER. *

Dear Sister: I feel to address a few lines to you, through the *Companion*, to your comfort, and by so doing I may comfort others, who, like yourself, in the past year, have taken the last look upon the cold and icy remains of a loved one. But just let me ask the reader, whoever you are, whether professor or non-professor, have you ever stood by the bed-side and witnessed the death of a true and humble Christian? If you have, have you not beheld in him, in that hour, such a peace within, that all his earthly friends, nor the world cannot give? have you not beheld such a composedness and tranquility in the hour of his departure, while the spirit is yet struggling to be freed from the body of clay in which it has been incarcerated, that you have felt, "O, let me die the death of the righteous, let my end be like his." What but the precious promises contained in the "glorious Gospel of our blessed Lord and Master," can support, comfort, and animate the soul at such a solemn period. When the world with all its ties and allurements is rapidly receding from our view, and the brittle thread of our existence, which binds us to earth, is about to be severed, and while weeping friends and loved ones are silently watching our last agonies, and with all tenderness and love are moistening our parched lips, or removing the clay cold sweats from our forehead; and in the midst of all the sufferings of our now wasted fabric, to feel a holy calm within, gives evidence to the support of one who has promised to all his true and faithful children, "Never to leave nor forsake them." "Yea," saith the Psalmist, "though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and staff comfort me." 23: 4.

Thus supported by the presence of the Savior, our dear departed brother exclaimed in the immediate prospect of his departure: "my prospects are so bright, not a cloud intervenes between me and my Savior." On seeing his companion weep, he said: "don't weep for me, I am only going home to that beautiful city, who builder and maker is God, their to enjoy the society of the blessed, and join in the song of all the redeemed." In all his sickness, and much suffering (which was for several months) not a word of complaint escaped his lips, he bore all his pain and suffering with truly christian fortitude.

How dreadful odious must sin be in the sight of God, when even his dearest children suffer so much in consequence of it, and require such purification in the furnace of affliction. This our dear brother seemed to be convinced of; he thought it fit that this body, so diseased by sin, should suffer. His prayer was: "O Lord how long yet, but thy will be done." He seemed to look upon his affliction of the body as necessary to purge and purify the children of God. He felt willing that all that was not "gold, silver and precious stones" should be consumed, in the fire of affliction, "that like gold tried in the fire" he might be fit for the Master's use.

And what was it that enabled this christian to bear all his sufferings so patiently? It is because he hears the voice of one that spoke over eighteen hundred years ago, and he believes, for it is the voice of the Blessed Master, saying: "I am the resurrection and the life, he that believeth in me, though he was dead, yet shall he live." "And whosoever liveth and believeth in me shall never die." St. John 11: 25, 26. He also remembers the words of the Apostle: "If we believe that Jesus died, and rose again, even so them which sleep in Jesus will God bring with him." Thus he feels satisfied to wait patiently till his change come. The humble, faithful christian, may truly say: "O death where is thy sting, O grave, where is thy victory." "Thanks be to God which giveth us the victory, through our Lord Jesus Christ." 1st. Cor. 15: 55, 57.

"I heard a voice,"—and that voice was heard by one who was commanded to register the words that all the world might hear—saying unto me: *Write*, *Blessed* are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

What a comfort to you, my sister, what a consolation to you dear children, when you reflect, and call to mind his sufferings, the wasting away of his flesh, his strong desire to depart and be forever at rest, now that his desire is granted, his wish obtained, his liberated spirit which was

* S. obituary notice on page 95.

once incarcerated in clay. Can never again taste this bitter cup of affliction,

O to be emancipated from corruption, to join in singing the praises of the Lamb. That was slain, and lives again, and to be permitted to sit down at the marriage supper, is, and should be greatly desired. But the mind is lost when we try to contemplate the joys that are in store, and await all the faithful.

We cannot now attempt to portray the glories of heaven, for it is written: "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1st. Cor. 2: 9.

But is it not a delightful thought, that there we shall (if permitted to enter) be no more subject to cares, temptations, and all the vicissitudes of life. "And if it be so sweet" saith a certain writer, "to think on the love of Jesus here below, what shall we feel when admitted to his presence in glory; and if we delight to sound his praise on earth, how shall we rejoice when our tremulous voice, now checked by frequent sighs, shall be aided by celestial harps."

But in the removal of our friends, and our loved ones, on whom we have leaned for support, is often designed by our heavenly Father to teach us some important lessons, and among others, the withering nature of all earthly happiness, for so prone are we to evil, that we sometimes idolize the gifts of an indulgent God, regardless of the Almighty and bountiful dispenser, who thus, in mercy casts a veil of sorrow over those enjoyments which, had he allowed to remain unclouded, would have weaned us from himself, and thus he bids the bitter tears of deeply-wound feelings to flow in much love to our souls, that all the disappointments we meet with or experience below, may loosen our hold on creature comforts, and beget a willingness to flee away and be forever at rest. Though God has most graciously declared that "he doth not willingly afflict and grieve the children of men," yet we well know that he doth see good in very many instances to grieve and afflict his dear children most heavily, and we none of us know what he may be pleased to lay upon us, in order to bring us unto him before we are ready to depart. But this should be the principle, and the will, deeply-seated, fixed and rooted in our hearts, that whatever comes in the way of affliction is from the hand of a Merciful God, and we ought to feel to say "It is the Lord let him do what seemeth him good."

In conclusion, dear sister, among the many consoling and comforting passages in the blessed word of God, there is none to my mind so beautiful, so adapted to meet thy case, and the case, methinks, of all sorrowing and afflicted Christians, as the words recorded by the apostle Peter: "Cast all your cares upon him, for he careth for you." 5: 7. This is addressed to all believers, under every trial and circumstance in life. Then it meets your case you that are now mourning the loss of a dear husband who has been removed by the cold hand of death. He was the companion of your home, with whom you so often took sweet counsel. He was also a kind father to his children; but he is now gone forever from your sight in this world. But remember, O, ever remember, that he sleeps in Jesus. A blessed sleep, and you surely ought to rejoice, even in the midst of all your sorrow, that he is now safely delivered from all sin and sorrow, trial and afflictions, of this sinful world. And if by the loss of your companion you are left lonely and desolate you have a friend in him who has promised that he "will never leave thee, or forsake thee." Remember that he has promised to be a husband to the widow and a father to the fatherless, and commandeth the lowly to trust in Him.

"Then cast your care upon him for he careth for you." Wait in humble faith and patience, a little time yet, and he will be with thee, when thou, too, shall be called to pass through the valley of the shadow of death, and be reunited with all the loved ones gone before, never again to take the parting look.

One by one of our loved number,
Now enjoy the sweetest slumber,
In the silent tomb.
Hopes the brightest fade the fleetest,
Flowers the fairest are the sweetest;
Joy is held in gloom.
Thus care-worn mortals gladly own,
That this dark world is not their home.

ISAIAH G HARLEY.

Philadelphia.

My Fathers Will.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred fold more in this life; and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

"Keep thy heart with all diligence; for out of it are the issues of life."

MISCELLANEOUS.

Trifling Efforts.

A word may break the stubborn will
Where labored sermons fail;
Where'er'eqaal poised the good and ill,
A look may turn the scale.

Down in the heart depraved a smile
May send a blessed thought—
And in the depths of craft and guile
A glorious change be wrought.

Where reason hardens, tears may bring
Repentance to the heart,
And cause the shoots of grace to spring,
And love divine impart.

Guard well your actions and your speech,
And check the sins that rise;
The influence of your life will reach
Beyond the crumbling skies.

—*Christian Mirror.*

Use Plain Words.

A clergyman, while composing a sermon, made use of the words "ostentatious man." Throwing down his pen, he wished to satisfy himself before he proceeded, as to whether a great portion of his congregation might comprehend the meaning of these words, and he adopted the following method of proof: Ringing his bell, his footman appeared, and was addressed by his master. What do you conceive to be applied by an ostentatious man?" "An ostentatious man?" said Thomas, "why sir, I should say a perfect gentleman." "Very good," observed the vicar; "send Ellis, the coachman, here." "Ellis," said the vicar," what do you imagine an ostentatious man to be?" "An ostentatious man, sir" said Ellis; "why, I should say an ostentatious man meant, saving your presence, a very jolly fellow." It is hardly necessary to add that the vicar substituted a less ambiguous word.

"Just As Well."—In conversation several days since with a Pedobaptist minister, he made the statement that a few years ago he was sent for in great haste to go and sprinkle a dying child. But before he reached the house the poor little sufferer had passed away, leaving the act unperformed by this clerical gentleman. The parents were in grief at the death of the little one; but in a slight measure consoled by the hope that though the official had not arrived in time to put the drop of water on the dying child's face, they had done it themselves, and that, under the pressing circumstances of the case, it would answer just as well as though he had done it. But to assure themselves more perfectly about it, they stated the case to this minister—who by the way was neither a Romanist nor an Episcopalian—and asked him if he thought it was not just as well as though he had performed the deed. After a due and solemn consideration of the theological problem,—not, however, by "searching" the Scriptures, and prayer—he replied to them that he thought it was just as well.

A Strange Story—A Boston Lady Sees a Vision on the Housetop.

[From the Boston Evening Times.]

On Friday morning last, at about 4 o'clock, a lady resident of the West End of this city, having occasion to ascend the roof of her dwelling, beheld a brilliant reflection of a light of many colors, like the rainbow, on the white linen hanging on her lines, and raising her darkened eyes in bewilderment to the sky, was obliged to cover them with her hands on account of the dazzling effulgence and splendor which met her view and transfixed, as with a dart, her very soul.

Quivering with astonishment and fear, she hastened down stairs and alarmed the inmates of the house, who, eager to behold what she had failed to portray in words, were astounded at seeing in the firmament the blazing form of a man as resplendent as the sun in its meridian glory. Round about him the forms of gorgeously attired infants of angelic beauty hovered, and beneath them were seen the profiles of two women in a kneeling posture.

One man, a Mr Wiggin, also a resident of the West End, and a very trustworthy gentleman, possessing more esprit present than the others, burnt a piece of glass through which were perceivable these words: "Come, now is the accepted time; come, now!" These were in very large green letters, which he says he plainly saw. There were other words, but our informant could not decipher them.

"In the last days there shall be signs in the heavens." Surely, the end must be approaching when justice shall no longer be tempered with mercy, but with the wrath of the Great Judge of all judges—

"Who shall not fail nor be discouraged
Till he hath set judgment in the earth."

We have made inquiries concerning the parties alluded to above, and find that they are not Spiritualists or Second Adventists, and are not given to nightmare. They are worthy Methodist people. Had only one person seen the sight it might not be considered remarkable; but several saw the forms distinctly, and the sight made an impression on their minds. We leave it for the meteorologists to determine what the phenomenon was.

A Lapse of Memory.—Not long ago, in New England, when the present pastor of a Congregationalist church was under examination as a candidate for ordination, a member of the council, a neighboring minister, requested him to mention some passage of Scripture in favor of infant baptism. He paused a moment, then replied, "None occurs to me." And so that momentous subject passed without further notice. But it was a cruel question, hard to be answered by one yet a novice in the art of extracting sunbeams from stones. Older ministers, however, might well imitate the young candidate's discretion. He did the best he could—the best any one could really do; for how could that occur to him which he had never seen? And, pray, who ever read a passage of Scripture which enjoins, or even alludes to, in so many words, infant baptism? The old minister did well not to press the question. But what shall we think of ministers and churches practising that for which they require no Scripture warrant? What if other doctrines were passed over in like manner? And why not, if infant baptism is accepted as a divine institution?

"Fabricated Sins and Duties."

Under this title *The Radical*, after first denying that Jesus ever enjoined or practiced the observance of

Sunday as a Sabbath, says of public prayer:

"Looking at Jesus as a lawgiver, what he said of prayer was:

"1. Negatively. That his followers should not pray standing in public religious assemblies; should not use repetition in their prayers; but, on the contrary.

"2. Positively, When they prayed, it should be in secret; in the closet, with the door shut.

"Looking at Jesus as an exemplar, his own practice corresponded with the above directions to his followers. We never hear of his praying in the Sabbath assemblies of the Jews, though a part of his business was to preach there; and we never hear of his calling his disciples together, either daily or weekly or occasionally, to unite with them in prayer." Not a single case is recorded in which Jesus held what is now known as a "prayer meeting." The only case of even apparent exception is that once he prayed for his disciples, in their presence; apparently that they might better understand his desires, expectations, and purposes. On the other hand, all the testimony shows that he was assiduous in secret prayer, going away from his disciples for that purpose.

"The voice of the New Testament on this subject consists of the precept and example of Jesus, since all its writers refer to Him as the Supreme authority.

"It appears, then, that no sanction is given either by Jesus, regarded as lawgiver and exemplar, or by the Bible, regarded as the Supreme and efficient rule of life, to either of the two practices which are considered by our orthodox church as the chief external indications of piety; namely, observance of Sunday as a Sabbath, and attendance on periodical public prayer. Both these belong to the class of pretended duties; that is to say, customs which are not duties at all, and would never have been regarded as such except through the error and sin of the church which has followed "the traditions of the elders" in the matter, in direct opposition to the two authorities which she pretends to hold as supreme—Jesus Christ and the Bible."

Words and Deeds.

Words spring from thoughts, and tend to acts. Vile words lead to vile deeds. They familiarize the mind with vice, and break down the barriers of purity. Modesty is a safeguard against sin; evil words effectually destroy it. A dollar broken into is soon spent, and a pure purpose once polluted by sinful words soon melts away. Many a man has talked himself into sensuality, crime, and ruin. Intimacy with evil in thoughts and words blinds us to the vileness of iniquity, and prepares us for sinful indulgence.

The lesson is obvious: avoid the dialect of sin. Keep the mouth as with a bridle. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minster grace to the hearers."—Eph. iv. 29. Repeating wrong things is as really wrong as originating them. "By thy words shalt thou be justified, and by thy words thou shalt be condemned." "For every idle word that men shall speak they shall give account thereof in the day of judgment." "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Ps. xix. 14.—*Heavenly Tidings.*

How soon Forgotten.—So lately dead, so soon forgotten. 'Tis the way of the world. Men take us by the hand and are anxious about the health of our bodies, and laugh at our jokes, and we really think, like the fly on the wheel, that we have something to do with the turning of the earth. Some day we die and are buried. The sun does not stop for our funeral: everything goes on as usual; we are not missed on the street; one or two hearts feel the wounds of affliction; one or two members still hold our name and forms; but the crowd moves in daily circles, and in three days the greate wave of time sweeps over our graves and washes out the last vestige of our lives.

GERMAN COLUMN.

Morgenlied.

In deinem Namen, Jesu Christ,
Steh' ich vom Lager auf;
Zu dir, der allenthalben ist,
Richt' ich mein Herz hinauf.

Nun wartet wiederum auf mich
Viel Arbeit, Sorg' und Müh';
O lieber Herr, ich bitte dich,
Lehr mich vollenden sie.

O lehr mich thun nach deinem Sinn,
Das kleinste,—größte Werk;
Sei, wenn ich im Gedränge bin,
Nur du mein Augenmerk.

Und drängt mich der Geschäfte Last,
Will ich entlaufen dir:
Der du den Sturm gestillet hast,
Still auch den Sturm in mir.

Lehr mich in Allem dich versteh'n,
Nur seh'n auf deinen Wink;
Heiß'st du mich auf den Wogen geh'n,
So halt mich wenn ich sink'.

Ach laß' im Sinken, Herr, mich nicht!
Du weiß'st, ich bin ja dein;
Und wenn mir's an Muth gebricht,
So ruf mir: Du bist mein!—

Die Braven wissen, wie zu vergeben ein Feigling aber vergiebt nie.

Groß ist der Werth guter Arbeit, und eine Ehre für den, der sie verrichtet.

Das Alter ist wie die Luft, welche wir einathmen: ein Jeder fühlt, aber Niemand sieht sie.

Die Rose hat ihren Dorn, der Diamant seine Flecken und der beste Mensch seine Schwachheiten.

Je besser das Kind je sanfter die Ruthe.

Wie die Arbeit, so der Lohn—jeder Arbeiter ist seines Lohnes werth.

Die Tugend giebt kein Recht zum Reiche Gottes; wohl aber die Heiligkeit.

Bauer gethan und nach gedacht,
Hat Manchen schon in Noth gebracht.

Gott sei mein ganzes Leben!
Mein Herz sei ewig sein!
Ihm will ich Ehre geben,
Und seiner Huld mich freu'n.

Nun, ihr kleinen Knaben und Mädchen, sagte ein Lehrer zu seiner Klasse mit einmal recht still, so still, daß man eine Nadel fallen hören konnte! Einen Augenblick war Alles ganz still, als ein kleiner Knabe plötzlich rief: „Nun lassen Sie die Nadel fallen!"

Look Out for Him.

For the great adversary who always aims at the open joint in the harness. A shrewd writer says:

"Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasures of this poor world before you! Are you ambitious? In what splendid letter will he make the great things of man appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes? Are you jealous? In what strong contrasts will he place the kindness of the person you have reward another than you! Are you of an ill temper? How he will make you think everybody hates you, neglects you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless all he make the quiet hour of prayer, and thought, and reading seem to you! He tempts us to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will take care to make us jealous; if we are too active, he will not tempt us to be idle. He knows as well; he drives our inclination to its last extreme."

MAN IN CREATION.—In the Jewish writings called the "Mashna," the following question is asked and answered as follows:

"Why did God create only one man in the beginning? It is for many reasons: 1st. That we may learn from the fact as the earth was once in existence for the benefit and happiness of one human being, the ruin of one pious and honest human soul is equal to a destruction of a whole world with all its forces, and the preservation of a human soul from perdition is equal to such a meritorious work, as if one had preserved a whole world with all its manifold creatures. 2d. That no man shall be elated with pride of high pedigree, & that one shall not say to another, my father was of nobler blood than yours."

Christian Family Companion

Tyrone City, Pa., Feb. 8, 1870

A note from brother C. H. Balsbaugh, dated 27th ultimo, informs us that since his last communication he has been very severely afflicted. He says: "My sufferings have been excruciating, and my strength has been greatly reduced. I can scarcely hold my pen, and am writing on my bed."

We know he will have the sympathy of our readers in his affliction, and their prayers for his recovery. We hope the Lord will speedily restore him, and spare him many years to labor for his honor, and defend his cause.

For ourselves we have to say this week that we are about a day behind time, occasioned by sickness of one of the printers. And at the time of closing these columns we are just able ourself to be up.

Supply of Books.

We have now replenished our stock of Books, and can fill orders promptly. We can send the Revised New Testament at 25cts, $1.00, or $2.50; the Brethren's Encyclopedia, $1.70; our Hymn Books, at 75cts and $1.00; Nead's Theology, $1.45; Nead's Wisdom and Power of God, $1.40; Kinsey's Pious Companion, 45cts; Debate on Immersion, 75cts; Vest Pocket Lexicon, 75cts; Song Crowned King, 60cts; Christian Harp, 35cts.

Notices.

JUGEND PILGER, is a German Juvenile paper, the first number of which is before us. It is published monthly, at 30cts a year. Address W. Schury, Dayton, Ohio.

EUROPEAN MAIL. We have been favored with a copy of the *European Mail*, published at London, England, January 13th. last. It is a weekly and contains 32 large pages, with a Supplement of 16 pages. Price 13 s; postage to the United States 4 s 4 d. Colonial Building, 44 A Cannon St., London, England.

STEIGER'S LITERARISCHER MONATSBERICHT. The publication of this paper was instituted for the purpose of gratifying the public desire for more information respecting the movements of the German literary and publishing world It is printed with English letters. Address E. Steiger, 22 and 24 Frankfort St. New York.

Answers to Correspondents.

D. T. ARNOLD. The Debate we refer to was between Mr. Snyder, a Lutheran, and brother Quinter. It formerly sold at $1.10, but we now offer it at 75cts prepaid, by the single copy, and at fair reductions to those who buy to sell again.

I G. HARLEY. "Miscellaneous" should have been below instead of above the poem. The best will make mistakes, and we are not the best by a great ways.

B. A. M. Thank you for the correction. If you two are one, you will need but one paper, for when one is reading the other may listen. We regret that you shall never again have your name on our books; but so it is when our sisters consent to lose their identity. But our loss no doubt is brother W.'s gain.

LYDIA SHOWALTER. Yes it has come to hand.

SAM'L H. NEHER. All right. "At the mouth of two or three witnesses," &c.

STEPHEN HILDEBRAND. Will be glad to have you visit the *Companion* office, as we regard you as one of its strong supports.

C. G. LINT. Sam'l D. Livengood's subscription ended with volume 5. It is so on our books at least. Should be pleased to hear from him and a few hundred others who are in the same unpleasant situation. We are yet prepared to start them in with the beginning of Volume Six.

BACK NUMBERS. We will send back numbers to new subscribers until after the end of the first quarter, April first, whether ordered or not. After that time if they are desired they may be ordered.

From Brother John Wise.

Brother Henry ; I will give you, and the readers of the *Companion*, a brief report of my visit to Mifflin, and Blair counties, Pa. I left home on the morning of the 7th of January 1870. Went by way of Brownsville to Pittsburgh. The Steam Boat being behind time, I missed the train that I should have taken East, and was thrown behind time, all through my journey. I arrived at Lewistown, the place of my destination, at 8. 25. P. M. Too late for meeting that evening. Brother Graybill Myers, my colleague, having arrived, filled the appointment that evening. I made my way to the house of friend Wm. Panabaker, in Lewistown, where I was taken in, and cared for, for the night. Sunday morning I was taken by friend Panabaker to the Dry Valley Meeting house, for meeting at 10 A. M. Here I met the brethren and sisters assembled for worship, we continued to meet here every day, forenoon and evening, until Thursday evening the 13th. I considered this a model meeting. The most interesting day was Tuesday ; made interesting by the following circumstance. There were two schools in session near the place of meeting ; the brethren invited the teachers to bring their scholars to meeting, to which they responded, and the pupils of both schools came into the meeting house together, and were seated right in front of the preachers. The sight was beautifully solemn, above fifty small children, all sitting before us, to hear of Jesus, produced a very solemn sensation. When I arose to address them I could not refrain from tears. That day will be long remembered. I recommend that wherever it may be possible brethren should "do likewise."

On Friday morning brother Myers returned home to fill his appointment at Warrior's Mark ; and I was taken to visit Brother Isaac Price, (a Deacon) who had been sick for some time. Brother Charles Royer, and John Beaver of Buffalo Valley, assisted at the meetings in Dry Valley, and they, with Elder Jacob Mohler and others, were with us at brother Price's. From brother Price's I was taken by brother Archy Vandyke to his residence, in Furgeson's Valley. This was the first time I ever visited this kind and interesting family. There was meeting at the school-house, near, in the evening. Brother Archy took me to meeting, and then back to his house after meeting, where I was kindly cared for, and enjoyed good rest. Next morning meeting at same place, at 10 A. M. Here Brother Wm. Howe, one of the ministers of Dry Valley congregation joined us. Dined with Brother Geo. S. Myres, a young minister in the same congregation. This closed my visit in Dry Valley branch. My visit among the members of this congregation was very pleasant, and I added many to the list of those whose names "I love to remember." In the afternoon of the 15th I was taken by Brother Vandyke to Spring Run congregation. In the evening commenced meeting at Spring Run meeting house, and had a pleasant meeting.

Sunday morning I was taken to Myres school-house, where we met a small but very attentive congregation. Dined with Brother Abraham Myres, one of the ministers of Spring Run congregation. In the evening visited a sick sister, and attended meeting at meeting house in evening. On Tuesday Brother G. Myers joined us again. On Wednesday evening I was taken to Mattawanna school-house. Thursday morning returned to meeting house. Thursday evening closed our meetings at Spring Run. I was pleased with the members in this congregation, especially the young sisters, who observe the Scriptural order, of appearing in the worship of God with their heads covered, with a neat, plain covering. I was happy to find the members in this congregation generally awake, and active. On Friday morning I took my final leave of the brethren of Spring Run. And stepping in the cars at 11. 22 A. M. was soon moving onward toward Tyrone, where we arrived at 2. 15 P. M. Walked over to the *Companion* Office, and found brother Holsinger and family well, except the older daughter who had the Mumps but was quite cheerful notwithstanding. In the evening we had meeting in brother Henry's "hired house." Inasmuch as it is known to the readers of the *Companion* that there have been some "hard words" in some of the articles published in the *Companion*, from brother Holsinger's and myself and as some think hard feelings exist between us, I will just say, whatever may have been indulged heretofore, we talked our matters over, and as far as I know, we have no feelings but those of love and good will toward each other. On Saturday the 22nd I took the train for Hollidaysburg. As we passed El Dorado brother G. Myers stepped into the car. At Hollidaysburg we took the Stage to Martinsburgh. Here we were met by brother Snyder who took us to the Clover Creek Meeting house, where we held meeting that evening. Next morning at 10 A. M. met at same place. After meeting I was taken some 8 miles North, where there were appointments Sunday and Saturday evening. I filled these while brother Myers remained at the meetinghouse. On Tuesday we met in Hollidaysburg in the place where the brethren worship. Had meeting at 10 A. M. and evening. Lodged with brother [illegible], at whose house I lodged six years ago, during the [illegible] M. We were well cared for by this very kind family. On Wednesday morning we took the stage to Hollidaysburg. Took the cars for Altoona. Stopped at El Dorado with brother Myers, and spent the afternoon pleasantly with his kind family. At 1. P. M. I took the cars again for Altoona. Took to Pittsburgh. Arrived at 2. P. M. the next morning. At A. M. I took the stage for Washington county town. Arrived at 1. 15 P. M. Here I met my eldest son with a buggy to take me home. Arrived at home at 3 P. M. Found all well. Thanks, my kind Heavenly Father for thy great mercies to us. And thanks to my dear brethren and sisters for their great kindness to me.

JOHN WISE.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Dear Brother Holsinger ; I have often thought of writing for the *Companion*, but feeling such a delicacy, never ventured to do so until now. Sometimes when I read such interesting, soul-refreshing articles from some of our dear Sisters and Brethren which show so much talent and wisdom, I very reasonably conclude that I have but one talent ; but then the Scriptures teach us that although we have but one we should strive to improve it, I think sometimes that the most feeble of us could write words of cheer and comfort to others, if we were to make an effort.—Having often been compelled by poor health and various other circumstances to remain at home instead of attending church. I have at such times been edified, enlightened and greatly comforted by reading articles in the *Companion*. And now, Brother, I wish to offer a few words of encouragement to you for the effort which you are about making to furnish suitable reading matter to present to the youth of our land, for it is my humble opinion that this will be the noblest work in which you could engage. Who among us does not greatly desire the salvation of our children ? And do they not need spiritual food and nourishment for their never dying souls as well as we that are older ? Dear sisters and brethren, you who have the care and training of young children I would especially appeal to you, should we not all strive diligently to assist and encourage our brother in this good work, and pray that it may influence our children to virtue, and finally to salvation. I have two dear little children who were called away in their infantile innocence, who I feel confident are at rest on that peaceful shore. But I have others who are growing up in this sinful world, and if they live I know they will be surrounded by many temptations to hinder them from good. Oh that we may strive earnestly to bring them up in the nurture and admonition of the Lord, and may we all meet at last as an undivided family in heaven, is the prayer of your unworthy sister.

CARRIE HOLSINGER.

Mt Morris. Ill.

Visit to the Shanesville branch.

Left home Jan., 15th, last. Arrived at Shanesville same evening, preached in the M. E. Meeting house ; stayed over night with Sister Kline. Next morning went with brother John Neff's family in the wagon to the Sugar Creek meeting house.—Preached five discourses there. Tuesday night preached in Rogersville ; also next day at 10 A. M. Same evening in Shanesville in the M. E. house. On Thursday evening preached in the Pleasant Valley meeting house, near brother Peter Neff's. Remained with brother until next morning. At two o'clock brother Samuel Burger, a young minister, took me in his carriage to Dover Station. Took the cars about six in the morning ; arrived home about eleven o'clock. Found all well ; thank God. All the above meetings were pretty well attended, and the best of order. There are four Ministers in this branch. Namely Elder G. Neff, J. Neff M. Shutt, and S. Burger. I feel very thankful to the kind brethren and sisters for their hospitality and kindness which I shared so largely at their hands.

JOHN NICHOLSON.

Moultrie, Ohio.

The Pious Youth.

The first No. of the above named periodical is before me, and I am highly pleased with it. One article (war on Christian Principles) is worth to me the whole years subscription. And now brethren and sisters, let me appeal to you to give your assistance in this work. Much good will be done through its columns if supported as it should be. It will be as "Bread cast upon the waters" which may be seen many days hence. Then let us take hold of the work and all throw in our mite, and we can give to our children interesting as well as wholesome reading matter.

It is to be feared that, as parents, we are not so careful as we should be. Perhaps we neglect our duties towards our children. The mind is never idle. It must feed upon something, and if not fed with good and wholesome food, it will feed upon that which is the reverse. Subscribe for the "Pious Youth ;" induce your children to read it ; draw their attention to it by citing them to certain portions of it, and through these means you can feed them with that heavenly food, which cometh from above. How much better this will be than to have them carousing with their fellows, to pass time away, or rather wasting their precious time, where if you furnish them with something interesting and at the same time useful, you will find them around the hearth at home, trying to unravel a Scriptural Enigma, or Puzzle, thus weaning them from their more than useless, perhaps sinful, amusement.

"Bring up your children in the fear and admonition of the Lord." If we neglect this duty the account in the Book of God's remembrance will be a dark one. Our children will rise up in the Judgment and testify against us, saying "I never heard father pray ; I never heard mother pray ; they never taught me the right way of the Lord ; they never furnished me with suitable reading that would draw my attention to thy truth." I have often thought that we (at least some of us) live too much for this world ; we are too much concerned about the affairs of this world ; more concerned about the welfare of our children in this life than we are about their eternal welfare. This should not be so. Seek ye first the kingdom of God," &c. And again, dear brethren and sisters, does it not occur to your mind that perhaps we could by getting the Pious Youth for our children to read, assist in stemming that demon pride, which is fast gaining ground and with bold strides entering into the church. "Train a child in the way it should go and when it is old, it will not depart therefrom." If we instil into

the minds of our children the "Good old way," rest assured they will not forget it, and in their riper years they will call us blessed. And above all we shall be with them among that happy throng that will meet the Lord in the air, when He comes to collect His Jewels home; and we all will chime in to swell the loud Hosanna to the Lord. Amen.

JAC. L. WINELAND.

Clover Creek, Pa.,

Brother Holsinger; I have lately noticed that a good many seem to be well pleased with the *Companion*. I therefore thought I would also communicate a few thoughts in regard to this matter. First I must say that I have been a careful reader of its contents for several years, and can truly say that I have received many good and valuable instructions therefrom, and do sincerely hope our dear brethren and sisters will continue to contribute to its columns, and write such articles as will tend to our edification, and to the saving of precious souls.

Farther I wish to say that I could hardly be better pleased with it than I am at present. I would not do without it for twice the amount of money it costs. It does what it claims to do; it comforts the poor pilgrim on his way to Zion. It contains a great deal of church news. O how I love to read those beautiful lines. When I hear of the success of the spiritual life and the prosperity of our beloved Zion it does me more good than all other reading, except the Bible. Why is it that the brethren and sisters do not appreciate the *Companion*. When asked the question some will say, I can't afford to pay for it. Others say, I have need of so many things which are of more benefit than the *Companion*. To all such apologies I would say: brethren and sisters let us dispense with some of the vanities and luxuries of life and we will surely find it an easy matter to procure a few cents for the *Companion*. Being alone today with my little brothers and sisters I have been engaged in reading the *Companion* and the *Pious Youth*, and thought what a blessing it is, when I am deprived of attending meetings to have the privilege to read such periodicals that tell me of that

Land of pure delight
Where saints immortal reign.

JACOB T. MEYERS.

Somerset, Pa.

OSAWKA, KANSAS. }
Jan. 23rd, 1870. }

Brother Holsinger; You will please announce through the *Companion* that the Brethren of the Grasshopper Valley District will hold their District Meeting, the Lord willing, on Saturday the 16th day of April next, in the Brethren meeting house in the Town of Osawka, Jefferson county, Kansas. All ministering brethren that expect to be with us, are requested to be at the place of meeting on Saturday before the meeting, as the Brethren intend holding meeting prior to the District Meeting. All Brethren coming by railroad will stop off at Medina, and they will please give notice through the *Companion*, or by private letter, of them starting, that preparation may be made to convey them to the place of meeting. By order of the Brethren.

A. PEARSOLL.

A Door is Open unto Us.

BROTHER HOLSINGER: Will you permit me through the medium of the press to call the attention of our brethren and sisters to the *Pious Youth*. The *Youth* will compare favorably with any juvenile paper in America, in *size*, *price*, or *matter*. The *Little Corporal*, perhaps, has the largest circulation of any child's paper in our country. It is published monthly, at one dollar a year, and claims to give more matter for the money than any other juvenile. The size and number of its pages are nearly identical with the *Youth*. By this comparison it will be seen that the *Youth* at one dollar is cheap, and when we take into consideration that the *Youth* will be sent for *seventy-five cents* in connection with the *Companion*, *it is very cheap*. The matter in the Corporal is said to be all original, and it has for its contributors some of the best writers in our land. The *Youth* has no Harriet Beecher Stowes or Grace Greenwoods, to write for its neatly printed pages, but no doubt there are Harriets and Graces in a number of families where the *Youth* visits, who could write to edify childhood, if they could be enlisted into the work. "Oaks from little acorns grow," is as true today as when Miss Beecher wrote her first essay. Let all write compositions and send them, until brother Holsinger announces that the Youth Manuscript Box and the Companion Manuscript Box will hold no more. And if our queries, essays, &c, never see the light our labor will not be lost, if we persevere, for in time practice will enable us to write matter that *will* be acceptable.

One of our little girls is a great lover of books and papers. On this account we have papers sent to her address. Another has been careless and took but little interest in books or papers. To encourage her we had the *Youth* sent to "Emma," which had the desired effect. She has carefully read every word in the *Youth*, and puts much emphasis on "my paper."

S. M. MINNICK.

Antioch, Ind.

Thank you, brother Minnick, for your words of encouragement. We are right glad to know that our labors are appreciated by those for whose good they are intended. The *Pious Youth* is really a cheap paper, and need not fear comparison with any other magazine of the kind.

We also agree with your remarks to contributors and hope they will be heeded. We should be pleased to have our friends, old and young, learned and unlearned, make the attempt at writing for us—providing we could instil into them a feeling of indifference as to its publication. But if we are to lose a friend for every manuscript we reject, we would prefer to have but few attempts. You say: "And if our essays never see the light our labors will not be lost." This is quite true. The scholar who writes compositions at school, obtains as much benefit from the exercise of composing if his productions are thrown into the fire, as if they would appear in the "New York Ledger." An essay can be of no more advantage to its author (mentally) after he has completed it—unless its errors should be pointed out. This we will do for those who are willing to pay for it; but our time is too precious to correct rejected manuscript and return it for nothing

From Brother D. D. Sell.

Brother Henry: I last wrote at my mother's, in Bedford county, 20th of January. Spent Thursday and part of Friday with uncle and cousin Samuel Kagerice, who is no member but seems to be one of "those that are sick." The time passed pleasantly. Saturday 21st, was conveyed by cousin Daniel S. Sell to Woodcock Valley. Took supper with Brother Henry Clapper and family. Went to the meeting house; met a congregation and tried to preach to them; good order and attention. All night with Elder Jacob Steel who has been afflicted with a sore hand for some time, but is now on the mend. Next day ten o'clock met at the meeting house again; had a good meeting and we hope a profitable one. Dined with brother Clapper. Thence to Beaver Creek meeting house. Had meeting in the evening of the same day. Brother Steel and Clapper in our company; also brother Andrew Snowberger and Jacob Miller. It carried my mind back to days of my childhood, when I used to see the old Brethren take their seats behind the tables. Had a good meeting.

Sunday 23rd, meeting at the same place. A large congregation: Order good, and every thing besides that it takes to make an interesting and profitable meeting. One received by baptism. With my relatives here till Monday.

Thence to Snake Spring Valley congregation. Had an evening meeting in their large meeting house. A very good turnout considering the rainy evening. Lodged with brother Andrew Snowberger. In the morning made a call visit to the family of brother Henry Hershberger. Had a pleasant interview. At 10 A. M. had an interesting meeting at the meeting house. Dined with brother Daniel Hershberger in company with Henry Hershberger and D. Sell. Went back to Beaver Creek, and on our way stopped to see our aged brother, Isaac Bixley, who was very ill, and has been for some time. Hope the Lord may give him strength for his day and trial.

25th. This evening we met in a social capacity, to organize a social society for reading and meditating upon the word of God. And what gave me more than a little delight was that all the young people took part in it. By this means the young minds will be drawn out in the word of God and seek after truth, and not fables. All night with cousin Jacob Koons.

26th. Visited brethren Levi Replogle, S. A. Moore, and Jacob Furry. In the evening came back to Yellow Creek. Had an evening meeting. Large turnout of Brethren and spectators. This was our last meeting in the cove. Conveyed home by cousin Lewis Sell. On our way called to see the paper mill establishment of Daniel M. Bair. Had a pleasant interview with the proprietor and saw the clean white paper spinning out. I am now at home and enjoying good health. Will start for Philadelphia next week.

More anon.

DANIEL D. SELL.

From Brother J S Flory.

Meeting at night, January 24th, at the school house near Elder Jacob Trostles. Met brother Trostle there just on his return from a visit to Pa. Went home and spent the night with Brother Jesse Roop; meeting next day at school house again; home with Brother J. Trostle. Very rainy, so I tarried with him until next morning, when he conveyed me to the Brethren's meeting house at Monrovia, where there was two meetings that day. All night with brother S. Utz. Next morning brother Trostle took me to sister C. Cronices, where I awaited until 11 A. M. when I took the train for Harpers Ferry, where I arrived at 1 P. M. Left at 2 P. M. for Winchester, where I arrived at 3.30 P. M. Left at 4 for Strawsburg. The ride was not very comfortable, being aboard one of those lumbering old stages, and very much crowded. There were two runaway couples in the stage that were homeward bound, and were speculating on what their fathers and mothers would say. Arrived at Strawsburg at 7.30. P. M. Put up at the Virginia Hotel.

Left Strawsburg, Va. at 2 P. M.; the 18th, of January aboard the cars again, and arrived at Harrisburg at 4 P. M. Met Elder John Wine and brother Joel Flory at the depot. brother Flory conveyed me to his home. Meeting next day at Garber's meeting house. At night in the meeting house at Dayton; home with brother John Miller. Next day brother Abraham Early met me and took me to brother A. Stanks on Dry River. Next day to the new meeting house of the Brethren at Beaver Creek. Elder John Wine conveyed me to his home. Night meeting at Briny Branch house of worship; all night with brother John Wine, who next day conveyed me to the place of meeting at Sangersville. All night with Brother John Sanger. Brother David Garber met me at brother Sangers and took me to Emanuel's meeting house, where there was a large concourse of people. After meeting, went home with brother D. Garber; meeting at night at Pleasant Hill. Was taken by brother Samuel F. Miller to his home; here brother C. Hartman of Mill Creek met me took me to the Brethren's meeting house at Mill Creek. After meeting at night went home with my brother, J. F. Flory. Next morning visited a sick sister, and at 11 o'clock attended the funeral of Mrs P. Jones. After preaching was taken by brother Peter Showalter to brother D. Stoner's, uncle of mine. Next day had meeting at the Valley meeting house. Home with brother Garber, where I now am, January the 26th. I am truly thankful to all who were so kind to me as to bring me on my way, and in many other ways administering to my wants. I have since I arrived in Va., met with many relatives, brethren, sisters and friends, in this the place of my birth. The beautiful blue mountains that I so often looked upon I once more can behold, and think of my youthful days, now past no more to return, but refresh my memory as to the vicissitudes of those days

J. S. FLORY.

When Eve was Created

ANSWER TO BROTHER BAILEY.

"Did God create Eve before the seventh day?" We think the above query requires but little comment. If we acknowledge that the first man and woman God created, was Adam and Eve, (which we all doubtless do) the query is already answered. In the first chapter of Genesis we read; And God said, "Let us make man in our own image, after our likeness." &c. 26 : 31. In the 31 verse we read "and God saw every thing that he had made and behold, it was very good. And the evening and the morning were the sixth day. This gives us to understand definitely, that the work of the Lord was finished on the sixth day. And again: Gen. 2 : 1 "Then the Heavens and the earth were finished. And all the hosts of them. 2nd verse "And on the seventh God ended his work which he had made;" How did God end his work? To this we would say, by resting from all his works and hallowing it as a day set apart wholly for rest. Also the latter part of the fourth commandment reads thus: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Ex 20 : 11.

In meditating upon the foregoing scriptures we must readily conclude that Eve, as well as all of God's creatures were thus created in six days. See also Lev. 23 : 3. Ezek, 20: 12.

JOSIAH G. WINEY.

Campbell, Mich.

Brother Holsinger; I desire through the columns of the *Companion*, to ask the Brethren a few questions. Some brethren occupying prominent positions in the ministry, positively assert that Moses is lost and that he appeared with the Savior on the Mount (Hermon) as the representive from the "bad world." What say the Brotherhood to this idea? I have always thought differently, but am ready to exchange error for truth.

Do the Brethren in general hold to the idea that weare under positive obligation, according to the gospel, to leave our daily vocations and attend public worship on "Thanksgiving day." whenever proclaimed by the Governor or President?

P. S. GARMAN.

Goshen, Ind.,

Scripture Questions.

What house was Jeremiah the prophet commanded to take into the house of the Lord into one of the chambers, and give them wine to drink?

What prophet was commanded of the Lord to get a linen girdle and put it upon his loins and go to Euphrates, and hide it there in a hole of the rock.

How many were the proverbs of Solomon? and how many of his songs? and of what did he speak? and what did all people come to Solomon for?

SARAH EUPEL.

MARRIED.

December 16th 1869, at the house of the bride's father, (David Livengood) in the Elk Lick Branch, Somerset Co., Pa., by Elder C G. Lint, Mr JOHN L. SAYLOR, to sister ANNIE LIVENGOOD.

December 23rd, 1869, in the same congregation, by the same, Mr. JOHN R. LICHTY, to Miss. HARRIET BEECHY.

January 9th, in the same branch, by the same, brother SAMUEL H. MILLER, of the Black Hawk branch, Black Hawk Co. Iowa, to sister SUSAN SAYLOR, of the Elkack branch, Somerset Co. Pa.

January 30th, by Elder George Wittmer, at the residence of the bride's father, brother WILLIAM LOHMAN of Clinton Co., and sister REBECCA SELL of Daviess Co., Mo.

By the undersigned, Nov. 25th, 1869.—AARON BOYER, to sister MARTHA E. BLUE.

Also, at same place and time, SAMUEL FRITZ, son of Elder John Fritz, to ANNA BOYER, all of Fulton Co., Ills.

A. G. BLACK.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not assort verses with all.

On the 19th. of January, in the Walnut Creek Congregation, Johnson county Mo., ALICE SUSAN, infant daughter of brother Andrew, and sister Mary M. BUTCHISON; aged 12 years.

In the Elkhart Branch, Somerset Co., Pa., January 22nd, of Apoplexy, ELIAS SAYLOR, of the Mennonite church; aged 57 years, 10 months, and 3 days. Services by H. Blough, (Meno) and the writer, from Rev. 14 : 13.

In the same branch, January 20th, of Apoplexy, brother JOSEPH SCHROCK; aged 53 years, 7 months, and 16 days. Services by the writer, and Jonathan Keim, from Job 14 : 14, 15.

C. G. LINT.

In the Pine Run congregation, Bucks Co., Pa., January 24, 1869, father HUGHBERTS; in the 69 year of his age. He left a disconsolate companion and children who were very painful; but when he was with them that forbade, and he went away. He exhorted his children to meet him in heaven, and his hope bright, and he gave satisfactory evidence that he sleeps in Jesus. Funeral services by brother Israel Pennepacker, at the house, from Job 14 : 14: "If a man die shall he live again?" In which he connected the funeral; at the meeting house he took occasion to warn the living from these words, "prepare to meet thy God."

ISAIAH C. HAMPTON.

January 15th, in the Conewago congregation, sister BARBARA SELLER; aged 45 years, and 7 months. She leaves one son and two daughters to mourn their loss. She was confined to her bed for two years, and her sufferings were very great, but she was then with Christian fortitude, and died in hope of immortal glory. Funeral services by the brethren, from Rev. 14 : 13.

Gospel Visitor please copy.

SOLOMON SELLER.

In the Conewago branch, Cumberland Co., Pa., January 24th, LILLY, daughter of Jordon and Ellen RIBLET; aged 3 years and 5 days. Funeral services by the brethren.

STEPHEN HERSHEY.

In the Bethel branch, Mc Donough Co., Ills., Nov. 10th, 1869, JOSEPH WILLIAM, son of John and Amelia MYERS; aged 3 years, 2 months, and 26 days. Funeral services by the Pastor, and remarks by the Editor. Text of the following words: "She hath done what she could." Romans 5, 5.

A. G. BLACK.

LIST OF MONEYS received, books, &c.,

Gottlieb Eisenbeis, 1.50 John Stoughton, 2.00, Reuben Yeagy, 2.00, Jacob Arnold, 2.00, D. Studebaker, 1.00 D. D. Eshelman, 1.00, Samuel Flory, 1.00 Andrew Gump, 1.00, Henry R. Heatwole, 1.00 C. C. Line, 2.00, Wm. Mackabee, 1.50, George L. Kesler, 1.00, Aaron Lowman, 1.50, Peter Longenecker, 1.00, Isaac Miller, 1.50, Mary Beery, 1.00 Sam'l. Arnold, 6.00, Jacob Barnhart, 1.00, Jacob Wolf, 1.00, D. W. Detweiler, 1.00, J. C. Caples, 2.00, P. R. Wine, 1.00, Nelson E. Hershman, 1.00, Aaron J. Cosner, 2.00, Henry F. Cosner, 2.00, Lindsey Cosner, Mason, 1.00, Lydia M. Cosner, 1.00, Abraham Hess, 1.00, Jno. J. Cosner, 1.00, David Shively, 1.00, John Snyder, 2.00, J. C. Beeks, 1.00, Lindsey Cosner, 2.00, A. B. Brower, 1.00, Mary A. Beery, 1.00, Wm. Mason, 1.00, D. Hess, 9.00, Wm. N. Christner, 2.00, A. S. Mathews, 1.00, Michael Cosner, 10.00, D. P. Sharp, 2.00, B. Fleisher, 2.00, Jno. Brubaker, 1.00, Jno. J. G. Stutzman, 1.00, John Snyder, 1.00, Peter Hilty, 1.00, Christian Hess, 1.00, F. S. Gibble, 1.00, Wm. N. Christner, 2.00, W. A. Mason, 1.00, Christian Long, 1.00, Isaac Myers, 1.00, Mary B. Hollinger, 1.00, [illegible] Hamilton, 1.00, Daniel Hamilton, 1.00, Samuel Longenecker, 1.00.

P. S. Arnold, 1.00, Michael Cosner, 1.00, Daniel Shively, 1.00, Jacob Shively, 1.00, Daniel Wolf, 1.00, C. L. Hess, 1.00.

School Notice.

Since there is a growing desire among the Brethren that a College or some such institution of learning should be established in the Church, and after having consulted a number of brethren in Ohio and Indiana, we have set the tenth day of February, 1870, for brethren to meet at Antioch, Ind., to take said school enterprise into consideration, and to adopt the best means of making it a success.

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VOLUME VI. TYRONE, PA. TUESDAY, FEB. 15, 1870. NUMBER 7.

Selected by ANNIE M. THOMAS.

A Christian's Voyage.

I am floating on the stream of time,
Toward an unknown shore;
I'm but a frail and tender craft,
And scarce can guide my oar.

Temptation's tide sets round me strong,
And bids me go astray,
But wisdom's sun of righteousness
Awakes to show the way.

Fierce winds of worldly pleasure blow,
From every quarter near;
Kind mercy's compass—cheering hope,
Is mine—I have no fear.

High breakers rise, I'm asked to give
Ere I can pass this sea:
Take all I hear on earth possess,
Charity lives in me.

Ah! land at last; 'tis true I'm here,
Heaven's blessed land at last,
Eternity shall find me here,
Faith's chain will hold me fast.

Ashton, Ill.

For the Companion.

A Note of Warning.

I wish to say to the unconverted readers of the *Companion*, that all along in your life, you have, by resisting the gospel, been resisting the expression of tender love. You know what I mean. When you stand up against a tyrant, you feel that you are *right* in resisting *him*.—But how do you feel when you resist the kindness of a *father*, and slight all the expressions of his love for you? How do you feel when you have broken a mother's heart, and when all the expressions of her love could not keep you from the ways of sin, and she would die in grief! O then the scene, the fact is changed. There is *guilt;* and there the heart feels. So you have resisted God. You have disregarded *his love*.—Your life has been little else than a constant resisting the appeals of his compassion. His love in redemption you have slighted, and his offers of mercy you have shunned. O, the *cross*, the *cross of Christ*! O, the bleeding victim there! O, the pangs and sorrows of that dark day when he died! How it shows the love of God—his tenderness for man—his desire that you should be saved! And O, what a rock is the human heart that has no feeling, when God's incarnate son—the beloved of heaven—hangs on the cross and bleeds; is forsaken; is pale; is exhausted; is convulsed in agony—and *dies!*

"Hearts of stone, relent, relent,
Break, by Jesus' cross subdued;
See his body, mangled—rent,
Covered with a gore of blood;
Sinful soul what hast thou done!
Murdered God's eternal Son!

Yes our sins have done the deed,
Drove the nails that fixed him there;
Crowned with thorns his sacred head,
Pierced him with a soldier's spear;
Made his soul a sacrifice,
For a sinful world he dies.

Will you let him die in vain?
Still to death pursue your Lord?
Open all his wounds again,
Trample on his precious blood!
No! With all my sins I'll part;
Savior, take my broken heart."

NANCY WISE.

Scenery Hill, Pa.

For the Companion.

Brotherly Love.

It has been impressed upon my mind, sometime past, to write something on the subject of our near relationship as true brethren in Christ. And I feel to say, in the outset, that, since I was received into the Brotherhood, it has seemed to me that no other ties of affinity, aside from my own family, can ever be equal to that of love to the brethren. I have ever felt that to be ill-treated by a brother in the Church, would be infinitely more crushing than if it came from quite a near relation in the flesh. It is widely different with us, from those of other churches, who do not keep the commandments. For instance: let us illustrate: In the observance of the salutation, if I should salute my brother time after time, and yet feel that he had wronged me, or was doing very wrong toward others, then, most truly, would I feel that I was acting the part of a deceiver and hypocrite. The vows we take before entering the fold of Christ should be felt to exclude us forever from such an act; yet, alas! alas!! we see, in some instances, such acts have been committed. It would seem to be beyond the power of man's imagination to comprehend, what would be the feelings of one that was guilty of such an act. It is, at the least, an evidence undisputable, that one so doing is not right in heart or mind—one or the other. If the latter, it would seem that the mind must be shrouded in the most deplorable darkness.

I. N. CROSSWAIT.

For the Companion.

Salvation.

Our salvation is a complete one. Our great Deliverer has made it so. He came from heaven to this sin stained world for that purpose and no other. He labored hard to redeem fallen humanity from under the curse of a broken law, He died the ignominious death of the cross tha tall might again, by obedience, have access to the tree of life. So long as men get along smoothly in the world being blessed with health and strength, and having their thoughts centered altogether upon worldly affairs, or on intellectual pursuits they little think they need a salvation. But the heart is not at ease nor the conscience at rest. Gold and silver sometimes satisfieth not. When men become concerned about this salvation, the whole universe will not satisfy them. The devil can deceive, but he can not console or comfort. Though a man, under the dominion of his power, should gain the whole world, he will torment his soul unto death. If a man should persue or advance in intellectual culture until he fully understood the whole nature of man, and beast, and every flying and creeping thing in the earth, and not accept the plan of salvation which Jesus Christ the Son of God has purchased with his own blood, he has no promise of eternal life. "For Christ has become the author of eternal salvation to none but those who obey him."

It is a great salvation. Paul says "how shall we escape if we neglect so great a salvation!" It is great because Jesus the Son of God who created the heaven and earth purchased it with his own blood. We read in many places in the Bible of deliverance or salvation, which signifies the same thing but none is so great as the salvation by Jesus Christ. "Stand and see the salvation of God," Moses said to the children of Israel, who were closely pursued and about to be captured by the Egyptians. And, notwithstanding the perillous condition that they were in they did stand, and saw a way to escape from their enemy. God caused the great ocean to divide asunder and let the children of Israel pass through on dry ground. O was not that a great salvation. And it was gladly accepted too. Of course the children of Israel would have been very foolish to have stood and allowed the Egyptians to slay them all, I called this a great salvation, and so it is. And I suppose all my readers acquainted with the history of that lamentable occasion will agree with me. But it is not as great as our salvation; the great gospel plan of salvation which Jesus Christ brought from heaven to save the whole human family. And the time was when the salvation by Jesus Christ was not near so great as it is now, it was once only extended to the Jews. When Christ sent his Apostles out to preach his word he sent them to the Jews, or "the lost sheep of the house of Israel," and not to the Gentiles. But it was said "in his (Christ's) name shall the Gentiles trust." Matt. 12: 21. And after Christ was crucified after he had shed his precious blood, and died the ignominious death of the cross, and rose from the dead, he gave his disciples the command to teach all nations. Now "in every nation he that feareth God and worketh righteousness is accepted with him." Yes the way to the Tree of life is now open, and by obedience all can have access to it, and live forever. O how important then is salvation. Yet it is only promised upon conditions. Without complying with the will of God it will benefit none. Man violated the law of his Maker and brought death upon the whole human family, consequently man must again become obedient, to be saved from eternal damnation. But thanks be to God, by complying with the will of heaven, man's condition will be better than if sin had never entered into the world. Although here we have many trials and troubles to encounter beyond this vale of tears God has prepared a home for the righteous that shall never perish. They that bear their cross here shall forever wear a crown in glory.

Sinner let me entreat you not to refuse this great salvation. Suffer not yourselves to be deceived by the enemy of your own souls. Serve satan no longer.

F. M. SNYDER.

De Graff, Ohio.

For the Companion.

The Commission.

Many of our dear ministering brethren, while traveling, report different places, stopped at, number of meetings, and number of additions to the church. This is proper: and I also believe that all friends feeling an interest in the cause, love to read such reports. I notice where brethren are standing ready to receive and welcome, is the place, where the brethren mostly stop. And it must be delightful to christian ministers traveling, to find brethren and sisters in places they visit, to tarry and labor for the welfare of precious souls. But affection for such should not be so indulged as to neglect so many places, where the brethren, as yet, never made an effort.

I shall endeavor in my weak attempt, to direct my thoughts to our cities and towns. I consider those places, among many others, too much neglected by the Brethren The Brethren have a church in Philadelphia. And now I would ask, why not have one established in other large cities? Is it because the Brethren are afraid to go into the large cities of our land and preach up the humble ordinances of Jesus? Let us remember that Jesus said on one occasion to the people living in the city of Capernaum, when they wish him to tarry with them; "I must preach the kingdom of God to other cities also, for therefore am I sent." And the Apostles too, did not pass by the cities, but fearlessly proclaimed the gospel. We see other christian associaitons fulfiling the commission in going, but not in teaching of the all things, as the Savior directed. Where is there a city, town, or village, or even a country school-house, that they have not endeavored to the uttermost of their ability, to proselyte souls to their religion. While we, who profess to teach all things and practice them, come short in fulfiling the commission, not only among all nations, but in our own land and country. There are tens of thousands of souls in our cities throughout the branch. And that not only in the remotest parts, but right among us, that have but a faint, if any knowledge of the gospel as taught by the Brethren Christ not

only calls his ministers, but assigns them their place, when he saith, go preach the gospel to every creature. Were Christ to come among us now and give that command, personally to the church. We think we would all make a great effort to spread the gospel. The Savior is here in his word, and that word is truth, clothed with power. And the time alloted for such a work, may not be long any more. And were it a thousand years yet, we should give heed to the command. May we all seriously meditate, and come to the conclusion that it is a work for all of us, and be willing to lend a helping hand.

D. A. MERTZ.

Burnettsville, Ind.

Selected for the *Companion*.

Speaking Well of Others.

If the disposition to speak well of others were universally prevalent, the world would become a place of comparative bliss. The opposite disposition is the Pandora-box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others.

Every one has his imperfections; and in the conduct of the best there will be occasional faults. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the faults of others to all around but themselves. This is wrong because there is no love in it, and one of the first of the great commandments is, that we should love one another, and only in proportion as we do love and seek to do good to our associates, shall we be rewarded with real enjoyment. Ah, I tell you, it is a hard and sad business, this looking up the faults and frailties of those by whom we are surrounded! Better by far had we all try to hunt up their virtues and good qualities, because we shall be most likely to find in every one some that will improve us in striving to imitate. Should you meet with a person in sorrow, give him a word of cheer; you are weaving links in affection's chain that will not end with life. And if we are tempted to speak evil of another, call it to mind as a kind of help in the way of duty.

What are other's faults to me,
I 've not a vulture bill,
To pick at every fault I see,
And spread it wider still.
It is enough for me to know
I 've follies of my own,
And on my heart the care bestow,
And let my friends alone.

MRS. MAGGIE WALDSMITH.

North Liberty, Ind.

Answer to Brother Ohmbert's Query.

Our brother desires an explanation of the 20th, 21st, & 22nd verses of the 4th chapter of Matt. The language of our Savior, in that part of the chapter which gives rise to the brother's query, was evidently spoken in reference to the destruction of Jerusalem. See 37 and 38 verses of 23 chapter and 1 and 2 verse of 24 chapter. From the 28 verse to the end of the chapter, he speaks relative to his second coming and the end of the world. The 20th verse reads, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Brother Ohmbert wishes to know, "what flight? and where to? The 16th verse contains the desired answer: viz. From "Judea" or Jerusalem, "into the mountains."

By the Savior's language, his disciples, no doubt, well understood that they would be permitted to escape from the city, even when they already saw "the abomination of desolation stand in the holy place." And such was indeed the case. The abomination of desolation, by which is understood the Roman Army, under the command of Cestius Gallus first laid siege to Jerusalem. "But in a manner that surprised every one, when ye could have taken the city, turned about and fled; leaving the way open for those who believed in Jesus to "flee to the mountains." He was afterwards succeeded by Vaspasian, whose son Titus continued the siege until Jerusalem was finally destroyed. It was while Titus was besieging the city that there was "great tribulation." &c. The reader will find, in part, how great that tribulation was by reading the "Closing scene of the fall of Jerusalem," on page 673 of *Companion*, vol. 5. In addition to which, I will give an extract from Josephus, the Jewish historian; relating chiefly to the great destruction of human life. He says Manneus told Titus that there had been "no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies carried out through the one gate, which was entrusted to his care, in the interval between the 14th day of the month Xanthicus, and the 1st of the month Panemus: about 3 months and a half. Others told him also that "no fewer then six hundred thousand were thrown out at the gates, though still the number of the rest could not be discovered; and they told him further that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses and shut them up therein."

To give a description of the extreme suffering to which they were reduced by famine would be, indeed, wondrous and if those days should be long continued, "there should no flesh be saved;" all the inhabitants would inevitably have perished.

J. H. WARSTLER.

New Paris, Ind.

Mothers.

The mirror does not more truthfully reflect the features of the face, than does the child the moral lineaments of the mother. We know the character of the mother when we have learned that of the child who has grown up at her feet, and walked with her many days along the household paths. The mother's words, and smiles, and examples and manifold influences are absorbed by the heart of the child; and just as the tree drinks in the dews and raindrops and sunlight, giving them all forth again in bud and blossom and rich fruit again in after days, so does the child's manhood or womanhood yield back her influences with generous fruitfulness in the years to come

Sweet are the thoughts that savor of content.

For the Companion.

The Morning-Star.

By D. B. Mentzer.

In the natural order of creation, the morning-star is the harbinger of day. When the sun of nature looms over the orient hills, and takes its first peep over the waking world, the morning-star is invisible. But how bright, cheerful and beautiful is that star just before the dawn of day! How it stands like a sure prophet, prophesying of the coming day! How significant its upward course! But this is Nature's morning-star.

There is another morning-star. It is the Morning-star of heaven. This is the Star of which the Revelator writes, Rev. 2: 28; and this is the Star of which your unworthy writer is writing. The Holy Scriptures, which are the Word of God, contain heaven, so to speak; or the prospectus of heaven. Yea, it is the gate of heaven to the soul. And as the morning-star of Nature is to our bodies, so is the Morning-star of heaven to our souls. (I write to Christians.) We were in the dark: we were so enveloped in the darkness of sin that there was not so much as a bright star to give us light. Our souls were shrouded in the darkness of condemning guilt. We turned and saw a Star in the East. O how our anxious souls hailed its rising. How bright was its appearing! How it cheered us! How joyful we feel as we view it rising higher and higher! How it makes us hope for the dawn of the full day when the glorious, eternal Son of Righteousness shall appear to us in the firmament of "the New Earth!" Come, O sacred day.

"I will give him the Morning-star." What a gracious promise! O my yoke-mates in Jesus, can you appreciate the grace and preciousness of this promise? Does it not become all the more so as you continue to contemplate it?

But what is meant by this morning-star? and to whom is the promise of it? If you do not know, they will become themes of deep consideration. But I trust you have *received* the Morning-star, for the promise is to the faithful believer. If you have Christ in you as your hope of glory, you have received the Morning-star. If you have ceased your baneful rebellion against God and his cause, and have consecrated your all to his service, and find it your meat and drink to do his will, your soul has the Morning-star. If you have received Christ as your all-sufficient Savior, and you love and obey him, you have that star. If you have the light of Christ and his pure word in you, you have the Morning-star—you have Christ, and his fadeless glories in prospect—heaven and its joys in hope.

But not only the living have this Morning-star. "The dead in Christ" have it. The Christian's mortal body may moulder back to original dust, but the soul continues to have its Morning-star. To the dead in the Lord this Star is the hope of resurrection unto life, but to the living it is "the hope of glory." And as the morning-star is the earnest of daylight, so ours is the earnest and immutable pledge of his eternal inheritance. If we have it our salvation is begun; yea, we are saved. Our joys are of a heavenly nature and differ only in degree. Our present joys are a fortaste of those over yonder, in the Land of Promise. But when this tabernacle falls, and our souls will be forever released from earth and it sorrows, then we will enjoy the full joys we anticipate. The Morning-star will then have brought on the full day of eternity. Suffering and service will then be exchanged for the joys of our Lord. O happy day!—The race will then be run. The prize which we held in view will then be won. The reward, which was certain and great, will then be received. And the foretaste of glories unrevealed will then be exchanged for the fruition of the great, and glorious promises of our Heavenly Father.

Christian pilgrim! Do you have trials? Keep the right, and meet your trials courageously.—You are engaged in a warfare. The war lasts long; and so terrible is it that it is not safe for you to lay your weapons down for an hour; yea for a moment. The enemy is incessantly on the alert to attack you. But fight on. Though you should grow weary, give not ground, but think of the day about to dawn,—think of what that bright morning-star foretells. Bear up, and be not discouraged nor weary. There is a rest reserved for you. A reward awaits your arrival at the door of glory. A crown, bright as the Morning-star, will be given you; and not to you only, but to all the faithful. You are now in the conflict, and in order that you may gain the victory, you must triumph. The wilderness of trial is on this side of Canaan, and you have spiritual battles to fight and spiritual enemies to

overcome. But faint not; contend lawfully; bear up composedly; and press forward with boldness and courage. Home is near. Victory is sure. You are a soldier, and let the hope of triumph cheer you. Behold the Morning-star Let it cheer your soul, and let it attract you as did the Star of Bethlehem the wise men. May it guide and cheer in your journey of trial and conflict, and soon its glory will rest upon you.—It simply shows this world is not yours—not your home. It is not the christian's shelter. It is a place of discipline, trial and conflict. Dangers are on every side. Enemies are prowling or lurking around to deceive or destroy. The world, the flesh, and the devil are to be overcome, and to such as overcome is the promise.—They are away from home. Here is no perfect rest. We are strangers and pilgrims. Our exalted destiny and high calling should absorb our whole interest. But, how many forget! Many professed Christians live for the *world* and for *time*. Many are doing nothing for God! and seem scarcely in earnest for themselves! They do not enjoy religious converse. They are seldom seen in the house of worship. They seem never to have seen the Morning-star nor heard of it. O friends of Jesus, can we think of falling into such a state? May God forbid. Look around, and up! See the Morning-star rising in glory! How it sparkles, and spreads its rays far and wide! Up and up, it aspires, bringing on the dawn of day! Love and imitate Christ, and you will have it, your glorious hope. It is an emblem of your reward. You are born from above, therefore, let it wean you from earth.—You are a citizen of heaven. Crowns and thrones are yours. Can you *love* the world? and *live* for it? Be consistent. Ye who love the Morning-star, lift up your heads, for the day will shortly dawn. Array yourselves in the beautiful garments of righteousness, and make you ready for the early dawn. And ye who have not yet received the Star of the Morning, seek for it.—"Search the Scriptures," for in them you will find Him. "Blessed is he that readeth."

Waynesboro, Pa.

For the Companion.

Regeneration.

Regeneration is that work of the Holy spirit by which the soul, previously dead in sin, is created anew in Christ unto righteousness. It is expressed in scripture by being "born from above," John 3: 3—7; becoming a "new creature," 2 Cor. 5: 17; being "quickened to a new life of holiness," Eph. 2: 1; having Christ formed in the heart, Gal. 4: 19; and being made partaker of the divine nature, 2 Pet. 1: 4; the sole author of this change is the Holy Spirit. John 1: 12. 13, 3, 4; Eph. 2: 8—10; and he effects it ordinarily by the instrumentality of gospel truth, 1 Cor. 4: 15; 1 Pet. 1: 23; in this change the moral image of God is brought back into the soul, and the principle of supreme love to him and unselfish love to our neighbors is implanted. Regeneration, producing faith, is accompanied by justification, and by actual holiness of life, or sanctification begun, and completed when the "babe in Christ" reaches in heaven "the fulness of the stature of the perfect man" in him. In Matt. 19: 28, regeneration means Christ's making all things new. In Titus 3: 5, "the washing of regeneration" denotes the purifying work of the Holy Spirit in the new birth. Psalm. 51: 10. Create in me a clean heart, O, God; and renew a right spirit within me. Ezekiel 11: 19, I will give them one heart, and a new spirit in you will I give, and will take away your stony heart and will give you a fleshy heart, in your bodies. 1 Cor. 3: 13. Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

Being born again; a great change in the heart of a sinner by the power of the Holy Spirit. It means that something is done in us, and for us which we cannot do for ourselves. It is a great change, or else such a term as "the new birth," or "a new creation," or "a resurrection," would not be proper. The greatness of this change consists in passing "from darkness to light;" yea, by "passing from death to life." "You hath, he quickened, who were dead in trespasses and sins. God takes away the heart of stone, and gives a heart of flesh. But this is a change of the whole man. In the understanding there is light instead of darkness. In the affections, there is love instead of enmity. An inward change. It will indeed produce an outward change.

Reformation is not regeneration, though too often mistaken for it. We must be "renewed

in the spirit of our mind." Eph. 4: 23. "Man looketh at the outward appearance; but God looketh on the heart." God has promised to give his people "a new heart." Without this there is no true change. "So a man may seem by one or two actions to be a changed man; but the inward spring being amiss, it is but a deceit."

Many people abstain from some sins, and perform duties for the sake of health, reputation or profit. The principle of a new creature is faith —faith working by love; and this abides. But having the Spirit of God within him, and the life of God in his soul, grace is as "a well of water, springing up into everlasting life." The glory of God is the end of the new man.

Nothing is a greater evidence of being born again, than to be taken off the old centre of self, and to aim at the glory of God in everything: whether we eat or drink, whether we are in private or public, whether we are engaged in religious or common affairs, to desire and aim sincerely at the glory of God; we are not our own, but bought with a price, we are to glorify God with our body, soul, and spirit, all of which are his. That the new birth is such a change namely; a universal change, and inward change, will plainly appear if we see the alteration it makes in a person's views and apprehensions. He has new thoughts of God, of himself, of the world, of eternity, of Jesus Christ, and of all divine ordinances.

Sinners to you is the call now. Do you think that outward reformation, or morality, or religious professions, are sufficient? All these are far short of this inward spiritual change. You must be born again, or you can never go to heaven. And can you bear the thought of living shut out? Put the question to yourself. "Can I dwell with everlasting burnings? Can I endure eternal darkness? Can I bear to be eternally separated from the blessed God?" O that you may be so deeply convinced of the immediate necessities of this change, that you may, ere you sleep this night, fall down on your knees before God, and earnestly desire him to make you a new creature. Ask without delay—today God will hear you.

And as for you, my brethren and sisters, who have experienced this blessed change, forget not to give the glory to God, and take the comfort to yourselves. Then heaven is yours. The righteousness of Christ is your title to it. Thank God for it, we are renewed for this very purpose that we should show forth his praise. God has made us to differ from the mass of man kind.—He has made us sons of God and heirs of glory —"heirs of God and joint heirs with Jesus Christ." Oh let us be concerned to live and walk as renewed persons; so shall we prove the reality of the change; adorn the Gospel, edify our neighbor and glorify God.

A. T. SNYDER.

Kingwood.

"As a Little Child."

While gazing upon sleeping innocence I thought; what a beautiful subject is the spiritual life of a child, as Christ develops it, when he sets this little one forth and says, "Humble yourself like that!" And how it should incite us to nurture the spiritual natures of our children.

Oh, man, chafing with pride; tremulous with passion, too haughty to repent, too ignorant of your own welfare to stoop for a moment and bow down in penitent prayer.

Oh, man, running a wild career of passion, shame, and wrong, would that thou wouldst consent to be a little child; come back in lowly penitence and lie in the arms of the Almighty, Oh, in this trust, in this confidence are the springs of our relations with God; the relations that he is endeavoring to establish. And without this confidence there is no peace, no hope, no comfort, and no enjoyment. There is say-so religion: there is life-service, there is cant and pretense: and there are heavy burdens: but there is no real, heart-felt, spontaneous religion without full assurance and confidence in God's love. The holiest saint that prays to God, must be like the infant in its mother's arms. We must all come into its mother's arms. We must all come into the child-like condition. "For of such is the kingdom of heaven.

MOLLIE BILBREY.

Hudson, Ills.

A Call to Conversion.

Continued from page 21.

I beseech you now, that, instead of quarreling with God and with his word, you will presently receive it, and use it for your good. All you that are yet unconverted, take this as the undoubted truth of God: you must ere

long be converted or condemned there is no other way but to turn, or die. When God, that cannot lie, hath told you this; when you hear it from the Maker and judge of the world, it is time for him that hath ears to hear. By this time you may see what you have to trust to.—You are but dead and condemned men, except you will be converted. Should I tell you otherwise, I should deceive you with a lie, should I hide this from you, I should undo you, and be guilty of your blood. "When I say to the wicked man, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his ways that wicked man shall die in his iniquity; but his blood will I require at thine hand." you see then, though this be a rough and unwelcome doctrine, it is such as we must teach, and you must hear. It is easier to hear of hell then feel it. If your necessities did not require it, we would not gall your tender ears with truths that seem so harsh and grievous. Hell would not be so full, if people were but willing to know their case, and to hear and think of it. The reason why so few escape it, is because they strive not to enter in at the strait gate of conversion and go the narrow way of holiness, while they have time; and they strive not because they are not awakened to a lively feeling of the danger they are in; and they are not awakened because they are both to hear or think of it: and that is partly through foolish tenderness and carnal self-love, and partly because they do not well believe the word that threateneth it. If you will not thoroughly believe this truth, methinks the weight of it should force you to remember it, and it should follow you, and give you no rest till you are converted. If you had but once heard this word by the voice of an angel, "Thou must be converted, or condemned; turn, or die;" would it not stick in your mind, and haunt you night and day? so that in your sinning you would remember it, as if the voice were still in your ears, "turn or die;" O happy were your soul if it might thus work with you and never be forgotten, or let you alone till it have driven home your heart to God. But if you will cast it out by forgetfulness or unbelief, how can it work to your conversion and salvation? But take this with you to your sorrow, though you may put this out of your mind, you cannot put it out of the Bible, but there it will stand as a sealed truth, which you shall experimentally know forever, that there is no other way but "turn or die," O what is the matter then that the hearts of sinners are not pierced with such a weighty truth: A man would think now, that every unconverted soul that hears these words should be prick to the heart, and think with himself, This is my own case, and never be quiet till he found himself converted. Believe it, this drowsy careless temper will not last long. Conversion and condemnation are both of them awakening things, and one of them will make you ere long. I can foretell it as truly as if I saw it with my eyes, that either grace or hell shortly bring these matters to the quick, and make you say "What have I done? What a foolish, wicked course have I taken?" The scorning and the stupid state of sinners will last but a little while; as soon as they either turn or die, the presumptuous dream will be at an end, and then their wits and feelings will return.

But I foresee there are two things that are likely to harden the unconverted, and make me lose all my labor, except they can be taken out of the way; and that is the misunderstanding on those two words, the wicked and turn. Some will think to themselves, it is true, the wicked must turn or die; but what is that to me, I am not wicked; though I am a sinner, all men are. Others will think, it is true that we must turn from our evil ways, but I am turned long ago; I hope this is not now to do. And thus while wicked men think they are not wicked, but are already converted, we lose all our labor in persuading them to turn. I shall therefore, before I go any further, tell you here who are meant by the wicked; and who they are that must turn or die; and also what is meant by turning, and who they are that are truly converted. And this I have purposely reserved for this place, preferring the method that fits my end. And here you may observe, that in the sense of the views a wicked man and a converted man are contraries. No man is a wicked man that is converted; and no man is a converted man that is wicked; so that to be a wicked man and to be an unconverted man, is all one; and therefore in opening one, we shall open both.

J. S. BURKHART

El Dorado, Pa.

To be continued.

A Good Wife.

The following sentences from Arch-bishop Secker's "Wedding Ring" are worth reading twice:

"Hast thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is of God's making. The Hebrews have a saying, 'He is not a man that hath not a woman. Though man alone be good, yet it is not good that man should be alone. Every good and every perfect gift is from above.' A wife, though she be not a perfect gift, is a good gift, a beam darted from the Sun of mercy. How happy are those marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours. Husbands should throw a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family, as the tree of life grew in the garden of Eden. Good servants are a great blessing; good children a greater blessing; but a good wife is the greatest blessing: and such a help as him seek for that lacks one; let him sigh for that hath lost one; let him delight in that enjoys one."

Mercy.

Mercy is goodness in tears. Goodness is kind to the great; mercy is kind to the bad. Goodness extendeth a helping hand to him that can already walk; mercy to him that is prostrate and cannot rise. Goodness makes good men out of nothing; mercy makes good men out of bad men. Goodness puts living men in a beautiful garden, and bids them dress it; mercy erects the cross, and bids dying men look and live. Goodness gives to the younger son the portion of goods that falleth to him; mercy sees the prodigal a great way off, and has compassion, and runs and falls on his neck and kisses him. He that makes light of goodness sins; he that makes light of mercy, is doubly damned.

Das verdorbene Deutsch.

Bekanntlich gibt es hier zu Land
Viel', die sich Deutsche nennen.
Die aber, ei welch' große Schand'!
Kein Wort Deutsch lesen können.

Auch ist die Sprache gar zu schlecht,
Die solche Deutsche führen.
Bubtscheck nennt man den Stiefelknecht
Und Spellen Buchstabiren.

Der Gaul hat gar arg gekickt,
Die Hinkel laut gekrischen,
Ich hab' zum Window nausgeblickt,
Mei Frehd hab' ich am Fischen.

Well rufet now den Dadie rein,
Ich hab' das Bräckfest redie,
Laß doch das viele Whippen sein,
Die Horses ziehen stedie.

Bischur, das Flauer ist forstreht,
Oskehre, ich hab's gesehne:
Was thun die Buwe bei den Mäd,
Thu' mir sell now erplene.

Ist es nicht eine Schand' und Schmach,
Daß man sich nicht geniret
Und uns're schöne deutsche Sprach
So schauderhaft traktiret!

Drum deutsche Lehrer, fern und nah,
Woll't meine Bitt' erhören,
Den Deutschen in Amerika
Die reine Sprache lehren.

Sprecht ja und nein für yes und no,
Statt kicken saget schlagen;
Und statt dem englischen Window
Könnt ihr doch Fenster sagen.

Und Hinkel ist ja gar kein Wort,
Sprecht Hühner oder Hennen;
Auch Bräckfest dürfet ihr hinfort
Das Frühstück nicht mehr nennen.

Als Deutsch' ihr geboren seid,
Stets Deutsche sollt ihr bleiben;
Drum lernet richtig jeder Zeit,
Deutsch sprechen, lesen, schreiben.

"Straining at a Gnat."

Two noted Greek pirates were once captured and condemned to death at Malta. It was observed that the beef and anchovies among the stores of a captured English ship had alone remained untouched. They were asked the cause of this singular procedure, and replied that it was the time of the great fast of their church. They would not commit such a sin as tasting fish or flesh. They were plundering and murdering men, women, and helpless children, but they would not transgress the canons of their church by eating meat upon fast-day. They looked to their strict observance of these things as a merit for which God would grant them succes in their infamous work.

A man came down from the hills to a Neopolitan priest to confess a sin which lay heavy upon his conscience. In the busy season of Lent, while engaged in making cheese, some of the whey had fallen upon his lips, and, miserable man that he was, he had swallowed it.

"Free my distressed conscience," he besought, "from its agonies by absolving me from my guilt,"

"Have you no other sins to confess?" asked the priest.

"No, I do not know that I have committed any other."

"We often hear of robberies and murders committed in your mountains. Have you never been concerned in these?"

"Yes, but all of us do these things. We never account them as crimes needing confession and absolution."

We may smile at such a type of conscientiousness, but if we search strictly our own hearts, may we not find there some similar "straining at a gnat," which with our greater light, is far more inexcusable?" Are we not all tempted to think more of a strictly outward observance of our religious duties, than deep, inward, hourly communion with Jesus?—*S. S. Times.*

YOUTH'S DEPARTMENT

Who Will Tell.

Who among the many young readers of the *Companion* will first ascertain and report to the Editor, in what part of the Bible the following chapter is found.

ROSIE SNOWBERGR.

New Enterprise, Pa.

1. "And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness leaning on a staff.

3. And Abraham arose and met him, and said unto him. "Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way."

4. But the man said "Nay, for I will abide under this tree."

5 And Abraham pressed him greatly, so he turned and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, "Wherefore dost thou not worship the most high God, creator of heaven and earth?"

7. And the man answered and said, "I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth me with all things."

8. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

9 And at midnight God called unto Abraham, saying "Abraham where is the stranger?"

10 And Abraham answered and said, "Lord, he would not worship thee, neither would he call upon thy name: therefore have I driven him out from before my face into the wilderness."

11 And God said, "Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me and couldest not thou, that art thyself a sinner, bear with him one night?"

12 And Abraham said, "Let not the anger of the Lord wax hot against his servants; lo! I have sinned; lo! I have sinned; forgive me I pray thee."

13 And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent: and when he had entreated him kindly, he sent him away on the morrow with gifts.

14 And God spake again unto Abraham, saying, "For this thy sin shall thy seed be afflicted four hundred years in a strange land;

15. "But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance."

Christian Family Companion

Tyrone City, Pa., Feb. 15, 1870

Answers to Correspondents.

"A LITTLE SLOW." You are excusable for being slow, but, really, brother, the excuse was not sufficient, in our estimation. Let us look at it. If your reasons were lawful—or just—for you, they would have been for all. Now suppose *all* would have done as you did, where would we be to-day A paper that you admit you "love to read," and that is hailed with gladness by hundreds and thousands of readers, would have been left without a patron, just because it had the courage to stand up for the rights of its patrons, and defend itself against its opposers.

Again. Perhaps you are a minister—and for all we know, a bishop. You preach what you believe to be the truth. Very well. You preach from the words "The love of money is the root of all evil." You show the sin of covetousness. The "shoe fits" some among your congregation. They take it home, and they stay there. Next time you preach on Pride, and hit a few others, who also stay at home. Perhaps at another time you show up the sin of neglecting families, and each delinquent in turn refuses to give ear to any farther reproof. In this case, and in this way, would you be likely to effect a speedy reform? You say, "no"; and herein we agree. Just so it is with our paper. If, just so soon as we expose and oppose what we believe to be an evil, we are to be dropped by all who are directly or indirectly connected with it, or intimately related to those who are, then indeed we may expect to drift rapidly down the common current to corruption. We know it is not pleasant to be under the hammer of conviction; yet we have had to endure it, and will do so until the last spark of dross has been driven away.

We give you the welcoming hand, and hope we shall never part again. We all expect to go to heaven, and we ought to be fully reconciled here. If not, one or the other will be rejected. One thing we know, he that is right, he that is just, he that is righteous will be accepted. May we all labor to attain to that blessed end—"even unto holiness, withou twhich no one shall see the Lord."

JACOB BARE. William owed 80 cents on last year. That will leave 70 cents to be credited to you, and pay your paper to 6–32.

S. W. BOLLINGER. Can tell better when I read it. If good it will be acceptable.

S. A. WALKER. We overlooked D. S. Fisher, accidentally. Have sent him the back numbers.

D. N. YOTHERS. He will not think it too dear when he has read it awhile. You have taken the right plan. There are few who read the *Companion* that do not admire it.

S. T. BOSSERMAN. You need not send them back. Give them to some one to read, and they bring in others.

D. J. MYERS. Neither will you be without the *Pious Youth* for twice its cost when you become acquainted with it. Have sent you a package of specimens, and hope to hear *substantially* from you before a great while.

QUESTIONS. Questions that are desired to be answered by the editor should be so specified.

I. N. Crosswait. It was our fault: beg pardon. It will be all right now. Brother Jesse Crosswhite is booked for this year.

V. E. GARY. Half-price will do under the circumstances, though it can hardly be of much advantage to us. But if it does him good it will pay.

E. WILLIAMS. The "reminder" has been accepted and the errors corrected. You are not to blame

WM. H. BAILY. According to our book it would be $2 to Jan. 1, 1870, or $3.50 to the end of Volume 6.

CHRISTIAN GOOD. You are right. Have sent you the back Nos. and hope for forgiviness.

SUBJECT. Yes, sir; every article ought to have some point, purpose, or subject in it, sufficiently distinctive to be placed above it as a heading: even down to queries. The case now before us more directly refers to queries. These are frequently headed by "answer to brother or sister," &c We prefer that they should be headed by the subject or point they comprehend. They may then point to the querist, and the page on which the query is published &c If there be no definite subject let the heading be "On John 3: 11," or what it may be. And we prefer that the writer should select the heading for his articles. If he can find no subject or point in his own composition, how can it be expected that we shall find any? First decide what you will write upon; then what you will say. And when you have said what you know, then stop, without any excuse or apology. And if you have anything to say to the editor, write it on a separate paper, *and not on the back of your communication.* This is a very reckless habit. Write every item on a separate slip of paper.

WM. SADLER. But you sent *Nine* names, did you not?

BENJ. BENSHOOF. We are out of the 25 cent Revised New Testament. Will be on soon. The *Youth* has been sent.

The above have been shoved out for several weeks. The books have now been sent, and we have a supply of the books remaining, subject to order.

FISHES IN THE ARK.

"Did Noah take fishes into the Ark? This has been a subject of discussion among us.—Please answer."

We think he did not, for the following reasons:

1. Because they are not mentioned in the records of that event. We are told that God said: "I will destroy both man and beast, and the creeping things, and the fowls of the air" Fishes not mentioned. Noah was told to take into the Ark with him, "two

of every sort," "of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind." No fishes mentioned. We are told there went into the Ark with Noah, besides his family, "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort." No fishes. Of the effects of the flood we are told that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Fishes were not injured.

II. From the nature of the case. 1. The waters received no part of the curse, hence the inhabitants thereof were not required to suffer. 2. The destructive element was the source of their existence. 3. The Ark could not have contained them, as the great Leviathan alone would have filled it.

SPILLED. We do not admire, and never use the word spilt in reference to the blood of the Savior. Spilt embraces the idea of being wasted or destroyed, which cannot be said of the blood of redemption. We prefer 'shed,' but avoid both, unless actually required.

Little Things.

Minutes are but a very short space of time, and yet they help to make up the hours, days, and months. It takes but a very short time to read a letter, if it is short and plainly written. It takes but a short time to find a subscriber's name on our books when we know who we are to look for, and what his address is. It takes but a short time to find an extra number of *Companion*, containing a certain article when we know in what *Number* and Volume it was published. And then it costs us only two cents to send that number. That is not much. But a dozen make nearly twenty-five cents, and four times that amount makes a dollar. We delight in accommodating our friends, and will do it even at a sacrifice; but we will give them an *opportunity* at least to spare us the sacrifice. We have the facilities for affording much information to our patrons, besides that which belongs directly to our business, and are willing, even desirous of imparting anything that may be of advantage to any of our fellow creatures, but there is a possibility of overdoing a good thing. It will be seen that if these little favors amount to so much as to demand extra assistance in our office, that they will no longer be *small* things to us. To meet this demand we propose simply that our friends contribute a trifle for each item they require. If you want a brother's or sister's address, send us the postage for return letter by all means. And a few pennies for our trouble, while they would be but a very insignificant amount—and perhaps will appear to some almost too trifling to mention—to those who give, they would amount to a substantial item in a year. "Little and often fills the purse." This applies only to extras. We ask nothing for correcting our own errors, or accidents.

Brother P. R. Mertz, El Paso, Ills., wishes to know whether there are any Brethren in the southern part of Missouri, or northern counties of Arkansas.

Brethren's Tune and Hymn Book.

Our proposition to publish the above work is meeting with almost universal approbation. In regard to the various inquiries concerning it, by the different correspondents, in this week's paper, and others, we will say, that any selection from any of the popular Sacred Music Books, need not be copied. Give the name of the Book, the name of the tune, and the page on which it stands, and the No. of the hymn in the Brethren's Hymn Book with which it is desired to be placed. We have the Christian Minstrel, Harmonia Ecclesia, Juvenile Minstrel, and several more of J. B. Aikin's works, and our musical editor, brother Benjamin Funk, of Virginia, no doubt has many more.

We shall give, generally, three parts to a tune.

We expect to adopt the characters used in the Christian Harp and Song Crowned King.

The characters used in J. B. Aikin's works are patented—that is the three new characters, viz: Doe, Ray, See, and cannot be used by any other than the proprietor, Mr. T. K. Collins of Philadelphia. But pieces may be copied for us after his system, or in the Round Note system, if the Key Note be distinctly named.

We learn through brother Silas Thomas that a number of our brethren's children in Philadelphia are afflicted with Scarlet Fever and some of them quite severely, though no deaths have yet occurred.

THE MANUFACTURER AND BUILDER, for February, contains a history of the draining of the Haarlem Lake, and a description of the wonderful engines and pumps by which the work is accomplished. Also a description of the great East River Suspension Bridge, between New York and Brooklyn, now in course of construction. Also other valuable information, all for 15 cents. $1.50 per annum. Address Western & Co., 37 Park Row, New York.

THE ILLUSTRATED BEE JOURNAL. N. C. Mitchel Publisher, Lock Box 137, Indianopolis, Ind; 2$ per Annum. It is full of instructions in the art it labors to advance. Bee keepers should have it if they wish to keep pace with their profession.

CORRESPONDENCE

FALLS CITY, Neb.
January 31st. 1870.

Brother Henry; After considering a long time, and feeling a desire to have some information from the Brethren, I thought I would communicate a few words to the *Companion*; perhaps some kind brother would

then take up the subject and give light to me, and perhaps to some more of my brethren. When I read the word of God I find that it teaches all men to manifest the same spirit that was in Christ, and that if we have not that spirit we are none of his. What spirit did he manifest? If I understand the spirit of Jesus it was like this: He always felt to do good where it was needed; deprived himself of all the enjoyments which he could have enjoyed; came down from heaven; laid aside all his glory to teach us how we must do if we would be saved. He compared his church to his body. Here comes up the dark picture to me. Brethren are permitted to take mortgage on property which belong to members of that same body, and when that poor brother becomes hard pressed they will take or sell by the power of the law all the property that this poor brother and sister hath to rely on, for the support of their family. Is it natural for us to harm any member of our own body? I think not. And much less would the Spirit of Jesus harm any member in his body. What is the Spirit of Jesus? Let us hear him: Suffer with them that suffer; weep with them that weep; mourn with them that mourn." How can I unless I partake of their affliction? If we are permitted to take by law from our dear brother, that little he hath, much more can we use the law in every other point, when we have to do with the world. This is the point I would like some of my dear Brethren to write upon. I can assure you that I write this in love, and feel a sincere desire that some one will clear up the subject to me; not that I have suffered any such thing, but my heart has felt for some of my brethren and sisters.

P. MEYER.

Brother Henry; We are unknown to each other in the flesh, yet through the spirit, as christians, we do know one another, for as Christ said to the Apostles (John 14: 7.) if ye had known me ye should have known my Father also. I think that brethren bear a spiritual relation to each other nearly as the Father and the Son. As to our welfare, we can say we have a strong zeal for God's work, love the Brotherhood and all mankind, and are still desirous of growing in grace and a knowledge of the truth as it is in Christ Jesus. We moved from Shelby Co. Ohio, in the fall of 1864; have been to hear the Brethren preach once in the last five years. There are none of the Brethren near us, (to our knowledge). Myself and wife are all the "Dunkards" (as they term it) living in this part of the state. We can sympathize with brother J. T. Lewis, for our lot is cast about the same as his. We have been thinking of writing to brother Michael Forney, or brother Ira Calvert to see if they would not come and preach here a few times. The people here are anxious to hear the Brethren; but as the Apostle says in Rom 10: 14, 45, "How shall they hear without a preacher? and how shall they preach except they be sent?" Perhaps this may fall under the notice of some that can and will visit us. I tell you sincerely, I fear there are many here starving for the sincere milk of the word. I am a faithful reader of the *Companion*, but dare not give it the praise due it, on account I think it causes unbelievers to be prejudiced when they read articles of this kind. And now as I do not wish to criticize or rebuke any one, I will merely tell what I like, and hint at what I do not.

I like to read short articles filled with the spirit of God, and backed up well with the scriptures of divine truth; and not too many big overflowing words, so that the unlearned can understand. The Apostle Paul said he would preach with the understanding also.

I have been watching to see the names of some of the brethren with whom I am personally acquainted, but have failed to see any yet. Could I urge them to write through the *Companion*? Would love to read their articles.

And now as to the Brethren's Tune Book spoken of on page 59, present volume. I am strongly in favor of it. Have sung a great deal in the Christian Minstrel, and think there are a great many good tunes in it. Could send them, or if you have a book will cite you to some few favorites. I suppose you will aim to insert two parts of each tune. Fearing I may worry your patience I subscribe myself your brother in bonds of love.

JOHN E. MEGIE.

Princeton, Ind.

Brother Henry: We are much pleased to hear of the Tune Book, and as you wish some suggestions, we will offer a few: We would recommend instead of the seven character the numeral system of writing music, as combining all the advantages of both the round note and the patent, or seven character system, and much more simple than either; and the music can be written on less than half the space. We have a western teacher here who has studied over twenty different systems, and he pronounced this the best. If you have not finally decided we will send you some specimens, written in the numeral system for publication and inspection by the Brotherhood. We may also send you some favorite tunes for the book.

JESSE ROOP.

We shall be pleased to receive the specimens, and will endeavor to lay them before our readers. But for the Tune and Hymn Book we shall most likely use the seven character notes, as they are already more generally in use in the Brotherhood. We hope also you will send us all your favorite tunes. See remarks to brother M. T. Baer, elsewhere in to-day's paper.

Brother Henry: Since I read brother P. J. Brown's remarks on "where is Paradise," I feel like asking an explanation of John 10: 16. Who were the sheep that were not of this fold? And where did he bring them from? Was it from the Gentiles? Or were they in the prison where he preached unto the Spirits in prison?

I think there can be no harm in giving our views on scripture. In that way we can all learn.

JOHN BAUSMAN.

Greason, Pa.

Brother Holsinger: I have been a reader of the *Companion* for three years, and O, how edifying it was to me. But I feel myself unable to pay for it at present, and so I must make my way heavenward without it. I have no meeting to go to. It is twenty-five miles to the nearest church. I have not seen a brother or sister since I left Pennsylvania—the Conemaugh congregation. How glad we are to hear from those we love; and how glad I would be to hear our brethren preach. I feel sorry to part with the *Companion*, but must be contented, until we can send for it. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding"; (Col. 1: 9) to let the truth be spread far and wide.

From your unworthy

SISTER.

Blissfield, Mich.

You must have the *Companion*, dear sister, by all means. We have sent you the back numbers, and entered your name for the year. And if you cannot conveniently pay for it—never mind it. Some time when we pay a visit to the Conemaugh branch we may mention the matter, and get our own "with usury." Continue to read and to pray, for yourself and the cause, ever looking unto Jesus the author and finisher of our faith."

Write to brother F. P. Lœhr, Bloomingdale, Michigan, or Jacob Berkey, Goshen, Indiana, or C. Wenger, or D. B. Sturgis, at South Bend, Indiana, who are not at a great distance from you, and persuade them to visit you.

And we, brethren, we to whom it is said "Preach the word;" and we, brethren and sisters, we who compose the Church of God, to whom it is said: "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE," how do we feel, and how ought we to act after reading such calls as have been laid before our readers during the past three months? Brethren, do you not feel a missionary spirit? When you meditate upon the charge committed to you—"be instant in season, out of season"—does not a still-small voice say to you, "go." And when you hear the earnest bleatings of the lambs of God's flock, whom the wolf of adversity has driven into the waste places of the earth, accompanied by the repeated admonition of the chief of shepherds: "Feed my lambs," does not that voice repeat with increased emphasis, GO! GO!

Some of these scattered voices say to us: "send us a preacher," as though there were those to whom we could say "go and he goeth, or come and he cometh." If this were true none should be in want, for we would send such a host of "banner bearers" as would engirt the land from the Atlantic to the Pacific, and have the sound of the Gospel of peace to be heard from the Lakes even to the Gulf.

But because we cannot do great things, we must not despise "the day of small things." And as the spirit said unto us: "write," we have written, and we hope the churches will give heed what the spirit saith unto them.

Close Communion.

Brother Sharp says: "This is one of the greatest questions we have to deal with." We admit this to be the case, but perhaps if we had more of the love of God shed abroad in our hearts we would have a more ready answer to give to such questions. But having so much of the fear of man in us, we are afraid we might offend by telling the truth. "Perfect love casteth out fear." Paul would say, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10: 2, 3. "Having a form of godliness but denying the power thereof, from such turn away." 2 Tim. 3: 5.

The reason I would give for close communion, is that other churches do not teach the whole truth of the Bible, and consequently we cannot meet the approbation of God by partaking of communion with them. We would by our act sanction their mode of worshipping. Brother Sharp asks:

Were all the apostles baptized when the supper was instituted? Now we find in no place on record that *all* the apostles were baptized at any time, yet I think it is universally believed that they were *all* baptized, whether before or after communion we know not. But we do know that Paul was ordered to be baptized before he partook of the Communion. All the baptisms we have on record were performed before partaking of the Communion. When Peter was sent to Cornelius the first he ordered him to do was to be baptized. When Philip met the eunuch he preached unto him Jesus, and baptized him. Jesus himself was baptized before he instituted the Communion. Now as we have no instance on record where Communion was taken before baptism, is it not reasonable to believe it ought to be done prior to Communion. According to scripture the only fit subject to partake of the Lord's broken body and drink his blood is the person who has obeyed his commands.

Now about being called narrow-minded, bigoted, uncharitable," &c., if we lead a truly consistent Christian life we may be sure we will have to suffer persecution. Paul was told "much learning hath made thee mad." The Brethren of the present day are accused of ignorance on account of their faith. Let us try to make our calling and election sure, for we know "if we suffer with him we shall also reign with him."

FIANNA F. BARR.

Lancaster, Pa.

Notes of Travel.

PHILADELPHIA, February 7th 1870.

Left my home in Blair county on the 31st January, for the city of brotherly love. Stopped off at Tyrone city, and spent a good portion of the day with brother Holsinger in pleasant conversation, and he has my thanks for his instructions concerning the city. Took the train at 3 P. M. for McVeytown; arrived there about dark and put up with brother George Hanawalt who lives near the station. Was conveyed to the Spring Run meeting-house where we had a meeting in the evening; good order and interest manifested. Lodged with brother Peter S. Myers.

Thence to the station ; dined with brother and sister Sheerer. Had an evening meeting in the school-house. Was assisted by brother George and Elder Joseph Hanawalt, with whom we spent a pleasant time when in the valley. All night with brother William Sheerer. In the morning visited sister Margaret Replogle's family, who has my sympathy in her troubles. Hope the Lord will give her strength for her trials.—Took the train for Lancaster city and arrived there in the afternoon. Put up with brother Jacob Reinhold. Here we had the pleasure of meeting brother Graybill Myers. After sharing the hospitality of brother Reinhold, went to meeting in the city at the house of brother Jacob Zook. Had a refreshing little meeting.—Brother Myers did most of the preaching at this meeting ; felt glad to hear him once more, as we did in former days. Lodged for the night with brother Zook. Next day the 4th, started in company with brother Myers from Lancaster city to this city. Was met at the depot by brother Custer who was so kind as to pay our way through on the street cars to brother Jacob Spanogle's home. Took supper with brother Spanogle. He then took us on the street cars to Crown street meeting-house. Brother Myers informed me that it was expected of me to preach and I tried to be obedient, and had an attentive meeting. Lodged with brother J. S. Thomas, on Green street No. 1102. In the morning had the pleasure of forming the acquaintance of his family sister Sudie M. Thomas with whom many of the readers of the *Companion* and *Pious Youth* are acquainted, and little Iva their little daughter whose loving voice enlivens the house.—Saturday went with brother J. S. T. to his place of business and made other visits. Sunday morning went with brother Thomas to Crown street to the Brethren's Sunday School. We were solicited to talk to the children. We enjoyed the school much. After school, meeting at half past ten o'clock. Here we had the pleasure of forming the acquaintance of our senior brother John Fox. It fell to our lot to preach again, although two elder brethren by my side elder Fox and Spanogle. Had a very good meeting. Home with brother Spanogle. Spent the afternoon in walking around as brother Jacob thought I ought to see the dark side as well as the bright. We visited the Bedford Mission, and we think the gentlemen who have the care of this institution deserve credit. They are engaged in a good work and we hope they may be the means of doing much good. In the evening had an evening meeting on Crown street, assisted by elder Spanogle. Home with brother Silas Thomas, and was cared for during the night. Am now at the business place of J. Spanogle. Will start for Germantown in a few hours.

More anon.

DANIEL D. SELL.

Brother Holsinger : I subscribed for the *Christian Companion* through brother N. Mercel I received my first No and can say that we are all pleased with it. It brings to us good news and glad tidings of joy to all true believers. Many thanks to our valued friend and brother for the renewed proof of his attachment to the *Companion,* and his undiminished satisfaction with it as the religious paper of his first love. May he long live to do his Master's will, to add to the Church strength by his influence in the Gospel of Christ May the Lord bless his labors. I am living about 8 miles from any church of the Brethren, and no members any nearer. I came here September last. I am alone; although four different fashionable churches have been built here, and preaching every Sabbath, but I cannot tell the members of the Church from those of the world, for pride seems to be the leading theme. Let us be in earnest. Pray for me.

"Heaven is earnest ; solemnly
Float its voices down to thee.
Oh thou mortal art thou gay !
Sporting through thine earthly day.

God is earnest ; kneel and pray
Ere thy season pass away ;
Ere he set his judgment throne -
Vengeance ready, mercy gone.

Christ is earnest ; bids thee come ;
Paid thy spirits priceless sum.
Will thou spurn thy Savior's love
Pleading with thee from above

Yours in love

ISAAC H. THARP.

Brother Holsinger ; I see in *Companion* No. 4. that you propose to publish a hymn and tune book for the benefit of the brethren. Now I heartily rejoice that you have proposed to engage in so important a work. It is a matter that I have thought much about ever since we have had our new hymn book. But how to introduce the matter I have been at a loss, knowing the great precaution of Brethren against anything new, for which I also much respect the brethren, for I know that we are naturally inclined to drift into the fancies and notions of a wicked world. I had thought sometime ago that I would mention the matter of such a book to some of our principal singers, and if they thought best we would bring it before our District Council, and if they would approve of it let it go before the Annual Council, and if they would favor the project let them select a committee of brethren who are well posted in music, and well acquainted with the music books in general circulation, and let them make a selection of a suitable tune for every hymn in our book, with a variety of tunes for the most common hymns. Now, brother Henry, I have onlytold you what I had been thinking about, to let you know that others as well as yourself have seen the necessity of such a book. But as you have started the ball I will promise to lend my feeble hand to keep it in motion until the work is accomplished, hoping that no brother or sister will be so ungenerous as to frown upon or oppose so noble a work. Much might be said on this subject but I forbare saying any thing more at present. Hoping that you may be able to get up a book that will meet the general approval of the Brotherhood.

Now for a few questions. What system of notation do you propose to adopt ? I shall want to send you a few tunes, and if I will have to copy them it will be necessary to do it in the way that it will be printed in order to save you labor. I would suggest J. B. Aikin's system, as the easiest that I am acquainted with. I think it would be well, if it is not to much trouble if you could

set your type and print a part of a tune, and send it out with the *Companion* so that we could see the shape of notes and the system then we that copy tunes out of other books could copy them by the system you want. Another question: What books have you access to? If you have such as I have it will only be necessary for me to cite you to such tunes as I would recommend. Lest I become tedious with my questions, I will close wishing you God's blessing.

M. T. Baer.

For remarks upon the above subject see editorial department.

A Word to our Teachers.

When you are asked a question, why are you so dilatory about answering the same? These queries are undoubtedly put to the ministry; and I am confident, they, for the most part, originate from motives unquestionably pure. I think it your duty more than your privilege to expound the scriptures to those who seek after the riches of God's word and the mystery of godliness. Were I to ask a civil question of my fellow-man, and he manifest an indifference as to whether I were answered or not, would this not be a great mortification as will a disappointment to me? Perhaps one will excuse himself on this wise, and say were I to give my views on the query in question, others might cavil and criticise my exposition.

Another will turn aside from duty with the impression that others are more adequate to the task, and so all will file excuses and the matter is delayed until the greater portion of the interest is irredeemably lost. Brethren, you can, if you will, make the query column the most interesting and useful of any department of the *Companion*.

In conclusion, let me suggest a plan, which, I think, if properly carried out, will produce a happy reform.

Let as many as feel impressed with a revelation, make the same known to the editor immediately, who may, after comparing the many views, publish one or more, which, in his judgment comes nearest in accordance with the word. This method would, not only facilitate but greatly improve the present system. Brethren, think of these things, and if this don't compare with your notes, revise and improve it, until we have a system vastly better than the present.

D. A Lichty.

Editor Companion: In perusing your paper I notice you have commenced the publication of a paper for the young. Although the present one is beneficial to the minds of both old and young I think it commendable to yourself and the church you so nobly represent, to publish a paper for the young. I think I can speak for many of my friends who will be glad to encourage you in the work, your humble writer included. The *Companion* is hailed with welcome in our household. Its pages contain valuable instructions. So we hope to see the *Pious Youth* laden with valuable information and thoughts from the minds of the intelligent sons and daughters of the church. Our needful knowledge, like our needful food, unhedged, lies open in life's common field, and bids all welcome to the vital feast. Hence the church and its followers may be encouraged in the good work of saving souls and promoting education and virtuous elevation to the minds of the young.—The mind that would be happy must be great; great in its wishes, great in its surveys.

Mollie E. Sullivan.

Brother Henry: I am fully aware that the Brethren in general are against introducing new things into the church. They look upon them as innovations, and, I would not be understood as being favorable to innovations, or to the introduction of new things among the Brethren, especially such as are not in accordance with the spirit of Christ; they generally protest against changes, and there can be no better criterion for us than the example of Christ, because if we wish to become like him in the world to come, we must try to be like him, or in other words, we must follow his example in this world already. But, by all this opposition to innovations, dogmas, and whatever is obnoxious to the word of God and the spirit of our Lord Jesus Christ; the latest, and the newest that has yet gained ground among the Brethren, is to publish a brother's private character and give a general outline of his qualities and imperfections by describing his temperament, and general disposition—this I say, is the latest, the newest and the most objectionable feature that has yet come under my observation. I have reference to an article in the *Gospel Visitor* over the signature of R. H. Miller. What an example for an Elder! If he had wished to justify the course of the Standing Committee, he could have done so, and not assail a brother's character Oh! what a pity that meekness is so fast losing ground among the Brethren. Was it the common people, or was it the priests and rulers of the people that brought desolation upon the children of Israel, and provoked the Lord to anger? Judge ye what I say.

Jas. Y. Heckler.

Information Wanted.

Information is desired of a brother in Canada, by the name of Seider. A share of the estate of Sarah and Magdalene Seider is due him, and it is believed he is in need of it. I think a brother who wrote in the *Companion*, of his travels in Canada, over a year ago, met brother Seider, but I have lost that paper. Any information that may lead to his discovery will be thankfully received.

John Hertzler.
Grebble, Pa.

Brother Holsinger; Why is it that we dont get to hear anything about New York State and City? Why is it that the Brethren don't go there to preach? They all appear to go West and South. I don't remember that I have read anything in the *Companion* about New York City. Are there no brethren living there?

Catharine Longenecker.
Hunterstown, Pa.

Why is it?

Some brethren in giving obituary notices, only give the name of the congregation, and not of the county and state. We would like to know where those churches are. Please give us the full residence.

J. F. Neher.

Salem, Ills.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. Bechtley,
S. M Miller
Cor. Sec's

The District Meeting, of the Middle District of Indiana, will be held in the Brethren's meeting-house, in the Lower Deer Creek congregation, on the 2nd Friday after Good Friday. Those coming by Railroad will stop off at Rockville, on the Valley R. R., the day before the meeting, and there will be conveyance to the the place of meeting.

It is desired that each congregation be represented. And it is also desired that the house-keepers of each congregation will see to getting their portion of the expenses of the Delegates to the Annual Meeting, as near as they can, that there may be no gathering after the District Meeting.

DAVID BECHTELHEIMER.
Secretary.

Visitor please copy.

The District Meeting for Missouri will be held (the Lord willing) in the Walnut Creek congregation, Johnson county, on the 13th and 14th of May, 1870. A general invitation is hereby extended to the brethren and sisters to be with us at that time, and especially do we crave the presence of the laboring brethren, not only from Mo., but also from other States. Those coming by R. R. will stop off at Centre View, where they will meet with conveyances to the residence of the brethren. They will please give the time of their arrival, if they wish to reach this point before the time of the meeting. By order of the Church.

Address A. Hutchison, Centre View, Johnson Co., Mo.

Queries.

An answer desired on the passage of 1st Peter 3 : 20, arising from a communication of Brother P. J. Brown, (in first number present volume *Companion*) and others in reference to the thief on the cross, Paradise, and the Spirits in Prison.

1st. Did Christ in the spirit after his crucifixion preach to "those only" that lived and died disobedient while the ark was preparing ?

2nd. Were the disobedient of any other age of the world before Christ suffered, denied the advantages claimed to be given to the above class ? If so.

Why did those antediluvians that had all the advantages of Noah's preaching to them in the flesh, also have the advantages EXCLUSIVELY of Christ preaching to them in the spirit ?

If the above queries can be answered satisfactorily, we shall probably know more about Paradise.

ISAIAH G. HARLEY.

Philadelphia, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near De Graff, Logan county, Ohio, sister REBECCA ROOF, daughter of brother John and sister Barbara Snyder, and wife of brother John Roof. Deceased aged 22 years, 6 months and 4 days. She leaves a kind husband, one child, and many friends, to mourn her loss ; but we hope their loss is her great gain. Funeral services by Elder Jos. Kauffman and J. L. Frantz, from Rev. 14 : 13, to a large and attentive congregation.

Visitor please copy.

At the residence of his father, on Beaver Creek, Md., on the 16th of November, 1869, JOSEPH H. HOLLENBERGER, son of brother John and sister Prissilla Hollenberger ; aged 26 years, and 16 days. It is hoped that this will fall into the hands of a dear brother somewhere in the west, and when he hears of the sudden death of his brother, will either write or return to his father's house. The deceased was followed by a large concourse of mourning relatives and sympathizing friends. Funeral improved by brother Leonard Emmert and ELDER A. COST.

In the Indian Creek congregation, Fayette county, Pennsylvania, sister ELIZABETH SIPE, consort of brother Peter Sipe, on the 24th of October, 1869, of Dropsy, which she bore with christian fortitude, and her desire was to depart and be with her Savior ; aged 75 years, 5 months, and 17 days. Funeral occasion improved by Elder Jacob M. Thomas and the writer, JOHN L. HOOK.

February 2nd, in the Snake Spring Valley branch, Bedford county, Pa., sister CATHARINE, wife of brother Jonathan HOOVER, aged 24 years and 17 days. She leaves a husband and three small children to mourn their loss. Disease, Consumption. Funeral occasion was improved by Elder J. W. Brumbaugh and H. Clapper, to a large concourse of people, from Rev. 14 : 13.

S. A. MOORE.

In Solomon's Creek congregation, Elkhart county, Ind., January 30th, brother JOHN HUBLER ; aged 29 years, 3 months, and 10 days. Funeral services, by his request, by brethren Daniel Shively and Jesse Calvert, to a large and attentive congregation, from 1 John 2 : 17.

Brother Hubler was especially and providentially arrested in the prime of life. The Lord saw fit not to bring upon him a slow, scorching fever, by which he might gently and gradually be brought upon his dying bed ; but in an instant he was made as helpless as a babe in its mother's arms. He was engaged in making saw-logs about 7 miles from home, and in falling a tree, a limb was thrown back by which he was struck, or rather crushed to the ground. He was taken up dreadfully mangled ; his back dislocated ; the spinal cord contracted, so that he had no use of, or feeling, in the lower part of his body ; his right leg broken ; besides internal and external bruises. For nearly two months he laid, able to move only his arms and head ; though his mind, after he recovered from the shock, was not in the least deranged. As soon as he became sensible of his condition, he sent for brother Shively. He was then living as many others outside of the fold of Christ, yet, as I have since learned, the coming summer was his set time to begin a life devoted to the cause of his Master. Brother Shively visited him frequently, and conversed with him on the subject of religion ; sang and prayed with him, and once after we had sung the 786th hymn, he said, "Daniel, that was a nice hymn." After laying a few weeks in this condition, he made application for baptism. His condition being so critical, some brethren doubted whether baptism could be administered, and some of our friends even declared that he "would not come out of the water alive." But he was baptized, and after his baptism he became refreshed in both soul and body. His home being now in order, he resigned himself to the will of God, and desired to go to his heavenly home. As he was nearing the verge of life he was asked, on one occasion, if he desired anything ; his reply was, "to get to heaven as soon as I can." We have every reason to believe he is now enjoying that rest for which he longed while here in the flesh. But while his spirit is now basking in the realms of glory, singing songs which angels cannot sing, his earthly kind and devoted companion is left to mourn her loss ; and what is most painful to us all, she is still without the fold of Christ. We hope and pray that she may become qualified to meet her husband beyond the cold and stormy billows of Jordan. And may the Lord bless her three little children, that they may live as Christ's, and finally be received by him in his kingdom.

Also, near Cassopolis, Mich., September 12th, 1869, brother Jacob Shelly ; aged 86 years, and 27 days. Funeral by brother Daniel Shively, from Rev. 14 : 13. Brother Shelly adorned his profession by a Godly walk and a chaste conversation. He left this world respected by all who knew him, and we are assured he is now resting from his labors. "Blessed are the dead who die in the Lord."

J. H. WORSTER.

February 5th, at the residence of her son, David Branstetter, residing several miles east of Tyrone, Pa., Mrs. ROSANNA BRANSTETLER ; aged 80 years, and 28 days. She was born and raised in Lebanon county, Pa., and her maiden name was Osby. She was buried in the family burying-ground, on the homestead, in the presence of many relatives and friends. She was the mother of a large and respectable family, who mostly reside in this vicinity, and had been a widow for a number of years. Occasion improved from 1 Cor. 15 : 16-23, by the Editor.

LIST OF MONEYS received, for subscription, books, &c.,

Franklin Forney $1 50, A R F Baer 5 00, B Shellenberger 75, J Y Beecher 1 50, Daniel Harader 5 00, David Workman 2 80, William Moore 1 50, David Workman 1 00, Geo Worst 1 50, Isaac Bartow 3 50, David Garber 1 50, John G Flory 1 00, Jos F Eshman (A S) 2 00, H C Tate 1 50, H McNaughton 1 50, D N Wengert 4 50, V E Gary 00, D B Mentzer 2 50, S A Walker 3 75, Jesse T Wilson 1 50, Abraham Brubaker 1 50, John Shepherd 75, S A Overholser 4 50, Lydia Lawver 75, David Martin 75, Elder Andrew Cost 1 50, John Hostetler 1 50, D N Yoder 75, David Hottinger 75, E V Sherfy 50, S A Hollinger 1 00, J B Fawcett 75, Isaac Myers 75, H G Gump 4 50, J S Burkhart 1 50, D J Myers 4 50, Margaret A Sullivan 1 50, Samuel Stover 1 50, Christian Food 1 50, John Kagey 75, D A Mentz 75, C P Spangler 1 50, Elijah Fouse 1 50, John Fisher 1 50, E W [illegible] 1 50, A M Zug 2 00, Jacob Bare 1 50, Jos Ashe 2 00, D W Eby [illegible] 3 50, Geo P Lobaugh 1 00, S S Sherfy 1 00,

J G [illegible] 2 00, J A [illegible] 1 50, Wm O Hipsy, 1 50, E Long 1 00, C P L E [illegible] 15 00, Hannah Brumbaugh 1 50, Peter Engle 1 50, Henry Beeler 4 00, D L Miller 1 50, [illegible] Reiff 75, R A Gaither 1 50, Jacob D Roseberger 1 00, Emanuel Long 1 50

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For the Companion.

The Mother.

The pleasing memories of childhood, the long gone-by, days of our boyhood, a dear mother's love and prayers, the sweet voice of a dear little brother or sister long laid in the grave, in all their sweet and hallowed associations, come upon the heart in the hour of sin, as well as in a joyous time, like the passage of a pleasant dream, and cast a ray of their hallowed purity over them. How mighty, for good or evil, is the influence of a mother. During infancy, when the hours are passed in unavoidable seclusion, then it is that the affections and mental powers can be molded into any form, by maternal love; it is then that the bent is taken for weal or woe, which all after life can not alter. The father, let him hold a public station, or in a private capacity, sees but little of his children, and has hardly time to salute them with a hurried kiss of tenderness, before his avocations summon him again into the world, to engage in its engrossing pursuits. But the mother who chooses a domestic life, to whom her children are all the world, exercises over them their nascent powers and influences them proportioned to her own good sense; and it is not too much to say, that all the kindly sympathies and swelling affections of youth and mature man, can be traced to their rise when lying at a mother's feet, or listening to her kind yet awful rebuke. The confiding voice of childhood appeals to the mother in doubt, in ignorance, danger, or distress, she then feels by her child that she is invested with a divine attribute; and while it is nestling itself in her arms, she perhaps is thinking of the words of our dear Savior when he said: "for of such is the kingdom of heaven; and, if a christian mother, she searches with almost agonizing anxiety, for the best means of transferring the earth-bound devotion of her child to Him, who alone is worthy of worship. "A good boy generally makes a good man," said the mother of Gen Washington, "George was always a good boy." Here is one great secret of his greatness, he had a good mother who made him a good boy. Byron had a mother just the reverse of lady Washington: and the character of the mother was transferred to the son There is something indescribably lovely in a devoted pious mother, something that reminds us of those bright angelic spirits which surround the throne of God.' Then, if the excellency and love of a mother surpasses all other greatness, you, who are a son, ought with a full measure of gratitude, return her affection. You are bound to her by the strongest ties; treat her then with never-failing tenderness. Cause her to glory in her child. Disappoint not her hopes, nor plunge a sword into her bosom, do not break her heart, don't compel her to wish that God would hide her in the grave. Look to Jesus the pattern of every excellence, love your mother as he loved his mother; obey her, honor her, cherish, and protect her, as he obeyed his earthly parent. Finally, imprint on your mind the words of the wise man: "He that is obedient unto the Lord, will be a comfort to his mother." Thou wast born of her, how canst thou recompense her the things she has done for thee? Forget not, then, the sorrows of thy dear MOTHER.

GEORGE W. BURKHART.

Nolo, Pa.

"Unsound Doctrine."

Brother Holsinger; In reading the *Companion* Feb. 8th, I was much pleased with brother Joseph Hoover's article on "Unsound Doctrine." It is certainly very wicked and wrong, and I think displays brains of very poor calibre, for men who have set themselves apart from the world, to make a special study; to devote their lives to the investigation, the reading, studying, and the preaching of the scriptures to their fellow men, to put such fearful misconstructions on such important and essential passages as relate to baptism. John the Baptist, the forerunner of Jesus, preached in the wilderness of Judea, saying, "Repent ye, the kingdom of Heaven is at hand." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6. If the baptism that John preached and practiced was necessary for the salvation of the soul then, it must be now; for we, as he did, live under the christian dispensation. Again we have the example of Philip baptizing the Eunuch, "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch: and he baptized him." Acts 8: 26–40 Christ in his conversation with Nicodemus says, "Marvel not that I said unto thee ye must be born again. Except a man be born of water and of the spirit, he can not enter into the kingdom of God." John 3rd. This is the direct and positive assertion of the Son "whom the Father so loveth that he has given all things into his hand. And he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3rd

And those only who comply with these requirements have the promises of eternal life. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8: 38. Other instances of baptism are given us in the Bible, but I will only mention one more which I think should satisfy any one who desires to hear and obey the word with an unprejudiced heart and mind, and that is the baptism of Jesus by John in the river Jordan. "And Jesus when he was baptized, went up, straightway, out of the water, and lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him And lo! a voice from heaven saying, this is my beloved son in whom I am well pleased." Matt. 3rd I fear and tremble for the preacher of "Unsound Doctrine" when I read from Revelation 22nd chapter: "If any man shall

add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophesy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith surely I come quickly. Amen. Even so come Lord Jesus."

CHARLES H. WELLER.

Somerset, Pa.

For the Companion.

Answer to Brother Neher's Criticism.

In an article from my pen, published on page 766, No. 50, the last Vol. of the *Companion*, the following passage occurs:—"The Savior never founded his parables upon fable, but always upon fact; hence the certain man who had two sons was not a myth, but the father of a family in real "life."

To this assertion the Brother takes exceptions, and expresses a wish (page 45 pres. Vol. *Com.*) that an explanation in accordance with this principle be given by me of the 30th verse of the 25th Chapter of Matthew: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." He asks, Where, and what kind of a place, is outer darkness; and what is weeping and gnashing of teeth in "real life?" The answer, that will be given to this question, may not be satisfactory to the querist; but the opinion is ventured, that if he will candidly and prayerfully meditate upon this subject, that Spirit, who leads into all truth, will convince him, that the Son of God had no need, like novel writers, to draw upon his imagination for subjects for his parables. Jesus knew all men, and needed not that any should testify of man; for he knew what was in man. (John 2: 24 & 25). Having this infinite knowledge of fact, *why* should he resort to fiction? In consideration of the majesty and purity of his character, it borders on irreverence, even to suppose such a thing; and the only excuse for it is, that, we, being finite and fallible creatures, are naturally short sighted; and, hence, *apt* to attach failings and limits to a Being, who is absolutely holy in his character, and infinite in all his attributes.

The attempt will now be made to answer the Brother's query, "Where and what kind of a place is outer darkness?" But before proceeding, I must respectfully request him, and all who may take an interest in this matter, to read carefully the parable of the Talents; which commences with the 14th verse and runs through the entire remainder of this chapter, namely, the 25th of Matthew; so that they may decide intelligently upon the correctness of this reply. They will find that the narrative, upon which this parable is founded, extends from the 14th to the 30th verse inclusive; and that its spiritual application commences with the 31st verse and ends with the chapter. That part of the narrative, however, which concerns this response more particularly, is the sentence which this travelling earthly lord passed upon his unprofitable servant, as follows:—"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I have not sowed, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it to him which hath ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath; and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

It seems from the tenor of the above decree that this reckoning or settlement took place at night, and that the order to cast the slothful servant into outer darkness, or, as another translator renders it, "into the darkness outside," was given to the other servants present at the time. The conclusion therefore is, that the darkness into which this servant was cast, was the natural darkness of night; the same as that in which the foolish virgins were left after their lamps had gone out.

Bro. Neher also asks, "What is weeping and gnashing of teeth in "real life"? This expression is several times figuratively used in the New Testament to denote extreme anguish; and doubtless this angry lord employed it to convey both his wish and his conviction, that the servant whom he had thus ejected from his house, in the darkness of night, without a home, would be greatly distressed.

Weeping and mourning, no doubt the dear brother will admit, is a sad *reality* in the *life* and experience of every son and daughter of Adam. We may however rejoice, that the time will come, when "God sahll wipe away all tears from the eyes" of his people; after they have passed from the tribulations of earth to the joys of Heaven.

The conclusion is that Christ in the parable of the talents, likens the dread fiat of the Heavenly King, "Depart from me ye cursed," to the order given by this earthly lord, "Cast ye the unprofitable servant into outer darkness."

Bro. Neher "contends" that the history of the rich man and Lazarus is a parable, and not a real fact; otherwise the rich man was sent to his reward before the judgment." If this narrative is a parable to what did the Savior liken the condition of those two men after they had died? He does not say that the happy state of the one, and the unhappy condition of the other are a similitude of something else; but gives them as being in reality a description of the reward of the just and the punishment of the unjust: and as commencing immediately after the death of the body. Even admitting the narrative in question to be a parable, will not alter the case, for the existence of hell is a fact, and Christ represents the soul of the rich man as being there at the time of the burial of his body, which *he* would not have done, if there could be no such thing in reality. The inevitable inference therefore is, that the souls of

the wicked endure the torments of hell between the time of their death and the judgment; just as criminals are imprisoned between condemnation and sentence; *because it is the only suitable place for them.* The words of the Redeemer elsewhere substantiate this view to a demonstration. He that believeth on the Son of God is not condemned; but he that believeth not is condemned *already*, (John 3 : 18.) At the judgment then, there will be no trial—man's time of probation constitutes his trial—but sentence only will be passed; for, as a convicted culprit is placed in the dock of our courts to be sentenced, so the unjust have a place assigned them at the left hand of "the judge of quick and dead," to hear from him the award, "Depart from me ye cursed into everlasting fire"

There is a strong impression upon my mind that as the Son of God foreknew men would seek to pervert his Gospel (Gal 1: 7) upon this, as well as upon other subjects, to establish their own theories, he gave the history of the rich man and Lazarus upon the earth, and extended it into the spirit world; so that his people *need* not be misled, if they will but take *him* at his word, but know to a certainty the conditions of the souls of those who have passed from time to eternity. Scripture evidence is abundant and strong that there is no such thing as an intermediate state of dormancy for the soul; which is in fact an emanation from Deity, that can, from its very nature, no more sleep than it can cease to exist. The apostle Paul says: "We know that if our house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." (2 Cor. 5 : 1) If God's people *know this*, even while in the tabernacle of clay, they will certainly realize, in full fruition, the joys of Heaven, when they leave their earthly abodes and are ushered into that "building of God, not made with hands." If the wicked, even in this life, have a foretaste of the tortures of condemnation—See Dr. Young's account of the death bed horrors of "Altamont," published in the English Reader—much more certainly will their souls know they are lost, when like that of the rich man, they are banished from the reconciled presence of God; suffering the torments of unquenchable fire.

This view of the state of the soul's of the dead is entirely consistent with the account the scriptures give of what will take place at the judgment day. Christ tells us that all the holy angels will then descend with him. This must include "the spirits of just men made perfect," (Heb. 12: 23), that innumerable throng which the Revelator saw before the throne of God; who had washed their robes and made them white in the blood of the Lamb, (Rev. 7 : 14) for the prophet Zechariah foretold the coming of Christ to judgment thus: The Lord my God shall come and *all the saints* with thee, (Zech. 14 : 5). The apostle Jude quotes from the prophecy of Enoch to the same point, as follows: Behold the Lord cometh with ten thousands of his *saints* to execute judgment upon all. (Jude 14 & 15 verses. The above two passages relate to the souls of the just, which will be re-united to their bodies immediately after the latter have risen from the dead, and take their place at the right hand of the great Judge.

Let us now turn to the account of the resurrection of the dead and the final judgment, as given in the Apocalypse (20 chap. 11–15 ver.) In the 13th verse it is said, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. "Death delivered up the dead that were in it," denotes that *all*, however and wherever their dust is deposited, will arise; thus corroborating the words of the Lord Jesus: The *hour* is coming in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, (John 5 : 28 & 29). "Hell delivered up the dead which were in it" signifies that all the souls of men which are *spiritually dead*, and, like that of the rich man, experiencing the horrors of that dread abode, shall be called to judgment; and being re-united to their risen bodies, placed on the left hand of the "Arbiter of all nations." Now it matters not, whether there shall be one day or a thousand years—for one day is with the Lord as a thousand years, and a thousand years as one day—between the resurrection of the just and of the unjust, *all* will be there, and receive according to their works.

The conclusions of this article are predicated upon the fact of the immortality of the human soul, and its consequent unceasing and unsleeping capacity to enjoy unspeakable happiness in the presence of God; or, to suffer unutterable woe, banished from his reconciled countenance.

SILAS THOMAS.

Phila., Pa.

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"Open rebuke is better than secret love"

For the Companion.

Admonition to Well-Doing.

Dear Companion: As I have been solicited by a good many of my beloved brethren, if I could not come to them in the flesh, to preach to them; I could come in spirit; through the *Companion*. And now I come to you asking a small space on your pages to speak to them by way of admonition or advice. Then in the first place let us watch and pray continually against pride. If God has cast pride out of our hearts, let us keep it out; it is full as dangerous as evil desire; and we may slide back into it unawares: especially if we think there is no danger of it.—For it is pride, not only to ascribe anything we have to ourselves, but to think we have what we really have not. We ascribe all the knowledge we have to God; in this respect we are humble. But if we think we have more than we really have; or if we think we are so taught of God as no longer to need man's teaching, pride lieth near us. Let us not say to any who would advise or reprove us, "you are blind: you cannot teach us." Let us not say, this is your wisdom, your carnal reason; but let us calmly weigh the thing before God. Let us always remember much self-esteem does not imply much light. These do not go together,—where there is much light there is little self-esteem, and love will flow from breast to breast. The heart has more heat than the eye; yet it cannot see. God has wisely tempered the members of the body together, that none may say to another, "we have no need of thee." To imagine none can teach us, is a dangerous mistake, let us not give place to it, for it will lead us into a thousand other mistakes, and that irrecoverably. Let us regard and obey them that are over us in the Lord; and not think we know better than they; they know their place, and let us know our own place, always remembering, that charity beareth all things. The non-observance of these things has led some into many mistakes, and into the appearance of pride. O let us beware of the appearance of pride; let there be in us that lowly mind which was in Jesus, and let us be likewise clothed with humility, let it not only fill, but cover us all over; let modesty and self-diffidence appear in all our words and actions. Let all we speak and do, show that we are little, and base, and vile in our own eyes. As one instance in this, let us always be ready to own our faults.—If we have at any time thought, spoken, or acted wrong, let us not be backward to acknowledge it. Let us not think it will hurt the cause of God: but will further it. Let us therefore be open and frank when we are taxed with anything: and not seek either to evade or disguise it; but let it appear just as it is, and we will not hinder, but adorn the Gospel. Therefore let us not believe every spirit, but try the spirits whether they be of God. Let us try all things by the word of God, and then let us all bow down before it. We are in danger if we depart ever so little from the Gospel: or from the plain meaning of any text, taken in connection with the context, and so we are, if we despise, or lightly esteem reason, knowledge, or learning; every one, of which is an excellent gift of God and does serve a noble purpose. Let us beware of the sin of omission, and be zealous of good works. Let us not willingly omit our duty either of pity or mercy, and do all the good we possibly can to the bodies and souls of our fellow men; particularly, "thou shalt in any wise reprove thy neighbor and not suffer sin upon him." Let our whole behavior refute all the slanders that are brought against us. Let us be always employed; let us lose no shred of time; let us gather up the fragments, that none be lost; and whatever our hand findeth to do, do with our might. Let us be slow to speak, and not talk too much, neither long at a time. Few can converse profitably above an hour. Let us keep at the utmost distance from pious chit-chat, from religious gossipping. "Let us desire not anything but God, and our desire be nothing else, keep ourselves pure, so shall our eyes remain single, and our whole body shall be full of light. Let us have no desire of pleasing the eye, or the imagination, by anything grand, or new, or beautiful: no desire of money, of praise or esteem; we may have these desires but we need them not; we need them no more. O let us stand fast in the liberty wherewith Christ hath made us free. Let us be a pattern to all, of denying ourselves, and taking up the cross daily; let the world see that we make no account of any pleasure which dose not bring us nearer to Christ; nor regard any pain which does; that we simply aim at pleasing God, whether by doing or suffering; let our language with regard

to pleasure or pain, honor or dishonor, riches or poverty, be all alike to us, so I in our Lord may live and die!

And above all, let us beware of schism; of making a rent in the Church of Christ. That inward disunion, the members ceasing to have reciprocal love one for another is the very root of all contention, and every outward separation. Let us keep ourselves from everything tending thereto. Let us have no dividing spirit; let us shun whatever has the least aspect that way.—Let us not say I am of Paul, or of Apollos; the very thing which occasioned the schism at Corinth. Let us not saythis is my preacher; the best preacher among us, give me him and take all the rest. All this tends to breed or foment division, to disunite those whom God has joined together. Let us not run down any preacher, not exalt any one above the rest, lest we hurt both him and the cause of God. On the other hand, let us not bear hard upon any by reason of inaccuracy of expression; or for some mistakes. We must expect contradiction and opposition, together with crosses of various kinds. Let us remember the word of Paul; "to us it is given in the behalf of Christ, for his sake, as a fruit of his death and intercession for us, not only to believe, but also to suffer for his sake."

Let us be exemplary in all things: particularly in outward things, as in dress; let it be plain, modest apparel,not to, fine or costly, more than we are able to afford; in laying out of our money (avoiding every needless expense;) in deep, steady seriousness, and in the solidity and usefulness of all our conversation. So shall we be lights shining in a dark place: so shall we daily grow in grace, and in the knowledge of the truth as we grow older in days and in years.—The best helps to the growth in grace, are the ill-usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account, that our will has no part therein. The readiest way to escape from our sufferings is, to be willing they should endure as long as God pleases. If we suffer persecution and affliction in a right manner, we attain a larger measure of conformity to Christ, by a due improvement of one of these occasions, than we could have done merely by imitating his mercy. One of the greatest evidences of God's love to us who love God is to send us afflictions, with grace to bear them. The readiest way which God takes to draw us to ourselves, is to afflict us in that we love most and with good reason; and to cause our affliction to arise from some good action done with a single eye: because nothing can more clearly show us the emptiness of what is most lovely and desirable in the world. True resignation consists in a through conformity to the whole will of God; who wills and does all (excepting sin) which comes to pass in the world. In order to this we have only to embrace all events; as his will. In the greatest afflictions which can befall us, either from heaven or earth, we should remain immovable, in peace, and submissive to God, by an inward, loving regard to God, uniting in one all the powers of our souls, we ought quietly to suffer whatever befalls us; to bear the defects of others and our own, to confess them to God in secret prayer, or with groans which cannot be uttered; but never to speak a sharp or peevish word, nor murmer or repine. Let us be willing, that God should treat us in the manner that pleases him. We are his lambs, and we ought to be ready to suffer, even to the death, without complaining. We must bear with those we cannot amend, and to be content with offering them to God. This is true resignation, and since Christ has borne our infirmities, we can well bear those of each other for Christ's sake. We must abandon all, and strip ourselves of all, in order to seek and follow Jesus, naked to Bethlehem where he was born; naked to the hall, where he was scourged; and naked to Calvary, where he died on the cross, is so great a mercy, that neither the thing, nor the knowledge of it is given to any, but through faith in Christ the Son of the living God.

There is no love of God without patience, and no patience without lowliness and sweetness of spirit. Humility alone unites patience with love, without which it is impossible to draw profit from suffering; or to avoid complaint, especially when we think we have given no occasion for what man makes us suffer. True humility is a kind of self-annihilation; and is the center of all virtues. We that have returned to God, must be attentive to everything which is said to us on the head of salvation, with a desire to profit thereby. God's command to pray without ceas-

ing is founded on the necessity we have of his grace to preserve the life of God in our souls, which can no more subsist without it than the body can without air. Prayer continues in the desires of our hearts. Our souls filled with love, the desire to please God is our continual prayer. We ought to be in the Church as the saints are in heaven. Let us worship God with our whole hearts. Yours in the bonds of love.

A. J. CORRELL.

Romeo, Tenn.

Improvement of Time.

Time is the most precious thing in the world. So valuable it is that not a moment of it should be lost. Then how important it should be that we improve our time, while young, that we may be useful in life and happy in eternity.

Youth is the spring of life, and if we neglect to sow the seed of knowledge while young, our lives will be like a barren waste; nothing useful will grow in it, but brambles of vice and folly will grow where the plants of knowledge should be implanted. Then how important it is that we store our minds with useful knowledge. If we neglect this, our minds will be inactive; our reasoning powers limited, and if we are required to talk on a subject of importance we cannot do it, because we have nothing of importance to say.

We should seek religion while young, or we will not care for it when we get older, for it is natural that we care more for this world than for the world to come. If, just as youth shows its buds and blossoms, it should be snapped of by the hand of death, O, how important that it should be transplanted from earth to flourish forever at the foot of the tree of Life, and beside of the water of life in heaven. Our time in this world is short, when compared to that of eternity. Our object and great work in life should be for the enjoyment of a fast approaching eternity, for "all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away."

"How short and transient are our days,
The passing moments say:
We bud and bloom,
Drop to the tomb,
Time hurries us away,
It matters not how soon we die,
If but prepared we are,
In heaven to dwell
Where all is well
And live forever there."

SUSANNAH HESS.

The Bible.

The value of the Bible, that Book of books, cannot be comprehended. Its worth remains untold. He who undervalues the Bible, and sets at naught its holy teachings is only exposing his ignorance, as respects his Creator. Man did not create himself. But there is a first cause in the creation of man. The heavens and the earth, and all creation can be traced back to no one but God himself; and we wish to know how it can be done without the aid of the Bible.

He who disbelieves the Bible has no knowledge of the character of God, and knows nothing about the future condition of mankind. He is a very ignorant being, and if he knows any more than the barbarian does, who has never heard of a Bible, it is only because he has been bred among a civilized people where the gospel is proclaimed, and hence the knowledge which perhaps he may have more than the heathen, he obtained, either directly or indirectly, from the Bible, although he may apparently be ignorant of the fact. If he who sets at naught the truth of the sacred volumn would consider he might yet learn that he himself is a reliable witness in its favor. The truth of the Bible might be known from circumstantial evidence. Men may say it disagrees or contradicts itself, in various places, which cannot be consistently reconciled. But we contend that this is only for the want of a clear conception, and a better understanding of its teachings. That the Bible is what we claim it to be might be known from known facts.—Banish the Bible from our land and we shall soon be on a level with all those other nations who are strangers to the sacred volume. Heathenism will be the result. What is it that civilizes man, but the Bible? Indeed the laws of our land, to a certain extent, are based upon it, and it is just what we need to make of us good and peaceable citizens.

D. B. FLICKINGER.

Waterloo, Iowa.

God will not accept the tongue alone, though it were of the most sublime orator; not the lips alone, though they were the lips of chosen Israel itself; not the head alone, though it were the head of a learned Diotrephes; but God will accept any contribution that may be entered under this head: "A broken and contrite heart."

For the Companion.

The Path of Virtue.

The path of virtue those who trace
Have got the robe of richest dress;
It sweetly calms the rugged way,
And leads us to eternal day.

'Tis solemn that so many choose,
The broad and beaten path, and loose
The endless happiness and rest,
Which is prepared for all the blest,

Here we have no continued stay,
How soon by death, are call'd away;
Our spirit then must take its flight,
To endless day, or gloomy night.

How solemn then must be that hour,
In which there is no earthly power,
Can inward peace and comfort give,
Like Christ who died, but now doth live.

'Tis true that hypocrites will say,
We too are on the narrow way;
Thus they go on to their own loss,
And bring reproach upon the Cross.

The mere professors. too, will claim,
We too, Oh Lord, professed thy name,
By which they hope, to enter in,
Unpardoned of their load of sin.

How will they feel in that great day,
When all things here have passed away;
Hear from the Judge, "I know you not,"
With me you have no share, nor lot,

Go now, and take up your abode,
With all that came on the broad road,
I gave you time, you left your way,
You shun'd the cross, did not obey,

How awful must that sentence be,
My God, that drives the soul from THEE.
And shuts it up in dark despair,
To dwell with all the wicked there.

Then let us walk the narrow way,
And keep the path, from day to day;
We then shall find a happy end,
And find in death a faithful friend.

ISAIAH G HARLEY.

Philadelphia, Pa.

By JACOB S. FRITS.

By And By.

By and by; we say it softly,
Thinking of a tender hope,
Stirring always in our bosoms,
Where so many longings grope.

By and by; Oh love shall greet us
In a time that is to come,
And the fears that now defeat us,
Then shall all be stricken dumb.

By and by; The mournful sorrows
Clouding o'er our sky to-day,
Shall be gone in glad to-morrow—
Shall be banished quite away.

By and by. We say it gently,
Looking on our silent dead,
And we do not think of earth-life,
But of heaven's sweet life instead.

By and by; We look in yearning
Toward the harbor of the blest,
And we see the beacons burning
In the ports of perfect rest.

By and by, our ship shall anchor,
If the tide and wind run fair,
Some day in the port of heaven,
Where our lost and loved ones are.

By and by; Oh say it softly,
Thinking not of earth and care,
But the by and by of heaven,
Waiting for us over there.

Incentive to Holiness.

Selected for brother J. S. FLORY
By D. M. HOLSINGER.

How blest the righteous are!
When they resign their breath;
No wonder Balaam wished to share
In such a happy death.

"O! let me die" said he,
"The death the righteous do,
When life is ended let me be
Found with the faithful few."

The force of truth how great!
When enemies confess,
None but the righteous whom they hate
A solid hope possess.

But Balaam's wish was vain,
His heart was insincere:
He thirsted for unrighteous gain,
And sought a portion here.

He seemed the Lord to know,
And to offend is loth:
But Mammon proved his overthrow,
For none can serve them both.

May you, my friends and I,
Warning from hence receive;
If like the righteous we would die,
We righteously must live.

PROFESSED CHRISTIANS often get into a morbid state of mind about their personal salvation. The best cure yet offered for this disease is to transfer our solicitude from ourselves, and set bravely to work for the salvation of others. When we are incited to act for God, all fears of His love to us at once cease.—*Anon.*

I HAVE had occasion to observe that a warm, blundering man does more for the world than a frigid, wise man. One who gets into a habit of inquiring about proprieties, and expediencies, and occasions, often spends his whole life without doing anything to the purpose.—*Cecil.*

The above is a selection of our own We believe it every word, and have expressed the same sentiment often. In our "blunt" way of saying things we generally come at it in saying that a man who makes mistakes is a better man than he who does not. And we prove it by showing that he who commits no errors does no work. The man who never goes on water will not be likely to be shipwrecked. Give us the man who, when he believes he is right, will go ahead. "Nothing ventured nothing won."

Christian Family Companion

Tyrone City, Pa., Feb. 22, 1870

Brother J. S. Flory's notes arrived a little too late for this week. Our readers will be glad to know that he arrived home safely. He will be heard in our next.

We are now making our collection of matter for the March number of the *Pious Youth*. We are lacking original articles, but hope to receive several yet before we go to press. We had hoped that our brethren and sisters would feel so much interested in this good work that we would be crowded with essays. If you have any *good thoughts* we will be much obliged if you will drop them on paper in a readable shape and send them to this office for publication.

Tune Wanted.

We have heard a tune to the 658th hymn in the Brethren's Hymn Book, which we desire to have set to notes, with at least two parts. Who knows what we want, and where we can get it.?

Answers to Corespondents

JOSEPH STUCKEY. It was a mistake of ours. Have sent you all the back numbers, and you have now paid to 7—13. The address of the *Visitor*, on business, is Henry J. Kurtz, Dayton, Ohio.

GEO. COCANOWER. Ninety cents will pay your subscription from 6—21 to end of Volume six.

A. SUMMY. Can not visit you at that time, but will endeavor to do so on some other occasion.

GEO LONG. Death warrant of Jesus Christ was published on page 291, Volume 1, of the *Companion*.

A. H. SNOWBERGER. It was 16.25.

CAIN'S WIFE. There can be no discussion in regard to the history of Cain's wife. All is mere conjecture, and one man's speculations are as likely to be correct as another, therefore there is nothing to be gained by repeating their vagaries.

JACOB M. GARBER. Your subscription is paid to 6-30 which will be about the time you mention, August 8, 1870.

ELDER C. WENGER. A. Stover's paper is being sent regularly with the rest of the pack to South Bend. Have again sent him a package of back numbers.

Doty's Washing Machine.

It is a part of our contract with our patrons that we will not notice favorably an article which we do not know and cannot recommend. And we are strictly conscienscious upon this matter. And hence we are somewhat tardy in our notices.

We have received through Mr. R. C. Browning, the General Agent, No. 32, Courtlandt St. New York one of the above Machines with the "Universal Clothes Wringer," upon such conditions that obligate us to give publicly through our paper, the result of our experience in its use, whether favorably or otherwise. We have now used the machine a number of times, and have personally assisted and overseen the work, and believe it to be a means of saving much physical labor by a little more mental application. It is an improvement, which, in the saving of labor in the duties assigned to women, compares with the threshing machine in those belonging to the "sterner sex." When intelligently used and according to directions, they will do what they are represented to, namely: *save much hard labor.* Any one wishing employment in which he mas be useful to others, can safely engage in selling these machines. As to the Universal Wringer, we have had one in use for six years, and believe it would be a saving in any family to have them. They will pay for themselves in saving of clothing in a short time. For particulars see advertisement, which goes out with this paper.

Model Business Letter.

We love short business letters, and would gladly encourage any measure that would be likely to increase their number. Below we give one lately received as a model:

"*Brother Henry*; all right now; *Companion* on hands; numbers all read, looking for the next. Enclosed find six dollars for *Companion* for myself, &c"

Brother Holsinger; You will please find enclosed two dollars and twenty-five cents for one copy of the *Companion* and one of the *Pious Youth* for one year to be sent to the address of ——. He is a man with a large family in limited circumstances, and could hardly afford to get the paper, and I know him to be a fond reader, and there are few Brethren near him.

I was considering yesterday how I might do some good to some poor friend; so this person came first to my mind, and I hope by reading the paper he may be led to reflect and thank God that he has put into your heart to publish such a good sheet, which advocates the unadulterated word of God. I am not able to do much outside of my own family, but felt like making some poor soul glad; and the "Pious Youth" may also have a word to encourage his dear little ones."

We divest the above of everything that could identify the sender, knowing it to be his desire that it may not be known. In this action of our brother we observe a motive or principle, that to us looks very much like what we conceive to be Religion—pure and undefiled. "There's a divinity which shapes our ends." We are not "sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5. "For it is God who works in you both to will and to perform of his good pleasure." Phil. 2: 13. If any man have not the spirit of Christ, he is none of his." Romans 8: 9. We are told to "try the spirits whether they are of God." Man acts from motives. These may be reason or impulse. Religiously we believe in the influence of the spirit of God. It operates upon the minds of men and women; not in the flesh "for in the flesh dwelleth no good thing." There is also an evil spirit or influence which operates upon the same faculty. Hence by the action of the mind, as shown by the doings of the man, we may know by which of these influences the mind of an individual is being controlled; as says the apostle: "For they that are after the flesh, do mind the things of the flesh, but they that are after the spirit, the things of the spirit." With these scriptures before us, and the light of reason to enable us to draw from them, we think we may ascertain what spirit suggested this good act toward a fellow creature.

He was "considering how he might do some good to some poor friend." How like the spirit of Jesus, who ever sought to do good to the children of men. It is also in accordance with the injunctions to "seek out another's good," "do good and communicate," and with the general spirit of love to our fellow men. He is not able to do much outside of his own family, but such as he has he is willing to bestow. This spirit the Master approved of when he sanctioned and recommended the bestowal of the widow's mite.

Brethren, we may not be exactly orthodox in all theological dogmas—though we are pretty tenacious on plainly revealed Bible ordinances and institutions, but we have often thought—so often that if we are not mistaken we now believe it—that this spirit of Jesus, this spirit of *doing good*—real—substantial—tangible good, that may be *seen, felt realized*—and that will *impel* men to "glorify our Father who is in heaven," is, after all the fundamental principle in the religion of Jesus Christ. We have enough praying for the poor; there are words enough—what we need are *deeds*, actions, in the shape of pennies, dimes, dollars, barrels of flour, clothing, cattle, fields, Bibles, books—anything that is needed, and that can conduce to the good of our fellows and the honor of our God. We think there is much Christianity in such works.

They were the great burden in the teachings of the Author of Christianity.

If then, we conclude that such deeds are prompted by the spirit of Christ, we ought all to labor to "be of the same mind," and let this same spirit dwell in us. It must not needs be manifested in the same way. If a man needs bread, give him bread; if clothing, clothe him; but if he have the means of supplying those things, ana lacks food for the soul, as you value his soul and your own, administer to his wants promptly.

Brethren, we want that you should consider how you may *do good.* If you have an abundance of this world's goods, think—consider—how you may "make some poor soul glad." When you are seated around your bountifully supplied table, think of the many hundreds—yea thousands—in our land who would rejoice to receive the fragments that you are wasting, and consider how you may do them good. When you are enjoying the comforts of warm houses, clothing, and beds, remember the houseless, and destitute, and consider whether you can do them good. And lastly—though not least—when you enjoy your well stored library of books, or richly supplied tables of periodicals and papers devoted to useful literature, teaching of the goodness of God and the wonders of his works, with your children around you, all en gaged in the pursuit of knowledge, and pleased with the light of it—then consider the homes of the desolate, and think if you coulddo them goodby sharing of your abundance.

And above all—being of value immensely beyond all these—when you enjoy the soul-sustaining truths of the religion of Jesus—from the knowledge of his blessed word—and the hope of eternal life beyond the grave, then will you not think how you may do good to those who are yet in darkness, by sending to them the light of Divine Revelation. *Think* how you may *do* good.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; The undersigned moved to this part of God's moral vineyard, the 3rd day of April 1868. Found 2 brothers and 4 sisters here; they were as lambs isolated from the flock. But they received us with much brotherly kindness. Elder Wm. Ealem and brother John Goodman came to us from Bond Co., Ill., and held two meetings and left two appointments for preaching. And also left us then to continue our appointments. In the fall the brethren from Bond county came to us and held a lovefeast. Our neighbors liked the order of the Brethren very well. Continued our meetings and outsiders called on us to preach, and it was not long until we had all the time taken up, and now we have meeting every Lord's day. And the Lord it appears has added his blessing and the church has prospered. We had a lovefeast last fall and also held an election, and the church called brother Andrew Neher and brother H. Hershbarger to the ministry, and brother Shanafelt to the viset. So now we have a fine and well organized church here, with 18 members, and the prospects are very good at this time. We have a good country here. We can raise wheat, corn, oats, potatoes, and fruit in abundance of all kinds. We invite brethren to stop here when they are coming from the east, on the O, and M R. R. Salem is the point. I live only one mile west of this point. The conveniences are very good for traveling. Brethren wishing to locate themselves in southern Ills., will find good oportunity in Marion co. Land can be bought low. We invite brethren to come and see for themselves.

JOSEPH CRIPE

Marion Co., Ill.

Brother Henry; The ark is still moving onward. On the 27th of Jan. I left home for Marsh Creek congregation, to meet brother Daniel Deardorff, of Ill's, to assist him in filling some appointments in that church. Came to brother Richard Mummert's Meeting in the evening, in Rocky Grove school-house. Brother Deardorff failed to meet me, so I tried to interest the congregation as best I could. Next day, 28th, meeting in the evening at Two Taverns school-house. Brother Deardorff met me there, but was unwell. Lodged with brother John Trostle.

29th, visited old brother John Pfoutz and the old sister, both very frail in body, but strong in the faith, and full of love. Meeting in the evening at Marsh Creek meeting-house; lodged with brother Samuel Pfoutz. Next day, 30th, meeting same place. Evening meeting at Mount Union Chapel. A very full house, and good attention. Lodged with sister Tilly Bitler. Next morning (31st) took leave of brother and sister Deardorff, with a serious farewell. Arrived at home and found all well. "Thanked the Lord and took courage."

ADAM HOLLINGER.

Bermudian, Pa.

Brother Henry; The gospel ship is still moving slowly. The harvest truly is great and we have prayed, and the Master has sent us another laborer. The lot fell on our brother David O. Brumbaugh. May God be with him and enable him to declare unto us the whole counsel of God.—We have meeting three times a month Brother Jacob Snyder and Washington Wyland were with us on the 18th and 19th, had one meeting and attended to some church matters. We were made to rejoice and feel strengthened by their encouraging words.—May God bless them and their labors of love, and may others visit us and settle among us, as we are but few in number. Come on Brethren; here is room and a large field open. We have had to rise before people here that have not heard the gospel preached for 20 years, not so much as a prayer. May God help us to go and preach the gospel to every creature.

J. P. MOOMAW

Brother Henry; I am getting the *Companion*, and I find it a great help to the pilgrim on his way to Zion. I read of the ministering brethren's travels, which is very interesting. May God help them to declare the whole counsel of God, fearless of the face of man. May they have souls for their hire, and in the end eternal life is my prayer.

D B CONFER.

Dillsburg, Pa

Biography of Brother Abraham Rothrock.

[See Obituary Department.]

Brother ABRAHAM ROTHROCK was born in Northumberland County, Pa., and when yet young in years his father, Elder JOSEPH ROTHROCK, moved with his family to Mifflin County, Pa., near Lewistown. Here deceased lived and labored through many vicissitudes of this life, went through the different stations in the ministry, and when, in the year of 1858, a decline in his temporal circumstances caused him to look for a new home, he bent his steps for a double purpose to the then new country of Kansas. Arriving here he found much to do, both in making a new home for his large family, as also to visit the scattered members who had preceded him, and settled in different parts remote from each other. But his love and regard for the welfare of others, and the duties devolving on him, as the first and only Elder in this remote and extended field of labor, he surmounted, and attended to all with a willing cheerfulness. He organized a Church here, but it extended, and included a circle in some directions from 70 to 80 miles from his home. To make these journeys required not a little interest in the cause of Christ, and no small sacrifice on his own part, yet he gave himself wholly to the work, and did all he could trusting to God that he alone could sustain him in the discharge of his duties, till more laborers would come into this extended field.

The drouth in the year 1860, and consequent want of the people, moved his compassion, and a desire to relieve those who he so often admonished to trust in God as the author of their existence and also their preserver, caused him to leave his family and flock in God's care, and go East among those in whom he had confidence, and so solicit their aid. This he also accomplished, to the doing of much good The christian liberality of the Brethren everywhere, was thereby proclaimed, and many thanks and praises tendered to the willing givers, and also to the Great Giver of every good and perfect gift.

Next again were his christian virtues more fully exhibited, when after his partial recovery from the shots he received by a wicked hand, for no other reason, that we can know, than that he was a preacher of the Gospel of Peace. (For the would-be assassin said that there was one less of such preachers, after he had shot him, and as he fell through the cellar door under the house now in flames.) He lay for many days unconscious, and as it seemed between life and death, upon reviving, and on being made acquainted how he got into this condition, his astonishment was only expressed that he had no thought that man could be so wicked: and when he in after time was asked whether he did not wish those severely punished who were the cause of his crippled condition, he would say: "No, he would like to see them repent, and obtain forgiveness of God for the evil they did to others as well as to himself." He endured his consequent affliction with submissiveness and a patience rarely witnessed His nearest and dearest wish was the care and prosperity of the Church in the field where he so sincerely labored. Although age and infirmity would not permit him to travel as he was wont to do, yet he would not stay at home when he was able to go out. He had the satisfaction to see and know, at last, that within the circle of his first field of labor, six churches are now organized, and still more in prospect. The end of his earthly days came not unexpectedly to him; he was prepared to leave this world, in full faith and hope, to take up his abode in another, in a better and more glorious, sphere, and there we hope, trust and believe, his spirit has arrived to receive the reward of all true servants and followers of him, who has the reward with him.

On the 8th the remains of the deceased were conveyed to their last resting place. The funeral services were conducted by brethren J. E. Hilkey, Peter Brubaker and J. W. Hoppings. They improved the occasion, and spoke from Rev. 14: 12, 13, to a larger number of brethren, sisters, and friendly neighbors, than the writer can recollect of having seen on any similar occasion. Deceased leaves sorrowing, but not dispairing, as some do, a wife, a mother in Israel, 5 sons and 3 daughters, all married, except the youngest son, who lives with the mother. The others live at a short distance from the old home. They all have the faith of their parents, yet only some of their number are united with the church. And while they see it so vividly manifested that life is uncertain, and that it is needful to make preparation to meet those dear departed ones in the realms of bliss and happiness, it is hoped and desired that they and others may not longer delay, but make their title sure to the eternal mansions above.

CHRISTIAN SHANK

[*Visitor* please copy.]

Brother Holsinger; The *Companion* still makes its regular arrivals, and is welcomed by all those of us who can comprehend its good design. We truly regard it as a great means by which we may be encouraged on our pilgrimage toward that destination at which we should all aim,—"on the other side of Jordon." Yet we must also confess that it sometimes brings with it thoughts which in a measure mar that joy and comfort with which we usually search its pages. And for the encouragement of both its editor and readers we will venture to refer to an item which (no doubt by many) was read with a greater or less degree of regret. And that is, that our editor brother was made to "rejoice in the prospect of being freed from his office prison, to which" he says, "we have been confined for the past two months, day, and night, and in which we did not hear a sermon—save one of our own." This perhaps many of us could not be allowed to say, unless we were encompassed about with circumstances of a nature more formidable than confinement in our office, store, shop, or farm, prisons. Nevertheless, my dear fellow readers, let us not be too hasty to conclude that the brother is getting *too economical* to lessen his confinements and privations, by employing assistants. Yet rather let us conclude that perhaps he has been so liberal in his offers, and is furnishing so many poor with his paper gratis, that in order to keep up the *Companion* in its present size and splendor, such a degree of economy has become indispensable. And that if we who operate (which should be us all) for him as agents and friends in behalf of our papers, would now and then drop on our lists a name (accompanied with the necessary demands) of such ones as we could most expect that God would reward us for, we would be most likely to alleviate those privations

which the brother is undergoing. And would also be a means by which many souls would be encouraged to feed upon the bread of life who instead are feeding upon the wind, and are left to themselves "without hope and without God in the world."

C. C. ROOT.

Mirabile, Mo.

Brother Holsinger: May it please the Brotherhood generally and honor God in particular—to have a little space in the *Companion* filled with a history of the meeting that transpired in the Rock Run congregation, Ind., which is as you find: Saturday Feb. 5th. The brethren came together—counciled and transacted all necessary business in which they found it to be an imperative duty to make choice for a speaker, which choice was gratified by the appointment of brother David Hochstettler to the ministry. After the above had been satisfactorily settled, then came over all quite a rejuvenized spirit that carried the all important work into a series of meetings which were well conducted, and attended. The work was so beautifully carried on by brethren Jesse Calvert and D. B. Sturgis and so richly blessed by the Lord, that 46 new members were added to the Brotherhood.

DAVID BERBY.

Goshen, Ind.

Brother Holsinger; I feel thankful that we are blessed with so much good instruction as we get through the reading of the *Companion*. Therefore, I feel like making known to you, through its medium our hopes of success in the Master's cause.—We, being 35 or 40 miles from any of the ministering brethren, are deprived the pleasure of hearing much preaching. Five ministering brethren were with us the second week in October, arrangements were made that we should have preaching every 3rd Sabbath in the month, which we have had since that time. We now feel very much encouraged. One more has been added, by baptism, which increases our small number to eight. We are desirous of having some ministering brethren locate among us, feeling conscious that much good may be the result. Brethren we ask an interest in your prayers, that we may remain steadfast unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. Therefore let us be his faithful servants. Yours in love

LUSINA SHICK.

Buckhart, Ills.

Dear Brother; This blessed Sabbath day I have been enjoying the privilege of reading the *Companion* while no one else is near, and I can heartily say, it brings a welcome message in my behalf, and I do think it is as good as preaching to me when I have no opportunity of going to meeting, for at this time I feel almost forsaken. As God knoweth all things best he has seen proper to call my two loving children away into eternity and thus I am left to mourn their loss, which is great. Oh, brethren, pray for me, that I may endure my troubles and trials unto the end, and then meet my loved ones never more to part. And may the God of grace ever be with you and help you to carry on your work rightly, and acceptably in the sight of God is the prayer of your sister in Jesus.

SUSAN. C. ARNOLD.

Brant, Ohio.

Brother Holsinger; We have no preaching here by the Brethren, and I would be quite lost if I should not get the *Companion* once every week. I notice in *Companion*, No 5, that brother Roland, of Dallas county, Iowa, states that they have organized a church and that brother Christian Long is one among them, and also brother John Diehl. There are no other members here but my wife and myself. If the Brethren don't settle here soon, I shall move to Dallas Co. I arrived here a year ago within 2 days. W. E. FADELY.

Colfax, Iowa.

Brother Holsinger: By request of some of our brethren I again drop a few lines for the consolation and satisfaction of some of our brethren. The Lord has again been at work here, in the Washington branch of the church.

On the 15th instant we held a choice for one speaker and one visiting brother, which fell on brother Joseph Hartsough as speaker, and brother Joseph Harto as visiting brother. Joseph Leedy, from Antioch, and Samuel Murray met with us. And while the brethren stopped with us we had meeting for a few days, and 5 more were made willing to put on Christ by obeying him through the holy ordinance of baptism. May the Lord bless brethren Leedy and Murray in their labors, and strengthen and enable them to still grow and stand firm in their calling, and declare the whole counsel of God, that many more may be constrained to turn to the side of the Lord. D. S. CRIPE.

Warsaw, Ind.

The High School Movement.

ANTIOCH, IND.)
Feb. 10th, 1870.)

According to previous notice, a number of brethren met at Antioch to take into consideration the propriety of establishing a College or High School among the brethren, the result of which to submit to next Annual Meeting for its approbation.

The meeting was organized by the appointment of elder Samuel Murray, Moderator, and Daniel Smith, Clerk, when the following resolutions were passed:

Whereas we feel solemnly impressed with the conviction that the time has come when the Brotherhood should provide facilities for the education of our sons and daughters among us, Therefore:

1st. *Resolved*, That this meeting approve of the establishment of schools amongst the Brethren where our children may receive a better and more thorough education than they can at our common schools.

2nd. *Resolved*, That we present this subject to our next Annual Meeting, respectfully asking that body to devise some means to meet the wants of the church relative to educational facilities.

3rd. *Resolved*, That we ask the Middle District of Indiana to submit the above preamble and resolutions to our next Annual Meeting for its consideration.

4. *Resolved*, That we ask the editors of our periodicals to publish the proceedings of this meeting in their papers.

SAMUEL MURRAY, *Mod.*
DANIEL SMITH, *Clk.*

Missionary.

RAY COUNTY, MO. }
Jan. 27th, 1870. }

A Council Meeting was held by the Brethren of Ray county, Missouri, for the purpose of taking into consideration the building of a meeting-house and for other purposes. It was unanimously agreed that it was highly important that a house should be built, and that we would build one as soon as possible, and being few in number, and feeling our inability to bear all the expense it was unanimously resolved to appeal to the Brotherhood for aid, and I was appointed to address the Brotherhood upon the subject, which I will proceed to do.

The Savior says: "go preach the Gospel." This is a command as emphatic as when the Master said thou shalt not commit adultery. I tremble at the weight of the responsibility resting upon the church of the living God. To preach the Gospel requires persons to preach it, and places to preach in, and hence the great responsibility resting upon the Church of giving every aid possible to carry into effect the provisions of the great commission. The Gospel is to extend to all the world, commencing at Jerusalem. How far these sublime truths, as taught by Jesus Christ, are as yet extended over the world, "judge ye." My opinion is the world has heard but little, comparatively speaking, of the doctrine as taught by Jesus Christ and the Apostles. They have heard the popular religion as taught in the world, and well adapted to the natural inclinations of man; hence the delusion. Admitting this, brethren, contemplate with me the fearful responsibility resting upon the true Church. The eminent Apostle Paul, in writing to his Thessalonian brethren, bearing directly upon the subject of the coming of Christ, warns them not to sleep as do others, but to watch and be sober. 1 Thess. 1: 6. One very prominent cause of sleeping is ease and luxury. When bountifully supplied with all the comforts of life it is natural to slumber and sleep, dead to the great responsibility resting upon them as individuals The piercing winds of dreary winter are chilling the life-blood of thousands and millions of human beings. Famine, disease and misery have found their way into the miserable abodes of suffering. The widow is struggling to provide something to feed and clothe her suffering children; their cries for bread melt her heart, yet no power to alleviate their distress. Yet amidst all these scenes of misery and woe, the sleeper is slumbering away, surrounded, temporarily, with all the means to make themselves comfortable. The winds may howl and moan, her icy touch may penetrate the miserable habitations of the suffering, still they sleep, and continue to sleep until the coming of the bridegroom is announced: "go ye out to meet him," when they wake and find no oil in their vessels. As with individuals, so with the Church; for the Church is composed of individuals bound together by the principles as taught by Jesus Christ, and promulgated by the Apostles, "Christ being the chief corner stone." In the Apostolic days the Church was a living Church, full of life and vitality. Soon the seeds of corruption were sown, soon the principles as taught by the founder were buried in avarice, and the sublime doctrines of our Lord and Master were lost in a miserable superstition. Yet whilst the principles were lost it still existed, for it is immutable and unchangeable, being divine. It may be buried, and by the same means, for "like causes produce like effects." The responsibility of the Brotherhood is beyond the power of conception. ("Ye are Brethren.) The opportunity of extending Christ's Kingdom is greater, especially in the United States, than at any former period. We have passed through a dreadful war; its ruinous influences and effects are felt and feared; the minds of the people are prepared to receive the doctrine of Christ; "if your enemy hunger," &c and that Christ's Kingdom is a Kingdom of universal peace, and 'good will.' But, alas! the sectarian, and the man of war have unfurled their banners; the doctrine still is proclaimed; Christians can draw the sword, and bury the glittering blade in the vitals of christians and still be christians. These anti-christian principles have to be met, and how? By preaching the Gospel, which is the command. Brethren, do you not see how extended is the field of your labor? look at your Master's vineyard; see how many noxious weeds are growing up and choking out the wheat! It then requires united effort on the part of the Brotherhood, with a firm reliance on our heavenly Father for support, for he has promised to be with us "even to the end of the world." To accomplish the responsible mission before us, the labor is great, but the reward is beyond all calculation: "a crown of eternal life."

Only a short time since I was in the valley of Virginia (Rockingham county) where the Brotherhood is extensive—good and comfortable meeting-houses, and ministering brethren in abundance, where the people can hear, if disposed, the "words of eternal life." I am at this time in the far west, where there is a small Brotherhood, a vast field of labor, and ministering brethren very scarce, and small and uncomfortable places of holding meetings. The sectarian is here; his standard is floating in the breeze. I am ready to exclaim "come and help us," help us by sending out ministering brethren; help us by your advice and counsel—help us to build meeting-houses—help us by sustaining our religious publications—and help us by every means possible, and more especially by your prayers to our Divine Father. I recollect when I was in Virginia hearing brother Jacob Wine declare, when preaching the word, "we should not stay at Jerusalem." I agreed with him then, and I agree with him still, and at this time feel more powerfully the truth of the declaration. Brethren, may not too many of you be staying at Jerusalem, where you can have ease and comfort. Remember there is no duty so high and holy as teaching "the words of eternal life," and the reward is beyond the power of conception. Two years ago next spring, I was in the State of Ohio, and there formed the acquaintance of a number of brethren, some of their names I at this time remember, and will mention Brown, Earleys, Millers, Funderburgs, Arnolds, and Frances, and having not heard from them since, I now embrace this opportunity of sending them my love, hoping they may extend the same to the brethren generally, and also ask them to assist us in our undertaking. I also propose, as soon as I feel myself able to bear the expenses, to pay them a visit; if the Lord is willing. And in this connection I appeal to the churches in the valley of Virginia for aid, and I do this in behalf of the brethren here—a considerable number are from that section. And brethren Holsinger and Quinter, we ask you thro' your columns to give us your aid, and not only to us, but to all the young branches, as they are being planted in the *Lord's vineyard*. How much

do they stand in need of you—as well as the church's fostering care.

And in conclusion, a word to brethren contemplating emigrating to the west. We invite your attention to this section of the west, I mean Ray county, Mo. This county, as a general thing, is high, rolling prairie, tolerably well timbered. Coal in abundance, plenty of water, easy of cultivation, a rich alluvial soil, a fine grain country, natural for grass. The prairies can be plowed with two horses. It is as healthy as any portion of the west.

Any one desiring information can address brethren David B. Bowman, or John Vantrump, or myself, at Hardin, Ray county, Missouri. The *Visitor* will please copy.

Any money that may be given for the purpose of aiding in building a meeting-house in the county of Ray, Missouri, can be sent to the care of brethren David B. Bowman, or John Vantrump as above.

Yours in the bonds of the Gospel.

ADDISON HARPER.

From Brother D. D. Sell.

NEWRY PA.)
Feb. 10th, 1870.)

I last wrote from Philadelphia. On the afternoon of the 7th to Germantown. It being remarkably pleasant I chose to walk. The brethren in the city gave me directions, but by misunderstanding on my part I got several miles out of the way. By this I learned something and that is this, when a man is going wrong he feels about as well as if he were going right. I then made inquiry of a gentleman who informed me that I was on the wrong way. Then I retraced my steps as rapidly as possible as the sun was making its way toward the western horizon. The first house I stopped at, to make inquiry concerning the Brethren's meeting-house, was the house of brother William Benson. Sister Benson met us at the door and kindly took me in where we enjoyed a good rest. About dark brother Benson came from the place of his business, and kindly received us. We could not help but feel ourself quite at home.—After supper went to meeting a few steps from the door of brother Benson. Many solemn reflections passed my mind when entering the door of that old meeting-house, that is just 100 years old, and when I took my seat at the old table with my senior brethren Graybill Myers, Jacob Reiner, and others, to look back with the minds eye to the time when the brethren first placed the feet on the American soil. Where are they now? Sleeping in their dusty beds a little ways from the meeting-house under those evergreen trees, which seem to speak to the passer by. "They rest from their labors and their works do follow them!" Meeting was opened by brother Myers. Brother Reiner entertained us for a time from 44 verse 13 chapter of Matt. We then closed the meeting. We had a pleasant and we hope a profitable meeting. We would say here, the church is not in the condition at this place that we expected to find it. There is no minister there, and no deacons. Brother Price has had the oversight of it for a long time, and is now so old that he can no longer labor. We truly feel for the brethren and sisters at this place; we hope they will give themselves to prayer and fasting, that the Lord may send laborers in that field to labor. Brother Myers went for the purpose of doing something for them; we hope that his labors were a success. All night with brother Benson.

On the morning of the 8th we visited the burying ground; although it was cold and snowy we went through to see a number of the graves, and saw many old dates on the head stones. Among them I saw the grave of Alexander Mack, one among the first brethren that came to America. The letters on his tombstone are in the German language. I am not acquainted with the German, but still I made out his name, &c. There is a tree waving over his grave of which I cut a cane, and have it now with me as a relic. I saw the photograph of Peter Kiser, and I am under obligations to sister Benson for showing and giving me a piece of the old meeting-house that was built in 1723, and a piece of the tile they covered the first houses with. They no doubt brought them from Germany. These things I took with me, to show to my brethren in the far west, that I was at the place where the first church was organized in America. We regretted we could not stay longer with the brethren at this place. Went to the city on the morning of the 8th, dined with brother Spangle's family. Then to the business place of J. S. Thomas; took supper with him and family; then to Crown St. to meeting. The night being cold and stormy only a few present; but still more than the number of which the Savior says I will be with you. Put up with brother Fry near the meeting-house. We had the pleasure here of rooming with brother Abraham H. Cassel, who we think is the best read brother we have ever had the pleasure to converse with. He has an immense library. He has about fifty different translations of the bible. We regret that we could not get out to see and examine some of his books. Took leave of the brethren in the city on the morning of the 9th. Many thanks, brethren for your kindness toward me during my stay among you.

Came to Mount Joy, Lancaster co., at noon & dined with elder David Garloch. Had a pleasant interview with him. Circumstances being so I had to leave there sooner than we liked, to came home the night of the 9th. Found all well. My next trip will be westward.

DANIEL D. SELL.

For the Companion.

"Order in God's House"

Since our God is a God of order, and not of confusion, were it not more in accordance with the gospel and order, for the Brethren, at our communion meetings, in reading the 13th chapter of St. John while feet-washing; to read the entire chapter before commencing to wash feet, and then proceed? I suppose we will all admit, that that chapter is read upon that important occasion, to show the people that we have scripture for what we do. The audience generally pay good attention to what is being read; and when the reading brother comes to the words: "He riseth from supper, &c. their attention is somewhat disturbed by the brethren then rising to their feet, taking off their coats, and so on. And while feet-washing is going on there is more or less confusion, and the spectators wanting to see the performance pay attention to the feet-washing. And the reading brother still reads on to the end, so when he is done hardly any know what he did read. I have thought it would be far better to read the chapter to the end, and when done reading, then commence the washing. Then the people could hear what was read, and then also see that we have scripture for what we do. This practice may not

be general among the Brethren, but as far as I have come it is.

LEVI ANDES.

Lincoln, Pa.

Brother Holsinger; I send on this second list of subscribers, and if my manner of taking out my commission is not correct please state it, and I will refund. I think I will get more subscribers for the *Companion* and *Youth*. I am much pleased with the *Youth*; think it will do much good in families. Send the back numbers to these subscribers if you have them; the most of the subscribers to the *Companion* that I get here, are outsiders. I tell them my object in soliciting subscription, is not so much for the small amount the *Companion* costs, as the sentiment to be obtained by reading it, and if they will not read, and think on what they read, I would rather they would not take the paper.

ELDER GEORGE WOLFE.

Stockton, Cal.

Your method of obtaining amount of commission is correct, and remittance was all right, and we shall be pleased to add as many names as you can obtain at same rates, both for *Companion* and *Youth*.

You say: "If they will not read, and think on what they read, I would rather they would not take the paper." That is our sentiment exactly. We want a thousand new subscribers, but we would not willingly accept a man's subscription if we had good reasons to believe he would make no proper use of the paper. We want to give value for what we receive. We accept it as a favor when brethren and sisters labor to secure subscribers for us, but we ask them not to solicit patronage from persons to whom we can be of no service. However, after a man has become a subscriber something may be done for him toward constituting him a reader, and if he can be induced to become interested in the paper, much good may be accomplished by inculcating the principles of the Gospel.

Brother Henry: Allow me to say a few words in support of the *Pious Youth*. We take it for our son, and find it to more than meet our expectations. We would not be without it. I think it one of the best papers for children that can be published, and would advise all christian parents to subscribe at once, as it is filled with entertaining reading matter, which cannot but please every boy and girl who reads it. We will not ask you to make any improvements on it, but hope (with the help of God) the brethren will give you that support you so richly deserve, that you will be able to keep it as good and entertaining, and as instructive as it now is, I remain yours in christian fellowship.

AMAZIAH C. BARR.

Lancaster, Pa.

Religious Reading in the French Language Wanted.

Brother Holsinger: We have a few French brethren and sisters who can not well understand the English language, and who would like very much to have Christian reading in their own language, if it is possible. Please let us know by the *Companion* Your brother ANDREW COTTEL.

Whitley Co., Ind.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec's

District Meetings.

Brother Henry; The brethren of the Second District of Virginia will hold their district meeting on the first Friday and Saturday in May, in Augusta county, at the Brethren's meeting-house near New Hope in the Middle River branch. A full attendance is desired. By order of the church.

MARTIN GARBER.

Visitor please copy.

If the Lord will, the brethren purpose holding the district meeting for the district of West Virginia, with the brethren, in Sandy Creek congregation, Preston county, on the 13th and 14th of May next. An invitation is extended to those who may wish to be with us upon that occasion. Those who may wish to correspond with reference to the meeting will address the writer, By order of the church.

JAMES A. RIDENOUR.

Brandonville, W. Va.

Questions.

What should I do were I to hear a brother use profane language, or see him reel under the influence of intoxicating liquors?

What is the difference between a public offense and a private one?

D. A. LICHTY.

I should like to have some of the brethren's views, through the *Companion*, on Matthew 12: 31, 32, which reads as follows: "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost shall not be forgiven unto man."

What sin is it? It must be a different sin from all others.

D. L. FISHER.

Will you or some other brother give an explanation through the *Companion* of Acts 9: 7; "And the men which journeyed with him stood speechless, hearing a voice but seeing no man." The 22nd chapter, 9th verse reads: "And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me." A. PEARSALL

Will you or some one else give an explanation of Luke 6: 23?

D. H. BONEBRAKE.

Brother Henry; Will you or some other brother give an explanation of Luke 16: 9: "and I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitation." Who are the friends.

LUCY MEGIE.

By reading the New Testament I find a passage of Scripture that I cannot get an explanation on, so I appeal to you for explanation through the *Companion*; namely: Cor. fourth chapter 17th verse 7th chapter 6th and 7th verse.

DANIEL WAGOMON.

Chambersburgh, Pa.

Brother Henry; Will some brother or sister give an explanation on Matthew 24 chapter 22 verse.

D. H. WALKER.

"For as many as have sinned without law shall also perish without law and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be *justified*. Rom. 2: 12, 13.

What law does Paul speak of here, and where is it on record? Will some one answer through the *Companion*?

PETER SHELLENBERGER.

Answers to Scripture Questions in No. 6.

1st. The house of the Rechabites Jeremiah 35 : 2.

2nd. Jeremiah the Prophet was commanded to take the linen girdle, as you will read in Jeremiah 13 : 3, 4, and 5.

3rd. Solomon spoke three thousand Proverbs. 1 Kings 4 : 32.

4th His songs were a thousand and five. 1 Kings 4 : 32.

5th. He spoke of trees, of Cedars, of Hysop, of beasts, fowls, creeping things, and fishes Ibia, 33.

6th. To hear the wisdom of Solomon 34 verse.

JOHN WEYBRIGHT.

Scriptural Enigmas.

No. 12.

I am composed of 57 letters.

My 11, 2, 20, 55, 49, 23, 5, 51, 56, is a book of the Old Testament.

My 14, 16, 47, 6, 4, 3, 1, was a prophetess.

My 9, 18, 14, 42, 15, is a valuable kind of word.

My 38, 39, 24, 57, 35 is a book of the Old Testament

My 12, 45, 35 was a king.

My 42, 10, is a city mentioned in the Bible.

My 28, 3, 38, 27, 41, is a book of the Old Tastament.

My 17, 30, 33, 26, 31, 8, is a kind of fruit.

My 54, 34, 3, 52, 48, is a marine animal.

My 13, 40, 32, was the father of Joshua.

My 25, 19, 29, 1, 21, is what the children of Israel paid.

My 36, 50, 7, 34, 37, is what we should all love.

My 43, 44, is a personal pronoun.

My 28, 10, 46, 53, is mentioned in Judges. 20 : 11

My whole is a useful old proverb.

JEFFERSON F. BLOUGH.

Answers to Enigmas.

On page 63, No 4, current volume of the Companion, I find two Enigmas, which I answer as follows: No. 10, "But take heed to yourselves." No. 12, "Subscribe for the Pious Youth." JACOB BOCK.

Answer to Enigma No. 11, Companion No. 4, current volume.

Cross, Seth, Foi, Ruth, Bible, Hor, Pot, Whole: Subscribe for the *Pious Youth*.

Error—In the above named Enigma the name of the king of Persia is Cambyses instead of Camlyses. M. A. KIEFFER.

DIED.

ERROR. In obituary notice over my signature, in No. 6, the name of deceased should be Barbara SIDER instead of "Seiber."

SOLOMON SEIBER.

In the Pleasant Grove congregation, Douglass county, Kansas, in the evening of the sixth day of February, of complicated debilities, Elder ABRAHAM ROTHROCK; aged 72 years and 3 months.

CHRISTIAN SHANK.

(See Biographical sketch, page 122)

In the bounds of Four Mile congregation, Ill's, January 1st, brother JOHN Mc WHORTER; aged 22 years, 9 months, and 9 days. Funeral services by brother Jacob Rife, from 1 Cor. 15: 22. 23. WM. Mc WHORTER.

Died in Marion Co., Ill's, February the 8th, friend URIAH BULLA; in the 62nd year of his age. Funeral services by the writer and brother A. Neher, from Job 14 : 13, 14, to an attentive congregation.

JOSEPH CRIPE.

Eebruary 10th, in Jackson township, Lebanon Co., Pa., at the house of her brother-in-law, William Staver, CATHARINE BOLLINGER; aged 62 years, 4 months, and 4 days. She was a daughter of the well known Elder Daniel Bollinger and Barbara, his wife, both deceased. The deceased suffered for several years with Cancer. She was buried on Sunday, the 13th, in the presence of a large concourse of friends and neighbors in the Brethren's graveyard, attached to the meeting-house at Tulpehocken. Funeral services by Elder John Zug, and Charles Stover (Lutheran). Text, Hebrews 4 : 3, The deceased had made application to be baptized by the Brethren, and Sunday the 13th was appointed to fulfil the mission if she would be strong enough, but death overtook her almost unexpectedly, and we buried her on the day she expected to be baptized. There yet remains one daughter, sister Hannah, of the family of our late brother Daniel Bollinger.

J. Y. BECKLER.

In Lena, Stephenson county, Ill., sister LAVINA, wife of Elder Daniel FRY, aged 60 years, 2 months, and 3 days. Disease Cancer. Occasion improved by the Brethren, and the ministering brethren of the Waddams Grove and Yellow Creek congregations being present, (twelve in number) to a large collection of people, from John 9 : 4.

ALLEN BOYER.

Monies Received.

D. M. Snavely 2 25, Miss Belle Easter 1 50, Wm. E. Fadely 1 50, Henry Mc Cartney 3 00, Andrew Summer 25, Daniel K. Teeter 2 25, Elder George Wolf 7 45, Andrew Cost 75, J. B. Cool 75, D. B. Condrie 75, Susannah Hess 75, Henry Harshberger 3 00, E. A. Plain 75, Jacob Ansbarger 3 00, Adam Hollinger 3 00, Henry Keller 6 25, Jos. Weaver 13 00, Daniel Bostetter 1 50, Wm. Mc Whorter 1 50, S. M. Baker 2 00, Amaziah C. Burt 1 50, Sara. Hoke 1 50, Daniel Brugh 1 00, George Wyrand 85, Eld. Jacob Miller 4 00, S. J. Baer 1 50, Lewis Sell 2 25, John H. Stager 1 50, Basil Baggerly 1 50, C. Shank 1 50, Andrew Cotter 1 50, Solomon Stone 75, J. H. Rosenbaker 2 25, Geo. Brindle 1 50.

A. Jammy, 1 50, G. Cromarine, 4 50, Elizabeth Oaks 1 00, C. F. Martin, 75, Jacob A. Kepner, 2 25, Elizabeth Fike, 75, Daniel Keller, 3 00, Sam. Thomas, 1 50, George Paul, 4 00, J. R. Fahrney, 75, Joseph Eshelman, 1 50, Adam Pfaltz, 1 75, Hannah Kennedy, 1 00, Sarah Mohler, 75, George Landis, 1 00, Joseph Strickler, 3 00, John Arnold, 1 00, H. Arnold, 3 00, Jas. Y Beckler, 3 00.

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VOLUME VI. TYRONE, PA. TUESDAY, MARCH. 1, 1870. NUMBER 9.

Selected by JONAS W. MILLER.

The Master's Call.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.
To God and thy better self be true,
Do with might what thou findest to do.

Though the day is bright and the sun is high,
Ere long 'twill fade from the glowing sky.
While the evening shadows darkly fall,
There's time for rest, it will come to all.

The harvest is white, the field is wide;
And thou at thine ease may'st not abide.
The reapers are few and far between
And death is abroad with his sickle keen.

O, think of the Master, worn and faint,
Whose meek lips uttered no complaint,
Who toiled for thee mid the noontide heat,
And sought no rest for his weary feet.

Of a Father's wrath who drank the wine,
And bore His cross to lighten thine.
Go forth and labor! A crown awaits,
The faithful servant, at heaven's gates.

For a death of shame the Savior died,
To open those golden portals wide,
That souls, redeemed from the toils of sin.
In his spotless robes might enter in.

Work with thy might! ere the day of grace
Is spent, and the night steals on apace,
The Master has given His pledge divine;
Who winneth souls like stars shall shine.

Bradford, Ohio.

For the Companion.

"Go into all the World."

There has been much written concerning the going and teaching the nations of the earth. Teach them what? Teach them the principles that are embodied in the New Testament Scriptures. The brethren hold that we must "obey all its requirements." That will make good citizens and also good Christians. When I travel over this country and see the great mass of people that never heard the brethren teach the "all things commanded of God," we think that there is a lack somewhere for the furtherance of the good work at home, among our own people. We hear calls from all parts of the United States: "come and help us?" These calls are from the West and South chiefly. I have been through the West and Southwest, and East to the city of Philadelphia, and I find even in that city there is more need of laborers in the ministry than in Missouri, Kansas, Iowa and Nebraska, all put together. You may ask me why I say this. I speak of what I have seen and heard. There are three ministering brethren in the city. Among that number one so old that his days of usefulness are about over. So we may say properly only two to labor there in the ministry. There are about one million of a population in the city. I was informed by brother Jacob Spanogle, that a learned minister calculated how many out of that number attended church. It was the small number of one out of every twelve. Look what the two brethren in the city have before them. Would we wonder at them if they would cry for help? I think not. I hope the united prayers will go up to the Lord of the harvest to send more laborers into his vineyard to labor for the saving of precious souls. Brethren, the cause is a good one that we are engaged in. Then let your light so shine that men may see your good works. Men ought to see the light manifest itself in the daily walk and conversation and manner of life. By so doing we all become preachers of the doctrine of the meek and lowly Nazarene.

In conclusion I would say to *all* my brethren, from the Jersey Shore on the east, to the rock bound coast of California on the west, Minnesota on the north to the Gulf of Mexico on the south, rally round the standard of prince Emmanuel. Hold up the doctrine taught by him—live it out in whatever capacity the Lord may please to call you. Then let the stars leave their orbs and fall in confusion, or the world be enveloped in flames, the sea and the waves roar, we will be safe in this and that life which is to come.

DANIEL D. SELL.

Newry Pa.

For the Companion.

Close Communion.

I wish to offer a few reasons why we, the "Church of the Brethren," do not commune with other denominations. Although I have never been much instructed by the brethren why we do not commune with them, I shall, by divine assistance, endeavor to give my reasons.

In the first place we consider the order of the Brethren the Gospel and apostolic order. If we commune with people who teach doctrines which we do not believe, we commit sin. And we will be sinning if we invite people to commune with us, who have no faith in the doctrine which we

teach. They will be sinning against their conscience if they commune with us. Therefore we will be sinning by inviting them to sin. We will be sinning if we commune with people that are not "likeminded one toward another" with us "according to Christ Jesus." Our minds must be united in the union of sentiment, and if there is no union there can be no communion.

All christians are to enter in at the "strait gate." Baptism is the initiatory ordinance by which we enter into the church. The apostle Paul says, "For as many of you as have been baptized into Christ, have put on Christ." If we want to put on Christ and enter in at the "strait gate," we must be "buried with him by baptism into his death," according to his appointed way. Any other way than his, is not gospel order. "He that climbeth up some other way the same is a thief and a robber." We cannot commune with people who do not enter into the church according to his appointed way.

With regard to the ordinances in the church, they differ from us. Feetwashing is claimed by most of the denominations to be a command, but not to be practiced in the public assembly of the church, and many of those who claim it ought to be practiced in the assembly, do not practice it at the proper time and according to gospel order. The Lord's Supper they call a Jewish Passover, and the Holy Communion they call the Lord's Supper. Never have I met with a people but the Brethren that take the Communion as the disciples took it. For they took it after supper, but most of other denominations take it before dinner. Thus far, dear reader, you can see that we cannot commune with a people who do not hold entirely to the doctrine of Christ. The apostle says: "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed." (2nd John, 10.)

JOSEPH J. HOOVER.

Barryville, O.

For the Companion.

Growth in Grace.

It is important that the young convert should advance in holiness, that he should become acquainted with his position in a divine life. He has just emerged from the most wretched darkness, is but a babe in Christ, his heart is full of grace and love divine. He looks back over his past life with awe, and wonders why he groveled so long in darkness, as he now feels so great change of heart, which speaks peace to his soul. Oh, he is astonished at the thought, that he did not long ere this embark in the Gospel Ship, which is sailing over our land and will soon anchor with its cargo in the heaven of eternal repose. He sees that many hours have been lost in which he could have availed himself of precious opportunities of drinking deep in the cup of religion, which would enable him to pull down the mighty strongholds of sin, reigning in his heart, and to the upbuilding of his spiritual Zion. A successful growth in grace, brings many peaceful hours to the convert. That yoke of sin which held him in the most abject bondage, he has thrown off. The inebriate who partook of the poisonous cup which equalized him with the brute, thus rendering his family and friends unhappy around him, and robbed them of the necessities of life, has resolved never more to touch, taste, or handle the unclean thing. Oft has he returned to his family enraged by the poisonous draught to abuse his bosom companion and children. Now he has forsaken his wicked way, and has restored peace to his soul and to loved ones around. This growth of grace has now commenced working in his heart, and he is now admitted into the circles of Christian society.—That young man has forsaken his wicked associates, while another ceases to profane the name of God. All emerge from this sin cursed darkness, and dissolve themselves from every besetting sin; enjoy a peaceful mind and are traveling the delectable mounts of gospel light and liberty, to the mansions of eternal glory, which will untimately lead them to the majestic throne of God.

A growth of grace signifies an arduous work in the service of God. All have work in the vineyard of the Lord, that grace might more abound in their hearts. The young convert may not be able to pluck the fruit off the vine, yet he can cultivate the vine and in due time be enabled to gain access to the fruit. Some may not be able to carry the fruit of the vine to their divine Master, yet they can fall down upon their knees in the humble attitude of prayer, and say "Lord enable me to endure the heat and burden of the day." The convert may not be able to comprehend his way; it may yet appear dark, but he can approach his Maker, who has prom-

ised that if he asks in faith believing he shall be heard. He will then grow in "grace and in the knowledge of the truth." As he grows in days and years he becomes more holy, Christ-like, walks with Christ and longs for the time when he can be with him; when he can drink to the dregs the "unsearchable riches of Christ." He looks back upon sin with contempt, and in the language of the Psalmist he cries unto the Lord and says: "I will praise thee; for thou hast heard me, and art become my salvation."—He then looks forward to that heavenly felicity which he shall enjoy after death, where he shall ever be free from evil both of soul and body; live in the enjoyment of God with the angels of his heavenly kingdom.

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul."

S. T. BOSSERMAN.

Dunkirk, O.

For the Companion.

Close Communion.

Circumstances over which I have no control, have kept me from going to meeting to-day, and as I cannot be idle I have concluded to offer a few thoughts on "Close Communion," as that is one of the strong (but weak) holds of sectarianism, as it is said by the "various Evangelical denominations," who plead for "Universal Church fellowship." We deny this. They are not Evangelical denominations that plead this doctrine, for there is but one Evangelical Church, and that always was, is now, and always will be right. But it is sectarianism that assumes this false position, and pleads for "Universal Church fellowship." And should the assumption of this doctrine place the brethren in an unpleasant light? I for one think not, for truth on our side can never leave us unpleasantly situated; hence sectarians having no good cause to sustain themselves, cry out: "Uncharitable, bigoted, narrow minded, &c." Here we ask, why this? Surely, a "babe in Christ" can answer this question. It is because we will not compromise the word of truth. Right here the case changes, and we can plainly see who are unpleasantly situated. The burden has shifted itself on the other side, and no way to shift it off without coming to the *truth*. But this they are too proud or to "bigoted to do," and hence the above epithets are heaped upon us. Well, this we need not marvel at, for Jesus the Lamb of God was censured in the same way; and why? Just because his doctrine did not suit sectarianism. He could not compromise the truth and they would not accept, and thus exposed their self-righteousness, and accused the Son of God with inconsistencies. O, shame where is thy blush? To think that poor mortal man, whose life and breath are in the hands of his God, unto whom he is accountable, will call in question the doctrine of Salvation, as taught, practiced, and established by the Lamb of God, who came to deliver us from the original *curse* and open up a new and living way whereby we may all be saved.

But it is asked, "whom should we admit to the Lords table? Dear brethren, a momentous question, and should be well understood. And it is with reverence to Gok the author, and Jesus who instituted it, and himself gave the example, that we speak of it and thus honor our God, the giver of life, in all his institutions pertaining to the salvation of our souls, for out of Christ there is no salvation. Hence says Jesus: "Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you." Just here comes up the question, are all to eat of these broken emblems indiscriminately, we unhesitatingly answer, NO. Well then, who are the proper subjects? We answer the living members of Christ's Body. And how do we become such member? Paul is plain upon this subject. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death,—like as Christ was raised up from the dead, by the glory of the Father even so we also should walk in newness of life." Here we

For the Companion.

Music.

Some years ago, I was called aside, after a forenoon meeting, by a beloved brother, and the question asked, whether I did not think that singing bass was wrong, to which I answered in the negative, adding that if I thought it wrong I would not engage in it. The good brother however reasoned that it was only for to tickle the ear, and my bass singing hurt his feelings.—Believing that the brother was as sincere as myself, I promised to not sing bass at the evening services, which satisfied him. But when in the course of the evening, heads laid on the tables and a general listlessness showed itself, and the outside audience showed uneasiness and restlessness, I thought to arouse them, and lined a hymn, requesting the young people to help sing the parts: which being done caused a general revival in the congregation, as I had often seen before. As the brother said nothing to me afterwards, I lost an opportunity to give him my views on the subject. Now since there are still persons conscientiously opposed to singing anything more than tenor, it may not be amiss to say a little on the subject.

First, then, what is singing? Singing is articulating or expressing words by different persons harmoniously, and if there were ten thousand voices, they would all express the same word at one and the same time. Witness the birth of Christ made known by the heavenly host.

What then is the object of singing? It is to please the ear, as the lily and the rose please the eye, and their fragrance the smell; or the apple the taste. And when the ear, the eye, the nose, and taste are pleased, the heart is touched, the feelings are brought to the understanding, thoughts are created, conclusions formed, and the different members are brought into action.—Hence the man that had formed the resolution to drown himself, when he heard the plowman sing those comforting lines:

> In God I trust in all my need,
> For he is good and kind;
> He hears his children when they plead,
> In him their refuge find."

resolved to trust in God and returned to his home.

Now, then, if God variegated the color of the flowers in the field to please the eye, he also has planted in man the variegation of sound and tune, and has given him power to bring them together in sweet harmony to please the ear.—Man is permitted to make use of the same, as he is of the plants, and their harmonious hues, and all this to effect the heart strings as the musician moves or vibrates the different strings or notes of his instrument. Then we ask: where has man derived this art of music? Certainly not from the lower regions of darkness, for *there* is no harmony: but discord, disunion, wailing and gnashing of teeth. But in the blessed regions above, sweet and harmonious voices are blended together in one. In the first instance of the kind we notice that "the morning stars sang together, and all the sons of God shouted for joy" when God laid the foundations of this earth.—Hence music originated in heaven, is carried on there at this time, and will continue to all eternity, not only by angels, and archangels, but also by the saints in light to a greater perfection than we can anticipate. Therefore how appropriate it is for the saints on earth to learn the art, while pilgrims and travelers here on this mundane sphere of probation. How delightfully sweet doth the sound of music fall on the ear of the servant of God, and how do the words of poetry sink into his heart when he sees and hears the whole congregation engaged in this noble exercise? Is not his whole soul elevated above all that is earthly and vain? Doth it not create new thoughts, and new expressions which he imparts to an attentive audience? Is not every heart also prepared for the reception of divine truth? Truly it is. Who hath not experienced this? Then let all the children of God study this noble art of music, so as to bring it more and more to perfection, as it *can* be perfected even in this imperfect state of existence here on earth, and thereby draw and induce our fellow men to come nearer and nearer to the house of God and the family of the first born.

But all music has not the effect to elevate the mind and produce holy thoughts; for when satan saw the effect that union had he introduced his ballads and songs, and even it seems at every assembly of the children of God he is present, and if he cannot introduce his ballads and songs he is busily engaged to call the attention of this one, and that one to every movement in the assembly, or points to the dress, the bonnet or the ribbon of this or that young woman.

I pray you dear brethren and sisters to assist me in defeating that great deceiver. We will sing in the spirit and with the understanding also; we will not gape about, looking at this or that object, noticing everybody that enters the house; but have our minds composed, and our thoughts concentrated on the import of the words which we are singing. We will be able like a good reader or speaker, to *emphasize* as the words may indicate. We will be careful not to drown all other voices, and take pleasure in hearing ourselves only, and thereby destroy the effect that singing should have upon us. When we thus sing we shall be able to drive every evil spirit out of the congregation, as David did the evil spirit that troubled King Saul, for as I hinted at above, evil spirits cannot remain where there is harmony and union, for discord and disunion is their characteristic. Pity that the children of God do not strive more to be in harmony, not alone in singing, but also in word and action. What a power could be brought to bear against the host of hell and the multitudes on earth!

My main object in writing the above imperfect lines, is to make the ministry more effectual, and as there are hundreds of ministers who are benefited by good singing, there are thousands of hearers whose hearts might be better prepared for the reception of the truth as it is in Jesus, if vain and evil spirits (or thoughts) were cast out of their hearts before preaching.

I shall now desist from pursuing this subject any further, with the hope that some one better versed will use his pen to clearer and better views on this subject.

I have thus written, dear reader, at the bedside of my much suffering companion, who is in preparing to leave these discordant elements of sin, by having her heart strings tuned by the finger of God, through suffering, for the sweet and glorious harmony of the saints in light.—And you, my dear brother Balsbaugh, may also belong to that choir, who have been made perfect through much suffering.

F. P. Leher.

Bloomingdale, Mich.

Prayer without faith is like a gun discharged without a bullet, which makes a noise, but doeth no execution.

For the Companion.

Who are the Rich?

In No. 5, page 77, sister Hannah Knauff asks the above question, and desires an answer. We will, by the grace of God, examine the Scriptures of truth, feeling confident that we can arrive at a proper solution.

In Matt. 19, we have an account of a rich young man coming to our Savior in a very humble manner, boasting of his obedience to the law from his youth up. We no doubt suppose this was sufficient, and all that Jesus could reasonably ask of him. He, however, gives the Savior to understand that if there was any thing else, he was willing to obey. We infer this from his request to know "what lack I yet?" Our Lord now puts to him an unexpected test. "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." We do not understand that he was to give all to the poor. He was simply commanded to distribute to the poor; no amount being specified. Our Savior well knew that his possessions were dearer to him than eternal life or treasures in heaven, consequently the "certain ruler" went away sorrowful. Had he complied with the request, he could have claimed Christ's promise to him, but when he went away grieved, it showed that his heart was *worldly*, and needed to be changed. To part with wealth for Christ's sake, and give it to the needy was beyond his attainments, for his great possessions were the idol of his heart, and the more wealth he had, the harder it was for him to yield to such a sacrificing demand.

The idea the Savior wished to convey was that it was difficult and hard—not impossible—for them that trust in riches to enter into the kingdom of God, from the fact that it is hard to put Christ's will before his worldly possessions. This should warn us not to covet wealth, nor too eagerly to pursue what may prove to us such a serious obstacle in the way to eternal happiness. This young man lacked *one thing*. So there is some *one thing* that keeps many from entering into the church of the living God, which is the pillar and ground of the truth. They have too large possessions or too many gay friends and amusements, or the love of the world. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.

May God grant us all grace that we may use our possessions, whether they be great or small, to the advancement of his cause. So that in the ages to come he may show the exceeding riches of his grace in his kindness toward us through Christ Jesus, is the prayer of your weak brother, who is endeavoring to esteem the reproach of Christ greater riches than the treasures in Egypt.

Samuel A. Honeberger.

Fontenelle, Neb.

The more we study the more we discover our ignorance.—*Calderon.*

For the Companion.

Having a Name.

"I know thy works, that thou hast a name that thou livest, and art dead." Rev. 3: 1.

This language of the Revelator should elicit the attention of every member of the Church of Christ; for from it we understand that we may have a name in the Church while living here in the world, and at the same time dead, as I understand, to Christianity. O how imperative it is, while we have names, or are considered members, living in the Church, to know that we are alive and not mere ciphers, being dead to the principles of Christianity.

It will be remembered that the Savior appeared to the Apostle John, while on the lonely isle of Patmos, John was commanded to go to the seven Churches which are in Asia, to correct the gross errors that some of those Churches had lapsed into, and to encourage those that held out faithful. "For thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." Rev. 3: 4. But it was not so with the Bishop or Angel of this Church, over which he had the oversight. Here, my brethren, will be seen the great responsibility resting on the elder or bishop. "To desire the office of a bishop is a good work." 1 Tim. 3: 1. "The elder that ruleth well is counted worthy of double honor." 1 Tim., 5: 17. O what a contrast between the bishop worthy of double honor, and the bishop of the Church of Sardis, who though no doubt, was exercising the authority and filling the office of a bishop, yet was dead. This should cause our brethren who are so anxiously desiring the office of a bishop, which we sometimes have to see, to think. To fill the office of a bishop is a good work, but he "must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, (And no doubt if the filthy custom had been in use in Paul's day, he would have added, not given to smoking or chewing tobacco,) not greedy of filthy lucre, but patient; not a brawler nor covetous; one that ruleth well his own house, having his children in subjection with all gravity. But to feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre's sake, but of a ready mind. Neither as lords ruling over God's heritage, (which sometimes we see too much of.) 1 Tim. 3: 2—4. 1 Peter, 5: 2, 3. But the bishop who is lordly and greedy of filthy lucre, given to wine and the use of tobacco, we think stands eminently in danger of being dead, though living and ruling over the church. John says to this dead bishop: "Be watchful and strengthen the things that are ready to die." Rev. 3: 2. Things that are ready to die, I understand to be the members of the church, over which he has the oversight. The bishop has an overwhelming influence over the members of the Church over which he has the oversight, whether for good or evil, life or death.

O how important it is to us, whether we are bishop, minister in the first or second degree of office, deacon or laymembers, to know that we are not dead, having names, living here in the church, but that we take for example those few in Sardis that had not defiled their garments but were walking with him, for they are worthy.

A. Leedy, Jr.

Antioch, Ind.

For the Companion.

The "Other Sheep."

On page 107 of current volume of *Compauion*, brother John Brindle asks for an explanation of John 10: 16. The passage referred to reads as follows: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." The question is, where were the "other sheep" to be brought from? Was it from the Gentiles? or were they in the prison where Christ preached unto the spirits? Inasmuch as my remarks on "where is Paradise" brought the question to brother Brindle's mind I take it for granted he expects me to answer this question also, and from this consideration I will give my views in as brief a manner as I can.

In the first place I do not understand that the preaching to the spirits in prison was ever made a matter of doctrine to the disinterested living. That is, it was not taught to the living as a matter of doctrine, neither by prophecy nor by personal instruction; only in the case of the thief on the cross, because he was immediately interested; but the evidences that we have that such preaching was done we gather from the incidental allusions that the Apostles make to it, when they argue other points of doctrine, such points as do concern the living.

In the second place, God has taught as a matter of doctrine, both by prophecy and by Apostolic teaching, that the Gentiles shall be gathered into the fold or church if they will believe and obey the Gospel. "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." Isaiah 47: 6. Christ, through his death, has reconciled the world unto God, both Jew and Gentile. Romans 11: 15. Christ has broken down the middle wall of partition between the Jews and Gentiles and made both one. Eph. 2: 14. This looks like making one fold out of the two flocks, as represented in the parable, in John 10: 16. Hence we conclude he means the Gentiles by the "other sheep."

Here I must bid an affectionate farewell to brother Brindle, and pay a little attention to brother Harley, of Philadelphia.

On page 111 of same number Brother I. G. Harley desires an "answer on the passage of 1 Peter 3: 20, arising from a communication of brother P. J. B., and others, in reference to the thief on the cross, Paradise, and the spirits in prison. Here again finding my name connected with the subject I infer an answer is looked for from me. Brother Harley propounds three questions; but a negative answer to the first dispenses with the other two, as all three depend upon the disposition of the first one, which is as follows: "Did Christ, in the spirit, after his crucifixion preach to "those only" that lived and died disobedient while the ark was preparing. If brother H. had left the

"only" off we would say *yes*; but with that included we must say *no*. The Gospel was preached to them that were *dead*—not to some of them—not to those only who were drowned in the flood, but the indiscriminate *dead*. 1 Peter 4: 6. Hence no exclusive advantage to any one. Come, brother of the City of Brotherly Love, let us reason together. What was the object of Christ's mission in the world? "For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3: 8. What were the works of the devil? Sin and death. How did Christ destroy these? "Through death he might destroy him who had the power of death, that is the devil." Heb. 2: 14. From these testimonies we learn the following facts: The devil had introduced sin into the world, and death by sin, and Christ took upon himself the likeness of sinful flesh, that he might destroy sin in the flesh. But by this *only* he could not destroy death and take the power from the devil who had the power of death. What more, then, was necessary? Why he had to die that he might reach the dark prison of death. The popular view: that he died and his spirit went to heaven while his body laid in the tomb, would never have accomplished the object of his mission. No, my dear brother, Christ did more than this. If he had not done more the prison doors of death would be as strong as ever; but he died, and as death approached him, as his life ebbed out, the bars of death bursted open, one by one; the dark prison which held those who sat in darkness and in the shadow of death, opened and emitted its darkness so that it covered the whole earth, and the light that was in the world rushed into the prison house, "and they saw great light." The spirit of Christ entered there and destroyed satan's power, and took the power from him and returned into his own body, and came forth triumphant; brought witnesses along him, for "many of the bodies of the saints arose and came out of their graves," &c. Thus he could with propriety say: "*All power is given unto me in heaven and in earth*;" and "I am he that liveth and was dead, and have the keys of death and of hell." Peter tells us he preached the Gospel to the dead, and for one I believe it. I would here call attention to the preposition "in," in the declaration of Christ that he has at his command all power in heaven and *in* earth. I understand this not only to mean on the earth but in the lower parts of or under the earth, and he will ultimately use this power, that "at the name of Jesus every knee shall bow in heaven, on earth, and under the earth" Phil. 2: 10. I quote this last passage according to the original language of Paul, not as perverted by the translators. Let us not forget that God was in Christ, reconciling the world unto himself, and in this reconciliation provision is made for the whole human family; those who were dead when Christ came as well as those who were living, and as the Gospel gives the conditions of salvation, and according to its conditions the world will be judged, both those who were in the flesh when he came and announced his will, and those who were in the spirit.

And finally let us remember that all who have this Gospel given to them are required to believe and obey it, or it will prove a "savor of death unto death." That is, instead of releasing us from the natural death it will be the means of adding the second death to it, which is what I understand by "death unto death." Let us therefore be careful that we hold fast to, and contend for the faith once delivered to the saints, so that the power of God unto salvation (the Gospel) may be a means of adding eternal life to our present life, when we fall asleep.

Dear brethren, I shall be happy to give my views on these and kindred subjects at any time for what little they may be worth. Yours in Gospel union.

Congress, Ohio. P. J. BROWN.

For the Companion.

The Pious Youth.

Will it be a success? This is a question which (I do not doubt,) has arisen in many minds. All such enterprises, unsupported, fail, and brother Holsinger is not likely to produce a prodigy in this. Papers for youths and children can be obtained for less money than *The Pious Youth* can, and some regard this as sufficient reason for not subscribing for it. We cannot estimate the value of souls in dollars and cents, neither should we attempt to estimate the influence that may be brought to bear upon them, by this fallacious rule.

Paul admonishes us to bring up our children in the nurture and admonition of the Lord, by which I understand that we are to "instruct them in the ways of eternal life," or impart to them the principles of Christian truth; not shunning to declare unto them "the whole counsel of God." Are the periodicals and pamphlets for children now extant, judiciously conducted with reference to this solemn duty? Brethren who have examined them have, no doubt, noticed their defects.

It is not so much my purpose to reprove those pub lications, as it is to awaken in the brotherhood a deeper interest in the spiritual welfare of the rising generation. To this end we should withhold nothing useful, nor fail to make any reasonable sacrifice.

I regard *The Pious Youth* as a valuable auxiliary in awakening in youths an interest in their salvation. Its success necessarily depends on its patrons. The way to make it a *cheap* paper is to become a subscriber. As this is the only paper of its kind published by brethren, it ought to have an extensive circulation. When it is received and read at every fireside throughout the brotherhood, I suppose it will be furnished for less than half its present cost, or be increased in size and usefulness, or published semi monthly. As its list of subscribers increases from year to year I expect to see it increase, if my life and health be spared.

ABSALOM PEARSON.

Vandalia, Ohio.

REMARKS.

We will allow our brethren and friends to say of the *Youth* what they think it deserves. We are glad to know that it is commended by most of those who have examined it. The question raised by brother Pearson is, will it be a success? We believe it will. What it needs is the co-operation of its friends.

For the Companion.

"Continue in the Faith."

By D B Mentzer.

To continue in the Faith, and to contend earnestly for it, is not only a Christian obligation, but the *test* of *true discipleship*. If an individual engages in a certain pursuit or enterprise, and soon abandons it, it is evident that that individual is not suited to the engagement, or the engagement is not suited to him. This is a fact in the sphere of secular business, and we think it is similarly so in the sphere of the Christian Religion. If a person embraces the cause of Christianity, and makes a profession of it to the world at large, and after awhile becomes indifferent and reckless, it is manifest that that person is in such a condition that he does not delight in applying the means which are intended to perfect him, and fit him for a position among the Saints. A person who enlists in the Christian war, and becomes a soldier of the Cross, and then, in time of hardship or of an engagement, deserts the ranks of the Lord's Army, is not loyal to the Divine Government, not loyal to his own best interests, and does not enjoy the service of our blessed and gracious King Jesus. There are only two armies in this warfare, and to one we are lending our influence, if not exerting it directly in favor. Jesus and Apollyon are at war. He that deserts the Army of Jesus, gives more or less aid to Apollyon's cause. The cause of Jesus is the cause of salvation; the cause of Apollyon is the cause of ruin. How can any leave Christ's cause! If the heart were full of faith, and "the love of God shed abroad in the heart," no power in heaven, nor on earth, nor under the earth, could have potency enough to drive a soul from Christ's ranks as a deserter. An Apostle says: "Now abideth Faith, Hope, Charity,—these three; but the greatest of these is Charity." And we hold, if these *do abide* as a triune principle in a disciple of Jesus, he can never forsake Christ, but will steadfastly "continue in the Faith. It is by indifference to Christian duties, and the imbibation of false doctrines, that so many run away from the Camp of the Saints. O how pitiable is the condition of runaway Christians! O "backsliding Israel!" How can you depart from your God! How can you think of leaving "the Fountain of Living Waters!" How sad their course! If they had inscribed on their shield these blessed words, "*Continue in the Faith*," they would have been in the Faith today, or would have died in it. But these are examples, not to pattern after, but to warn the faithful of to-day. "Continue!" This is the word. This is the voice of Jesus, our blessed Leader.—First he said: "Come unto Me." We came.—Again he said: "Follow Me." I trust we are still following him in the path of Christian duty. But now it is said, "Continue." Yea, we must *continue*. We have the promise of a crown of righteousness, but we shall not receive it at the beginning, nor when we are half way on our journey to that "better country;" but if we are obedient and faithful, and continue in his service, we shall receive it. How we should guard against unfaithfulness and disobedience! "Take heed that no man take thy crown," says a voice from heaven; and to do this requires watching and continuing in the Faith. The crown will be ours if we "continue in the Faith."

But what is *the Faith*?

The circumstances which gave occurrence to the words of the subject of this essay, are briefly as follows: Paul and Barnabas, Gospel preachers well known to all who search the Scriptures, were preaching the Gospel in the province of Lycaonia in western or Minor Asia. They preached to Jews and Gentiles. They encountered many difficulties and endured much hardship.—But they preached the Word of the Lord boldly and in spirit of all opposing efforts; and this all ministers of the Gospel should do to-day. Notwithstanding the opposition, however, many believed. But when persecuted in one city they would flee to another, shaking off the dust from their feet (Acts 13: 51.), even as their beloved Master had commanded them. Matt. 10: 41. The tide was against them, but the "glorious gospel" was their theme, and they held it forth boldly. Acts 14: 3. They preached in Iconium, a city of Lycaonia, and there many believed. Acts 14: 1. It was at this place, and at Lystra and Antioch, that Barnabas and Paul, on their return from Derbe, "confirmed the souls of the disciples, and "exhorted them to *continue in the Faith*." Now what is alluded to when it is said they "exhorted them to continue in the Faith?" Is it not that which Paul and Barnabas had preached to them, and which they had believed? And did they not preach the Word of the Gospel? Had those believers not accept-

ed Christ's doctrine or *the Truth*? Then what is the faith? I answer, *It is "the doctrine of Christ."*

Then, my dear Christian reader, "examine yourself and see whether you be in the Faith." See to it that your hopes of Heaven be based upon the immutable Word of Revelation. If in the doctrine of Christ, then I beg you "continue in the Faith. If not in it, get in as soon as you can. Let practical truth work in you like a hidden piece of leaven until you be entirely leavened and fitted for that glorious existence upon which the Saints enter when translated from this scene of suffering to the joys and bliss of Heaven. It is ours now to believe, to obey, and to "continue in the Faith." Will we just now lean upon the arm of the Lord and believe every word he says? Will we treasure his words in our hearts and make them the rules of our lives? Will we consecrate ourselves entirely to the Lord's service? May God help us to love and obey him, and "continue in the Faith."

Waynesboro, Pa.

Selected by B. Bowman.

Be Ye Ready.

Dear reader ; We are living in a solemn and fearful time. Angels are weighing the thoughts and actions of men, and very soon their cases will be decided. Where are you standing to-day? What course of life are you pursuing? Have you heeded the command that God has given "all men everywhere?" (Acts. 17 : 30) Are you one that has commenced its observance, but have not yet completed the work of reformation? Do you profess to be a free man in Christ Jesus, while at the same time you are bound down in almost—if not quite—absolute bondage to such habits as the use of intoxicating drinks, tobacco, and other narcotics which do you no real good, but on the contrary are sapping away the very life power of both mind and body? If so, do you not feel that you yet have a work to do before you are fully fitted for your Master's use, or are prepared to appear before the judgment bar of God? There is a great need of reform among professed believers in the speedy coming of Christ. The appetite and judgment of many are sadly perverted. Pride, lust of the eye, fashion, and the lust of the flesh are fitting some for destruction. God calls upon you to turn from these things. We are entering a time when you will have need of much patience. How can you be patient in all things? before we can obtain this christian grace we must add to our knowledge temperance. (2 Pet. 1 : 6.) Bible temperance is total abstinance from everything bad, and a moderate use of everything good. Beloved reader, do make one mighty effort in the name of the Lord, to free yourself from servitude to the lusts of the flesh, that you may enjoy the freedom of the gospel here, and obtain eternal life in the coming kingdom. Do not delay this work a moment longer, for soon it may be eternally too late.

For the Companion.

Home.

"Sweetest bonds of friendship, here
Bind our hearts together ;
Where our fire-side comforts cheer,
In the wildest weather."

What a thrill of emotion awakes to life at the thought of home. What pleasing accents greet the ear at the sound of that word, in which is often embodied the memory of dear ones of earth. While roaming abroad through the wide world, amid the busy throng, how oft does the mind fly back to the spot we call home.—Should the gloomy cloud of sadness or sorrow cast its shade over the brow, how soon it is dispelled by the fond remembrance of dear ones at home, whom hope tells us we shall meet again.

In our late, long mission, truly did we often feel the force of the word, *home*. Amid the stir of busy life or in the presence of dear ones, we felt there was one place more dear than all others. Sweet were the moments we spent in communion and fellowship with brethren sisters and friends but our fondest endearments centred around those at home. Prompted by duty, encouraged by hope, and strengthened by faith in God we awaited patiently our time and at last arrived at home, our humble home or place of abode on earth. Knowing this world is not our home indeed, we look forth with bright anticipations of a heavenly home where we may meet all the dear ones of our heavenly Father's family in one universal association.

Dear brethren and sisters, we are on our pilgrimage now, we hope for a better country. And though we have seasons of joy here at times, let us look forward to the time our cup of joy may be full, when we arrive at home. Though the clouds of despondency seem at times to hover near, let us think of home in heaven and the dear ones there, and thus go on and stem the tide of sorrow and opposition—boldly face every obligation and duty. Cling to hope as our anchor, and having confidence in God we may be brought on until we arrive safely at home—sweet home in heaven! Happy the weary traveler as he nears his home on earth after a long absence—emotions of mingled joy and thankfulness spring up in his bosom when he sees at last the place he calls home. Thrice happy he is when he crosses the threshold once more and in signs of happy greeting he is welcomed home—home to the domestic circle where peace and happiness reign. But our pen can not portray the happiness of the heaven bound traveler as he nears his heavenly mansions, and sees at last the glorious city, and is ushered into the bosom of God's love, and hears the heavenly angels chanting in sweetest melody "welcome home!—Home at last in Heaven!"

"Glory to God, all our dangers are o'er,
We stand secure on the glorified shore ;
Glory to God ! we will shout evermore,
We're home at last, home at last."

J. S. Flory.

W. Va.

The noblest mind the best contentment has.

Christian Family Companion

Tyrone City, Pa., March 1, 1870.

The Reporter Question.

For the satisfaction of our friends who still keep writing upon the Reporter Question, we will say that we do not wish to press the matter any farther for the present. The arguments have been about exhausted, which is evident from brother Miller's vindication in the January *Visitor*. Of personalities we have had enough.

We still think that we ought to have the privilege of laying before our readers as much of the business of our Annual Council, which is given to the public assembly, as we can gather, and in the most accurate and reliable manner. But we have ventured enough upon our own responsibility. If our patrons desire such a report let them obtain our permission to take it, and we will serve them cheerfully. It is surely not of any more interest to us than it is to them.

And as the time is approaching for the District Meetings to be held, we would propose that it be laid before the churches and considered, and the Delegates to the District Meetings be instructed to give their influence in favor or against, as the congregation may decide. In like manner the District Delegates may be instructed.

The congregations need not discuss the evangelicity or propriety of taking the report. The main question with them will be: *do they want to read it?* If they do let them say so through their representatives, as they have a right to do. If they do not, we cannot see why we should spend our means, and expose ourself to such merciless abuse for the sake of obtaining it. We have started the ball, and now our friends may keep it moving.

To those of our correspondents who wished to reply to brother R. H. Miller's article in the January No. of the *Visitor*, we wish to say, that we do not feel half as badly under brother Miller's strictures as they may suppose. We were prepared for such attacks in the debating schools, and in the political canvass. We have left that field of literature, and perhaps brother Miller will be pursuaded to leave it also, if none of his brethren will follow him. We will see.

56—Johnstown—46.

Our readers will hardly understand the above; but we can make it very clear to them. On page 56 of our supscription book is the list for Johnstown, Pa., and there are 46 names on it. We are required to refer to it so often, in order to enter a new name, or renew an old one, that we remember the page on which it is found. Forty-six subscribers to one office we regard as a very good list. And yet there are no doubt plenty other offices that might do as well. The brethren at Johnstown are not wealthy, but they are zealous, which prompts them to read. Our next large lists are at Meyers Mills, Berlin, Conemaugh, Scalp Level, Martinsburg, Clover Creek, Lewistown, and McVeytown, in Pennsylvania; Goshen and Huntington, Indiana. Ashland, Ohio, and Waterloo, Iowa. Martinsburg and Clover Creek, which were one office until within a few years ago, have 61 names. By the time we get another thousand names on our books, we may remember the pages of other offices.

Here we are once more, friendly readers, brimful, "pressed down, shaken together, and running over." We will gather that which has run over, and press it into our next. We have never had so much interest and life in the secular department of paper as at present. A general awakening seems to have taken place, almost over the entire Brotherhood. This is pleasing to us, beyond expression; and our prayer is that it may so continue. Brethren and sisters, suffer "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," to separate us from the love of God which is in Christ Jesus our Lord."

There are still others who have not been heard from. May we not hope for them. What are you doing brothers and sisters, and what do you want to have done for you?

Elder Robert Badger has changed his address from Lena, Ill's., to Adel, Dallas county, Iowa.

Answers to Correspondents.

DAVID ULREY. We have the Debate on Immersion, between Quinter and Snyder. I know of but one edition, and suppose therefore it is the first edition. Price post paid 75cts.

JOHN MCCLINTOCK. The money was received. Missing Nos. have been sent; also specimens of *Youth*.

K. HECKMAN. It will be all right now.

G. W. SWINE. Yes; your subscription is paid for Volume 6.

B. BASHOR. You will see that brother Weybright stepped in before you. Try some of the other questions.

A. PEARSON. No apology necessary. Write as often as the spirit commands thee.

"WHY AM I NOT A CHRISTIAN?" was published on page 761, of last volume.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; I don't believe in you doing all the charitable deeds, and hope you will allow me to have a share in sending the *Companion* to the poor sister in Michigan, whose letter you published in No. 7, for which purpose I send the dollar, which you will find enclosed. How hard it must be to be so poor and lonely.

A SISTER.

The above letter enclosed a dollar which we have placed to the credit of the sister referred to. We knew somebody would pay that subscription.

And so it has turned out. We also acknowledge the receipt of a dollar from a friend at Mechanicsburg, Pa., to be appropriated to some one who has not the "privilege of hearing the Brethren preach so frequently." We have placed it to the credit of a brother in the wilds of West Va., and we hope it will result in a blessing to both giver and receiver.

Mr. Holsinger; In *Companion* current volume, page 77, you solicit subscribers through the influence of those *already* reading the *Companion*, and that you expected something from every subscriber; stating, "we mean you—you who are just now reading, you brother, you sister." This might be understood to exclude those readers of the *Companion* who are not brothers and sisters from co-operating in the good cause of circulating the *Companion*. I, as a friend and reader of the *Companion*, was just then reading, and being brought to reflect a moment, went to work and secured for you one new subscriber. Please find enclosed name and address and $1.50. This will make one toward the one thousand subscribers you say you ought to have to put you on "good, living, working footing" hoping others may do the same.

CHRISTIAN G. WINEY.

East Salem, Pa.

Thank you friend Winey for your kind response. We confess that when we wrote the words which you quote, we did not just then think of our friends who are not brethren and sisters. But that was really no fault of ours. All good people, who feel an interest in the good cause ought to be brethren and sisters; for we are either a miserable fanatic, or all who are outside of the Church of God are in a dangerous condition: and especially those who *know* their duty. And yet there are many such. Nicodemus-like, they know the Prophet, and they love to be with him after night, but are still not willing to give up themselves and become a *new creature*, and thus become joint heirs with Christ and his people. But we hope wisdom will prevail.

Here, then, is one subscriber toward the thousand, and one response to our urgent appeal, and that from one who is not joined with us by that endearing term brother and sister. We will add the two sent by brother Aukerman who was the occasion of our former note (not that we would not still allow him to send another one) and another handed in through a friend in our town. We will take the responsibility of getting one by our own influence, and then to make the number even we will say we have ten toward the number. So we will yet want *nine hundred and ninety* new subscribers. A pretty "big job," but then think of the number of *workers*. We have over three thousand patrons. If it will take three to persuade one person to take the paper we would still have the number. Only 990 more. Brethren, sisters, and FRIENDS, shall we have them. We ought to have them—we really *ought* to have them. And not that alone, but the people ought to have the paper. If it is good for you to have it, it is just as good for others. They can be had if every one will do as this friend did, "reflect a moment" and then go to work. But do not leave it for another. Let every reader take it for him or herself—no matter what their station. Everybody has some influence. Now, then, who will be the next?

Brother Holsinger; I have often thought of subscribing for the *Companion*, but it never happened till last week I was urged on by brother Joseph Heckler, and a few days after I received 6 of them, and am so well pleased with them that I would not do without them if they would cost two or three times the money, and I think every family ought to have it. I saw one piece in it that I think is worth the cost for one year. My children want me to send for the *Pious Youth*: so please send it with the *Companion*.

JACOB D. MOYER.

Kulpsville, Pa.,

Three Thousand Six Hundred.

Not a *very large* number certainly, yet not so *very small*, either. Thirty-six hundred subscribers for "The Companion," and I think we may safely estimate *double* that number of anxious readers since it is a *family* companion.

Seven thousand two hundred is then, we presume, the number who receive consolation and instruction from the same source, weekly. Socially considered this is cheering to meditate upon. Will we not bring our social faculties into action as we take up our "Companion" to read lessons of love and truth, calculated to "encourage the true christian on his way to Zion?" Will we not think of the large number who are associated with us in reading the same truths, and gathering information from the same source?

Seven thousand of God's creatures bound together in the bonds of christian charity, actuated by similar desires, reading doctrine and exercising the same faith. Brethren! may we not congratulate ourselves in having such a powerful agent for good in the brotherhood? And should we not aid in extending its circulation and thus increase its usefulness? If we are desirous of doing good we could not well choose a better field for action. The press has become a *power* in the land. Through its instrumentality, truth or error, may be disseminated among the masses more thoroughly and effectually than it can be done in any other manner. Should not, therefore, all who have an interest in the promulgation of truth exert their influence in extending the usefulness of the *Christian Family Companion*? It is what it professes to be, a disseminator of truth, and an exponent of error.

Let the Press and the Desk become co-workers in disseminating the glad tidings of the Gospel throughout all this broad land, and let us hope that through their instrumentality many souls may yet be brought to a knowledge of the truth, ere it is forever too late.

E. L. YODER.

Mallesbury, O.

BROOKLYN, IOWA, }
Feb. 18th, 1870. }

Brother Henry: By request I will give a short sketch of my visit amongst the brethren in the far west. I left Brooklyn, Iowa, on the night train, Jan. 10th. On the morning of the 11th; met brother C. Long, at Avoca. The brethren of Shelby county met us here, and conveyed us to their place of meeting, 12 miles. Had meeting twice each day, till Monday, the 17th. Had very interesting meetings here. Brother Long returned home from here. Brother W. Wyland and I took the train westward. Arrived at Council Bluffs at 8 o'clock at night. Took the train on the 18th at Omaha City, for Fremont, Nebraska. Arrived there about noon. Brethren met us there according to previous arrangement. Held council with them in the afternoon. Elected one speaker. The choice fell upon brother David O. Brumbaugh. Meeting at night in the Court house, in Fremont, 19th. Took the train for Missouri Valley, Iowa. Met the brethren and friends, and visited with my brothers, L. S. Snyder and John E. Snyder; also two sisters living here. Meeting at St. John. 21st. Evening meeting. 22nd, 23rd, 24th, 10 miles north of St. John. Brother Wyland left for home on the 24th. Had very interesting meetings here; much interest manifested by the people. They were only organized here last October, and are much in want of experienced ministers to help them along. Brethren that are traveling west will do well to stop here and preach for them. Held meetings in this vicinity until the evening of the 2nd of February. Took the train for Crescent city, 9 miles north of Council Bluffs. Found five members. Preached a funeral here, also meeting at night. Brother C. Heastow conveyed me (and brother L. S. Snyder) to Council Bluffs. At 6 A. M. took train East for Altoona, Iowa. Arrived there at two P. M. Stopped here with brother G. R. Baker and Elder Samuel Garber. Attended four meetings here. The brethren here are in a flourishing condition. Took train on the afternoon of the 7th of February for Brooklyn, and arrived at home at five P. M. Found all well; thank the Lord for his goodness.

J. S. SNYDER.

FALLS CITY, Neb., }
Feb. 13, 1870. }

Brother Henry: I have subscribed for the *Companion* the second year. I love to read it. It brings to me much good news, and often when needed most. How consoling is it to the weary traveler when he feels his imperfections so heavily upon him, that he almost feels to say: "O Lord, is there any other brother on earth like I am; so poor and needy?" I can truly say that when I read the *Companion* and hear the dear brethren talk to us by way of exortation, warning and encouragement, it causes my heart to rejoice to think that we have such brethren that feel a concern for the welfare of the church. Come all my dear brethren and sisters; let us all put our shoulders to the wheel, and then the work will move easily. We are here in the Far West. The brethren are strangers here. I came to see Nebraska in company with three more brethren, in June, 1868. Inquired for brethren; heard of one but did not see him, but felt more like home to me after hearing that one brother had bought land in the county which we liked best. We then concluded we would buy lands near him and move to Richardson county, Nebraska. In the spring of 1869, my three partners moved here. This last October I came here, and we now number forty members. We had a Lovefeast the 16 and 17 of October. Found some more members that had lived here, but the most moved here last spring. The people here appear to think that the brethren teach the true doctrine, and I think if we as members show the light as we should, much good can be done. We have meeting every Sunday; have our quarterly councils, and have three speakers, but a large field to labor in. We will have ten more members moving in by spring. Only two were added by baptism here. We invite brethren that would like to come west to come and give us a visit, and especially ministering brethren. We have a healthy climate; winter mild and short.

P. MYERS.

For the Companion.

From a Father to his Son.—An old Minister to a Beginner.

The following is part of a private letter, written by brother Joseph Myers to his son in the west. By the advice of some brethren it is sent for publication.

Dear son: According to promise I will try to give you some advice how to conduct yourself in your new and all-important office. In your letter you say that you never felt your weakness before as you have since you were called to that duty. (to the ministry) You further say "that if it is the will of the Lord that you should declare his word, you must depend on Him to give you mouth and wisdom." This is about as near right as you can do for a beginning. Remember King Solomon when he was made king, he felt as though he were a little child, he did not know how to go out or to come in: he therefore prayed to the Lord "to give him an understanding heart that he might discern between good and bad;" and we find that the Lord was well pleased and answered his prayer, and much more too. Our object should be the glory of God and the salvation of the souls of men, and not our own glory or the praise of men to have it said that we are great preachers. Now I think this is understood so far; and next I will try to give you some of the rules that I have learned by experience.

First and foremost try to make yourself acquainted with the word of God, and do not depend too much upon the order of the brethren; and then when you have the word on your side you are safe. I suppose you are aware that I had to pass through many a storm and so far I came out right.

In the next place try always to be

honest and upright, and when you speak at all speak what you believe, and do not act the hypocrite, to say one thing when you mean another. And next beware of egotism : speak seldom if ever of yourself in public, and don't weave your own exploits into your sermons.

And next, do not always be hammering those that differ with us on religious matters, but always try to preach the word, as the Apostle says, "whether in season or out of season." Never make it a fashion to tell many stories or narratives ; rather do as the Bible says, "the prophet that has a dream let him tell a dream, and he that has my word let him speak it faithfully. What is the chaff to the wheat saith the Lord." Jer. 23 : 28.

If it should be the case that something did happen that is worth telling, tell it once or twice with as few words, and as correctly as possible, and do not always tell the same story at the same place and to the same people a dozen times over.

And next when you get to a place of meeting where more and older preachers come together, try to find out which is considered the upper and lower end of the table, and sit down to the lower end, as long as you are young; if they want you higher up to a more suitable place to address the congregation, they will tell you so, and then go and be not too backward when you are called on duty. And again, try and find out yourself when your time is ; some brethren sometimes will try younger brethren. (not a very good plan.)

If you have not commenced yet to rise up and address the congregation by the time this will reach you, delay not any longer ; whenever an opportunity presents itself, try to improve it. Do not try to preach long sermons at first, but come to the point at once, and as you get better used to it, you can venture a little farther from shore. If you get along pretty well, do not be exalted in your own mind, but give God the praise.

You will make nothing by keeping back too long. Go to work at once ; only try to keep in the proper course. Let us be faithful to the end, then a crown of righteousness is promised to us. You will now find that sometimes when your duty calls you from home, you and your family will have to suffer some inconveniences ; in this you will have to deny yourself and look forward for your reward ; but I think there is a medium in all things. I read in the *Companion* that one of our preachers spent 400 dollars out of his own pocket, and ruined himself in six years. This is not wise. I would advise you to subscribe for the *Companion*, it will give you much information ; it will cost only $1.50 a year. A specimen copy sent free. We are all well, &c.

JOSEPH MYERS.

York, Pa.

Our Visit.

My wife and I left home on the 9th of February to visit our friends in Huntington county, this state. We landed in the city of Huntington at eleven o'clock P. M. where our brother-in-law met us. My wife accompanied him to his home, and I stayed with brother D. B. Hoover in the city. Took the train on the morning of the 10th for Antioch. Attended the school-meeting of which a previous notice was given in the *Companion*. The results of this meeting will be offered for publication. On the 11th I was conveyed by brother A. H. Snowberger to the Salimony congregation. In the evening attended meeting in their new and commodious house of worship. This house is fifty feet wide and eighty long, with a basement under the entire house, and a room in the upper story of 12 feet off one end for holding consultation, &c.

On the evening of the 11th house was well nigh filled. We spoke as God gave ability. Quite an interest manifested. On the following day elder Samuel Murray, who presides over this church, delivered a funeral discourse on the death of sister Downy, to a large and attentive audience. In the evening we tried to preach again. Had a good congregation, so we continued holding meetings until the evening of the 15th, during which time we received seventeen members by baptism, and many others almost persuaded to turn in with proffered mercy. It will no doubt be remembered by the reader that this church was our former home. This is the place where the writer was called to the ministry, and where he labored for 10 years. So you can form some idea of the emotions of my mind when once more meeting with so many loving brethren and sisters. It certainly was a season long to be remembered by us all. We never will forget the many "God bless you brother Smith," while the tears flowed from our eyes. Oh brethren, if this was a happy meeting what will be the happiness when we meet in the upper and celestial world where we will not have to shed the parting tear as we did at the end of our last meeting. Go on brethren and sisters, it will not be long until we will be done with our meeting and parting.

The members of this church were much revived, and manifested considerable interest in our common course. We would advise all of them to subscribe for the *Companion* and *Youth*, and as some of our new members have well cultivated minds we would suggest the idea to them of contributing something for publication. Don't forget this brethren ; it is what makes our papers interesting. What would we do without church literature? We wonder sometimes how our old brethren got along without ; but everything is so different now to what it was, that we expect they did as well as we do now.

A few words to all the members of the Salimony branch, on the subject of dress, a subject of more importance than some admit. Brethren and sisters ; as one who feels a deep interest in your welfare, let me admonish you to conform to the simplicity of the Apostolic church, and your adorning, let it be of that character which has ever been a feature of true christianity. Your brother in Christ.

DANIEL SMITH.

Hagerstown, Ind.

Notes of Travel.

By Elder J. S. Flory.

I last wrote while at brother A. Garber's, Augusta county, Va. Brother B. A. Garber took me to his home on the evening of the 26th January, and to the brick meeting house next morning. After meeting brother and cousin Levi Stoner took me to his home; meeting at night in the Methodist meeting house, at New Hope. Next day cousin L. Stoner took me to Barren Ridge meeting house; after services went home with cousin Joseph Flory, who in the evening took me to brother Yount's, at whose house there was an evening meeting, by request of old sister Myers, who is living there. She is afflicted with a severe cancer. Next morning parted with brother John Harshberger, a young brother in the ministry who was with me several days, and assisted in the work. Cousin J. Flory took me to the house of George Hollars, from where cousin M. Hollar took me to the old Homestead. After spending a few hours at that place where I spent fourteen years of my childhood days, I went to sister Susan Wright's, where I met with a kind reception. Meeting next day at the Brethren's meeting house near Pudding Spring, at which point I met with many of my former associates and school mates, whom I had not seen for 12 years. Was rejoiced to meet them once more and to find some of them brethren and sisters in the Lord. Took dinner with Friend W. C. Hedrick, near Parnassus, who took me to brother Jacob Zigler's, where there was a night meeting. Brother S. Driver took me to Brother Hoover's for dinner, and in the evening to his home. Found his children afflicted with the measles. Next day, the 1st of February, in company with brother Driver, went to Staunton where I tarried until 4:30 P. M., when I took the train for White Sulphur Springs, where I arrived at 10 o'clock at night. Soon after left in the stage for Meadow Bluff, Greenbrier county, West Va., where I arrived at 11 A. M. next day. Meeting at the house of brother D. Frantz, at night. Next morning in company with brother C. Masters, of Fayette county, who came to meet me, we started on horseback for our last meeting point, which was in the bounds of my own congregation, Fayette county. Arrived at brother George Masters at 4 P. M., where we met with a warm reception. After supper went to place of appointment, which was at the house of brother D. Howel. I was truly rejoiced to meet once more with those so closely connected by the ties of Christian fellowship. Next morning brother A. Hollowday kindly accompanied me on my way across New River, and I arrived at home at 4 P. M., of the 4th of February, in good health, and found my dear family all enjoying the same blessing. Thanks to the Lord for his kind protection over me and mine. Truly he has remembered us and answered the many prayers that went up in our behalf. Blessed be his holy name for his great love and mercy extended to us. To him we render our most sincere acknowledgement for our well being for it was his Almighty arm that shielded us from all harm. And to all those dear ones that were as instruments in the hands of the Lord, and by him made so willing to encourage us and to administer to our necessities while on our journey, we can say we tender grateful thanks, and pray the Lord to bless them all, and may the sweet breathings of the Holy Spirit of the Lord Jesus whisper: "Inasmuch as ye did it unto one of the least of these, my disciples, ye have done it unto me."

I was absent from home three months and twenty-two days, traveled through ten States, a distance of 4020 miles, and attended and preached at 110 meetings. Whether any good was affected I know not, the Lord giveth the increase. To him we appeal for a blessing on all that was done agreeably to his holy will. Amen

To Catharine Longenecker.

Dear Sister: Without any personal acquaintance with you, merely knowing that we are one in Christ, is sufficient to allow me to address you. I noticed in the *Companion* your inquiry in regard to New York, and thought I would gladly impart what little knowledge I possess, in regard to the question. I lived in the city of New York six years, and was searching diligently all the while for the brethren, but my searches were all in vain, I found none. I have often thought of it, and wonder why they do not go there. I became much attached to the city, and many of its people, but I fear there are few there who would give an ear to the plain doctrine of Christ. I at length prevailed upon my husband to move to Philadelphia, that I might have the privilege of uniting myself with the Church, which I did two months after I arrived here; was baptized in the Delaware river, four years ago this winter. I would have preferred New York as my home, provided I could have had the blessed privilege of meeting with the brethren, which I now so much enjoy. But all the cities of this world are but dust and ashes, compared with my love for Christ, which is over all and above all. I seek a city yet to come, a house not made with hands. I often think of our colored brother, John T. Lewis, who wrote a letter for the *Companion* a few weeks ago. I deeply sympathize with him, for I know there are no brethren where he is, nor in any part of New York State. Oh! let us be up and doing, for we know not how soon the Master will call. I want to occupy till he comes. I don't want to be weighed and found wanting. Let us put on the whole armor that we may be able to stand. Your sister in Christ.

RUHAMA RILEY.

Philadelphia.

Friend George. Hipple; as we have been old acquaintances I was glad to hear that sister Sarah, your wife, takes the *Companion* (Vol. 6 page 78) in which you will find much wholesome reading. I was well pleased to hear that you solicited the brethren to come "down

here" to preach. Down where? You forgot to mention the State and county you live in. I hope the Lord will direct our ministering brethren that way, to teach all nations to the edification of bringing many souls to God. SARAH STEM.

East Waterford, Pa.

Answer to Query 1st in No. 2.

In order to understand the nature of the language used in the 19 chapter of Matthew, 23d, and 24th verses, we must reason some from history. At the entrances to walled cities in ancient days there were two gates, one within another, the small one was called a wicket gate for footmen to pass through. Wicket means small. So a needle's eye means small. And it is evident that the small gate is not for camels to enter, but if a traveler were to come to the city after the hour of closing the main gate, having a camel with him, there was no entrance for the beast, yet if the animal was stripped of all its burden, with much labor, if it was small, it might enter.

Read the 29th verse. "Every one that forsake houses, or brethren, sisters, father, mother, wife, children, or lands, for my name's sake." So if we love any object more than Christ, we are not worthy of him, and like the camel we must become small (if we are elevated by riches) before we can enter, and also disrobe ourselves of the burden that hinders our entrance before we can enter. Therefore we must humble ourselves at the foot of the cross, and be willing to give our energies to the worship of God, rather than to the accumulation of wealth. WM. SADLER.

Queries.

We are desirous of an explanation on Matth. 23 : 15, which reads as follows: Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. The idea is this, how can a proselyte be two-fold more a child of hell, than a scribe, a Pharisee or hypocrite, which made him such. Will some kind brother or sister please give an explanation through the *Companion?*

LUSINA SHICK.

Errata.

In *Companion* page 70, 1st column, in my contribution you have it: "not satisfied with having muzzled the 'pairs;'" it should be *press*, instead of pairs.

Same page, a little further on you have that we may "enjoy" one another; should be *edify* one another.

71st page, 1st column, should be run out *into* many avenues, instead of "with" many avenues.

Same page, only a little further on, to put on the genuine garb of 'Christ;' should read genuine garb of *charity*. By making the above corrections you will oblige

Yours fraternally,
P. S. NEWCOMER.

Correction.

I am authorized to say, through the *Companion* to the brethren, especially those coming to the district meeting of the middle district of Indiana, to be held in the lower Deer Creek congregation, that the name of the station, to stop off at, is Rockfield, instead of Rockville. R. YOUNG.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

The District Meeting, of the Middle District of Indiana, will be held in the Brethren's meeting-house, in the Lower Deer Creek congregation, on the 2nd Friday after Good Friday. Those coming by Railroad will stop off at Rockfield, on the Valley R. R., the day before the meeting, and there will be conveyance to the the place of meeting.

It is desired that each congregation be represented. And it is also desired that the house-keepers of each congregation will see to getting their portion of the expenses of the Delegates to the Annual Meeting, as near as they can, that there may be no gathering after the District Meeting.

DAVID BECHTELHEIMER,
Secretary.

The District Meeting for the eastern District of Pennsylvania, will be held at Mingo meeting house, Montgomery county, on the 26th of May next. ISAAC PRICE.

The Western District of Pennsylvania has appointed its meeting on the 9th day of May next, at the Berkey meeting-house, in the Shade Creek branch, Somerset county.

C. G. LINT.
Cor. Sec'y.

Brother Henry; The brethren of the Second District of Virginia will hold their district meeting on the first Friday and Saturday in May, in Augusta county, at the Brethren's meeting-house near New Hope in the Middle River branch. A full attendance is desired. By order of the church. MARTIN GARBER.

Visitor please copy.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Salimony congregation, Huntingdon county, Ind., (time not given) sister SARAH DOWNY, wife of brother I. J. Downy, aged 43 years, 2 months, and 4 days. Disease, consumption. The occasion was improved by Elder Samuel Murray and the writer.

She was a member of the church over twenty years. In her last days she expressed her confidence in her Savior, and told her friends not to weep for her, that she was going home, and with her last breath calling on the name of her Master. She leaves a Husband and family of children. She is gone to rest. DANIEL SMITH.

In the Hamilton congregation, Davis county, Mo., (time not given) MARGARET EMILY, infant daughter of brother Thomas and sister Mary Ann WILLIAMS; aged 5 months, and 10 days. Funeral discourse by Elder George Witwer, from Matthew 18: first four verses. WILLIAM B. SELL.

Near Pontiac, Ill., Jan. 23rd, of lung fever, ALICE, wife of Wm. N. MICHAEL, and daughter of Samuel and Harriet Stone, of Washington county, Ohio; aged 26 years. She leaves an infant seven weeks old, a kind husband, and many relatives and friends to mourn our loss, which, we trust, is her great gain.

Her remains were conveyed to her father's house in Center Belpre, Ohio, and were interred in the family burying grounds, on the 27th. MOSES BILLHEIMER.

In the Elklick branch Somerset Co. Pa., February 29th, sister SALLY HAWN; aged 65 years, 5 months, and 26 days. Funeral attended and improved by the writer and brother Jonathan Kelso.

C. G. LINT.

LIST OF MONEYS received, for subscription, books, &c.,

Mary J. West, 1.50; Noah Miller, 2.00; D. N. Wengert, 2.25; E. L. Yoder, 1.50; Samuel Shawver, .75; Wm. Toney, 7.00; A. Harrison, 1.50; Jos. G. Snyder, 1.50; Alex. Holsinger, 2.50; Michael Keagy, 1.50; Jacob Berkley, 1.00; Levi Hartsler, .75; Samuel Hope, 1.50; Ellis Williams, .75; Joseph Yeck, 1.50; Adam Holman, 1.50; Jacob Bughley, 1.00; H. J. Kurtz, 1.50; Henry Brumwater, 1.50.

W. G. Neidiger, 1.50; Eve Schwarz, .75, 1.50; Esther Stoner, 6.00; P. L. Lantz, 1.50; Louis Sell, 3.00; D. G. Myers, 1.00; Peter Leatherman, 3.00; Henry Holsinger, 6.00; B. F. Kissinger, 16.50; C. G. Wiley, 1.50—Sarah Hartsler, 1.00; Daniel Wells, Jr. 1.50; Isaac Snowberger, 1.50.

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected by AMANDA J. HANAWALT.

Battling for Heaven.

Our conflicts and trials will soon have an end,
But, while we are fighting, the Lord is our friend;
Then 'midst all the battle we need have no fear,
The comforting spirit will always be near
To shield us, to guard us—our glorious light,
Providing we keep in the path of the right.
Then, cheerfully singing, the Lord is our friend,
We'll march boldly forward 'till this life shall end.

And when we shall enter that happified rest,
Made ready by Jesus, among all his blest,
We'll meet all the ransomed who've gone on before,
Who are singing and waiting, on yonder bright shore;
All clothed in fair raiment, washed white in the blood
Of Jesus, our Savior, our Captain, our God.
All praise be to Him who our pardon has bought,
And helped us in all the souls' battles we've fought.

Come on, Christian brother, come fight your way thro,'
Keep Jesus' bright banner each moment in view.
Come all, who are seeking His blessing to know;
Doubt not, he will save you, if to him you'll go.
His spirit will give you the power to fight,—
Come join in the ranks with his children to-night.
Soon, soon, all the battle and soul-strife will cease,
And then we will enter the mansions of Peace.

McVeytown, Pa.

For the Companion.

The Narrow Way.

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 13

So Jesus taught. But teachers in every age have taught a broad way and wide gate, and multitudes have readily received their doctrine. This is an awful truth. Therefore Jesus adds, "Beware of false prophets." It is the soul prerogative of the King of Saints to open a gate and make a way to his own Kingdom. Glory to our God, who in sovereign grace and everlasting love hath done this! And the Gospel proclaims; welcome, come, who will; enter freely, without money and without price. Jesus is the one strait gate of God's love, the only way of righteousness. By him we can enter into access with God. Stand perfectly justified and graciously accepted before him. Jesus is the narrow way, by the Blood of the Cross he hath made peace and atonement for the sins of the transgressors, by the one offering. Hence it it called strait and narrow, because the only way to life is by one man, one righteousness, one atonement.—Thus it is a gate of love, a way of grace, too strait a gate for blind men to see, too narrow for proud, self-righteous, natural men to submit or walk in. Hence few there be that find it.—But awful to think that whoever takes any other way or seeks to enter by any other gate, goeth in the broad road to everlasting destruction. That he is bold and confident is no proof that he is right; but a sign that he is blind deceiver, for "the way of a fool is right in his own eyes." Prov. 14: 12. But whosoever enters the kingdom by Jesus, feeds in the pastures of life, drinks of the river of consolation. Thus the Holy Spirit leads the blind by the way they knew not, even Christ, the right way to peace, love happiness, eternal life, and Salvation. Thus to a little flock it is the Father's good pleasure to give the kingdom. By his word he directs them, by his Spirit he guides them, by his love he comforts them; by afflictions humbles them. All this is to make them walk in through Christ, who is "the way, the truth, and the life." John 14: 6.

I. H. THARP.

Lonaconing, Md.

For the Companion.

A Chance to Save Money.

As saving money is a great struggle with the majority of mankind, I thought perhaps a good plan, to save money, given free of charge, would be very acceptable to such as love to save. The papers of to-day are filled with advertisements how to make money, but the best one I ever read to save money was that of brother Harper in behalf of the Church in Ray Co., Mo., in *Companion* No. 8. Here, brethren, is a place to save our spare dollars. Here is an opening to make a deposit in the bank of Heaven: and there our money must be safe. It cannot be otherwise, for moth, nor rust, nor thieves, or fire cannot reach it. But you will not get it back in this life. So much the better, for if you would get it back it might not be saved, but as it is it will be that much sent for your enjoyment in the life to come. And you should think

about that too, and let not all your time and talents be devoted to things here. All that we can take with us to the next world is what we give away in good faith while in this. "Lay not up for yourselves treasures upon the earth," &c. "For where your treasure is there will your heart be also." Matt. 6: 19, 21. You will get no promissory note. Still better; for it will be placed to your credit on the imperishable pages of that book where angels write. Notes are in themselves a sign of frailty or dishonesty. Just consider the dangers attending them. They are perishable. The giver is perishable, and is likely to become insolvent; the voucher is subject to the same decline; and you share the same fate. So you should esteem it a great privilege to deposit your money where there is no dishonesty, no danger of insolvency; and where even natures final fires cannot reach it.

The interest you get daily, and as much as you wish to draw. "Religion has its own rewards. It gives more than it takes. It more than compensates for all that we surrender. It gives peace, joy, comfort in trial and in death, and heaven beyond."

The brethren in Bay Co., Mo., want a home to worship in, and a place where they can say to the poor wayfarer: come with us and worship the Lord in his appointed ways. They need assistance in this noble work, and we are bound be the ties of fraternal love to extend to them a helping hand. God has given the Church abundant means to carry on his work, and as this is about the only way that we are going into the missionary work, let us not neglect it. We have yet but one meeting-house in the state of Mo, and a large field "white already to harvest." Brethren we know not how soon the Master of solemn assemblies will come, therefore we should make all possible efforts to prepare a people for his coming.

As a general thing, calls for help like this, are responded to by a few, but the majority heed it not. But let that practice be among the things of the past. When a call is made for help, be assured that help is needed, and let all who can, give a little. A little from each one would be a great help to the brethren there.—We should feel as much concerned for the cause of Christ in Missouri, as we do for it any place else.

JAMES A. SELL.

Selected for the *Companion*.

Looking unto Jesus.

Such is man's nature, such are his wants, trials, and destiny, that the Lord Jesus Christ has for his sake assumed various offices and titles.—Does man feel his helplessness, that he cannot of himself do anything that is good, he is invited to look from self to Jesus, as the mighty God; "Look unto me and be ye saved, all ye ends of the earth, for besides me there is no God."—While others look at their own weakness, at the difficulties of the way, at the strength and number of their foes, the man of light looks from these to Jesus. Is he tempted to think that after all he shall never see the king in his beauty, he may look to Jesus as advocate with the Father, who takes care of his interest in the court of heaven, and who is no less watchful over his affairs below. Does he need a subject calculated to fill his mind with mean ideas of self, he looks to Jesus as the wonderful! wonderful indeed! In his birth, in his life, in his death, in his resurrection and ascension, he is wonderful; in his character, in his operations, both of nature and of grace; in drowning, softening, sanctifying and glorifying the believer, he is wonderful. O, the depth, both of the wisdom and the goodness of God! Does he find the affairs of earth too intricate for him, and that the children of this world are wiser in their generation than the children of light, he looks to Jesus as the Counsellor who is able to guide the feet of his saints in the time of trouble. The Christian looks to his Counsellor and finds him "a very present help," and no expensive charges or ruinous issues follow. He looks to Jesus as the Author or Beginner of faith, who has called him to be a Christian; who has pointed out to him the proper path of duty, and who will at last award to him a crown of righteousness.

Are his trials many, is his cross heavy, he considers Jesus who endured the cross, and despised the shame. Is he poor, the Son of man had nowhere to lay his head. Is he rich, for the rich are also called, he considers him who was rich and for our sakes became poor. Is he persecuted, he looks to Jesus, owns the cross, and prays "Father forgive them." Thus he looks from earthly glory to that "far more exceeding and eternal weight of glory that fadeth not away."

ABRAHAM STEMEN

Bremer Ohio.

For the Companion.

Sin of Blasphemy.

BROTHER HOLSINGER: I see in the *Companion* No. 8. Page 126, that D. L. Fisher would like to have some one of the brethren's views on Matthew 12th chapter 31st, and 32nd, verses, which alluded to the blasphemy against the Holy Ghost. In the first place he wishes to know what sin is it. By the help of my Heavenly Father and in his fear, I will give the brother my views on that subject. I believe that the sin to which the Savior referred was then committed, and that by the Pharisees, from the fact that they did malignantly ascribe to satan what was known to them to be the works of the Spirit of God, by charging the Savior with casting out devils by beelzebub the prince of devils. That caused him to express himself in the way and manner he did, in reference to the sin of the Holy Ghost. I believe that many of the Pharisees did believe that Jesus Christ was the Son of God, but in consequence of their pride and prejudice it would not permit them to acknowledge him to be their Savior and Redeemer; hence they did all they possibly could against him and his cause. And as that was the case with them they were not willing to give the Savior any credit for any of his good works to the children of men; but ascribed to the works of Satan that which I believe they knew was from God. We read in Mark 3: 29, 30: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, because they said he hath an unclean spirit."—So we can plainly see that they wished to convey the idea that the Savior through satanic influence works these miracles.

The reason why I believe that the sin committed against the Holy Ghost will never be forgiven in this world, neither in the world to come, is because they who commit this sin have set to naught the only Savior through which they can be saved. W. H. FRANKLIN.

Sams Creek, Md.

Selected for the *Companion*.

The Will.

What a blessed gift. All gifts of God are good; but when we examine our gifts and talents we find none more important than the gift of free moral agency. God very wisely formed us, but left us to will for ourselves, either for the better or worse. What is it that we cannot do if we will? Many things. But let us stay in the bounds of reason and consistency. We can be wise if we will; we can love God if we will; we can love our brethren if we will; we can love our neighbors if we will; we can love our enemies if we will; we can be honest if we will; we can be industrious if we will; we can be in comfortable circumstances if we will; we can be happy, at home, abroad, and at all times, if we will; we can be, and have, good neighbors if we will. We can train our children to behave well in society, love and obey us, if we will. We can obey all of God's commandments if we will.—We can be saved in Christ's Kingdom if we will. To all of those wills there is an opposite will, and to both a great result is at issue. It would be well to consider both. May the God of our being help us to do the will that will be for our eternal good.

St. Joseph, Co., Ind.

Excuses.

How many excuses does satan suggest to retain his captives, and how readily do they adopt and use them when urged to shake off his yoke, and submit themselves to Jesus as their Lord.—Some say, when thus appealed to: "I see so many faults in those who profess to be Christians." Others: "I am not as yet good enough to begin to follow Christ." Others; "I am not satisfied that I need anything more than good resolutions and moral conduct to fit me for heaven." Others: "I must wait the Lord's time; when he sees fit, he will call me into his kingdom." Others: "I am not sure that, with my temptations and position in the world, I can become pious at all." And still others will reply: "I am not ready yet; there is a time for all things, and after I have enjoyed the world a little more, I may be brought to a religious life."

Sometimes some such excuse becomes so plausible, that he who employs it thinks it to be a sufficient reason why he should remain impenitent. And often those who have become in some degree penitent thus obtain what seem satisfactory arguments for absenting themselves from the helpful ordinances to which real believers are invited.

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.—(Solomon.

For the Comp. &c.

Trine Immersion.

Treating of this subject, in the first place it becomes necessary to prove that there are three distinct persons in the God-head. The first proof of this fact we shall offer, is recorded in the book of Genesis 1: 26, where God says "let us make man." This goes to prove beyond a reasonable contradiction, that there were more than one, for when God speaks he means just what he says.

Secondly; we hear the Savior on a certain occasion say: "I was with the Father (which means God) from the foundation of the world," which goes to prove that the Father and Son are two distinct persons, the preposition (with) expressing a mutual relation between the two.

Next we pass on to the baptism of the Savior. Here we have a plain demonstration of these distinct persons, two of whom were seen, while the third one was heard to speak; viz; while the Son was in the water, the Holy Spirit descended in the bodily shape of a dove and lighted upon him; while at the same time the Father's voice was heard: "This is my beloved Son in whom I am well pleased."

Also in the Apostolic benediction 2 Cor. 13; 14; "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all." I might cite the readers to a great many more proofs, but do not deem it expedient for the present; but will now pass on to the commission recorded in Matthew 28: 29, which is the only formula for baptism that we find in the Bible, and which is used by all ministers in administering baptism.

"Go ye therefore and teach all nations, baptizing them in the name (or by the authority) of the Father, and of the Son, and of the Holy Spirit." Now I want my readers to bear in mind that it is admitted by all scholars that this commission is a complex sentence, composed of one subject and three attributes. Also that every complex sentence has something understood, which must be brought out in analyzing or parsing. I will now proceed to analyze or parse the commission.

"Go ye therefore" (for this reason because all power is given to me in heaven and in earth).—"Go ye, and teach ye." are two simple sentences, the verbs go and teach being in the imperative mood, implying a command. Baptizing is an active participle, from the word baptize: has the pronoun them for its object (which represents nations). In is a preposition and shows the relation between its antecedent, "them," and its subsequent "name." And here I would remark that every preposition must have both an antecedent and a subsequent term of relation, either expressed or understood, both of which must be named in parsing. "Name" is a noun, the object of the preposition 'in.' "Of" is another preposition showing the relation between name and Father; and "Father"' is the object of the preposition "of." Thus we have got through with the first action without any trouble. Now for the second.

"And of the Son." "And" is a conjunction connecting the two sentences or actions. "Of" is a preposition, and must have an antecedent term of relation; and what can it be else than this: "and in the name of the Son?" Then name becomes its antecedent term again as before; but now we have another preposition "in," which also must have an antecedent term, and in order to get the antecedent to "in" it necessarily brings in the whole sentence again: "and baptizing them in the name of the Son." This gives us the second action, and the third comes in as the second.

The verb in Greek is *bapto*, to dip, which in english would be baptize to dip. The participle baptizing, is in Greek *baptidzo* which would be dipping. Now we will use the verb, Go ye and teach all nations, and *bapto*—baptize, (dip) them in the name of the Father, and *bapto*—baptize (dip) them in the name of the Son, and *bapto*—baptize (dip) them in the name of the Holy Spirit. When this is done with three actions the commission is satisfied and not without.

There is one more point that I wish to notice and that is this: The expression "of the" which occurs three times in the commission, expresses a possessive relation. In the name of the Father is the same as though it read in the Father's name. "And of the Son," here Son possesses name understood; "and of the Holy Spirit" here Holy Spirit possesses name understood.

Now we will yet try the German translation: "Darum gehet hin, und lehret alle Völker und taufet sie im Nahmen des Vaters, und des Sohnes und des Heiligen Geistes." Here the Father, Son, and Holy Spirit are plainly in the possessive case. Example: Nominative, der Vater; pos-

sessive, des Vaters; objective, dem Vater; independent, den Vater.

With these brief remarks I shall leave the subject for the present, hoping that it may all work out for the better. A. B. MILLER.

Antioch, Ind.

For the Companion.

Those Clothes Christians.

I wish to set forth an epistle, by the help of Providence, in regard to the above caption. Of those clothes christians we have a vast number in the world, and in the church, in this our day. And we dare say, that some have no christianity at all, except in their clothes. Not long since I was made to study over this, when one of my friends (a relative) stopped in to have his measure taken for a new suit. It being the suit in which he was to be confirmed. Therefore his parents were very careful to have all things right, and gave orders that I should be very careful and not sponge the goods too hard, so that it might retain all its gloss. O what foolishness, thought I! What a faith in Jesus! a form of godliness but denying the power thereof. How they expose their ignorance when they censure us for wearing a plain dress, and say we have nothing but the plain clothes; while they themselves have nothing but the fashionable.

They say that christianity is not in the clothes, but in the "heart," and if the heart is right all is right. So I say too. If the heart of man is right, all is right. He will care for nothing but what his heavenly Master has bidden him to do, and to let. He will not be so mindful of the fashion and his clothes, but will try and be mindful of Jesus and follow him. He will not frolic around, curse and swear, eat and drink with the drunken; but he will sing and pray, do good to his neighbor, love his enemies, bless them that curse him, visit the sick and those who are on their dying couch, and will pray with them if requested, and talk to them of death and eternity, of their soul and the judgment. But these clothes christians will shudder and blush, if requested to pray with, or talk of the Savior to a dying friend. He has no words of comfort, no words of admonition, no words of promise, no words of warning in his heart. He has nothing in his heart but a guilty conscience which stares him in the face He cannot speak. Why? Because he has all his christianity in his clothes: he has none to spare anywhere else. He forgets his own poor soul, by having his mind fixed too hard upon his attire. He like "Esau sells his birthright for a mess of pottage." He hires another to take care of his soul's salvation; he hopes all will be well, and lies down in ease,—dies happy and opens his eyes in hell.

The hireling has the fleece, all he careth for. He promised peace and ease in zion, when there is none; makes broad the way that leads to life (?) makes the light of the gospel darkness. By and by he, too, (the father of the clothes christian), knocks at the little door for admittance;—then must hear the voice; depart from me, ye workers of iniquity into everlasting fire—I never knew you." By this we see that we should not have our minds fixed upon our clothes, nor too strongly upon any other earthly thing. Let us have our eyes fixed upon the doctrine of the Savior, and when we find anything to do, and our carnal mind would tell us it does not matter, and that we are holy enough without— let us look at the history of Korah, and those who adhered to him. What God hath cleansed, that call thou not common or unclean. It is not the coat, or the water, but is the *obeying of the commandments*—that is found the power of God. Therefore let us obey in all things, let the world do or say what they will. LEVI ANDES.

Lincoln, Pa.

For the Companion.

It Snows.

Looking out through the window the ejaculation arises to the lips, "it snows." Down gently comes the frozen element, clothing the rough and rugged earth in a mantle of white. How calmly it falls upon the mountain top, as well as in the lowly dell. It lodges on the rocky cliff, as well as on the tender twig. What a change o'erspreads the external appearance of mother earth, all through the agency of the falling snow. How like snow upon the rough earth do gentle words fall upon the rough sinful heart—words of love and mercy falling from Heaven to clothe the soul in a mantle of purity, hiding from the view of the invisible, the rough craggy mountains of sin. How like snow fall the merits of a blessed Savior upon all, down to the poor beggar by the gate, or the culprit in the dungeon. Changing the "earthly" to "heavenly;" clothing, the "inner man" with a vesture of purity, being "unspotted from the world." How like snow fall God's mercies upon "the just and unjust," upon the hoary head as well as upon the tender babe. Incessantly and calmly they come upon us, giving us being, life, and continuation. And how like snow falls the heavenly manna into the soul of the upright, coming from the heaven of heavens. It is untainted and free from the poison of sin or seeds of death—'tis the food that gives the essentials of eternal life—the waters that quench our thirst that we may "never thirst" again.

How like snow gently fall kind words upon the heart of the erring one. Oh, then, speak kindly, that some fountain, that has long been closed because of a harsh and uncharitable world may be broken up; once get tears of true peni-

tence to flow, though it be from her whose feet already tread the threshold of hell, kind words, kind looks and earnest entreaties, may cause them to draw back from the horrid abyss, and feel once more the sweets of virtue, the bliss of religion, and taste the joys of a kind Savior's love; that like the black boy now clothed in whiteness, the soul may eventually be clothed upon with brightness and glory.

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

A Letter To a Brother in the Flesh.

I have had a desire to pen a few thoughts to you through the medium of the *Companion*. Knowing you are a reader thereof, thinking perhaps it might cause you to reflect more seriously upon your deplorable condition. Knowing full well you are standing outside of the pales of the Christian Church, and if you remain in that condition, where God and his Christ is you never can come.

We are informed in Holy Writ that "repentance toward God and faith in the Lord Jesus Christ is necessary to salvation, and they are the first principles to be observed by the inquirer unto salvation. Faith and repentance as required in the Gospel, are absolutely necessary in the present condition of mankind, in order to acceptable obedience to the divine law." Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Faith, as used in scripture, denotes confidence in the moral character of God, founded on the belief we attach to the declaration of his word. It is defined by the apostle Paul, in the 11th chapter of the Epistle to the Hebrews, to be the substance of things hoped for, the evidence of things not seen. By faith we realize those objects, which are invisible to the eye of sense, and which lie beyond the reach of our present comprehensions. It recognizes the existence, and the omnipresence of an invisible Being, by whose agency the visible operations of nature are conducted, and views him as possessed of infinite wisdom, power, and benevolence. It views the scenes of an invisible and eternal world, the destruction of our present world, the resurrection of the dead, the solemnities of the judgment, the new heaven, and the new earth, the innumerable company of angels, the beauty of the heavenly world. These invisible realities it recognizes on the testimony of God's word, and without the recognition of such objects true religion can have no existence in the mind.

Now allowing that such awful and sublime thoughts flow from the mind which has in possession that unadulterated faith, how can it be possible that you allow that faith to be inactive in you. There is no deception in the word of God, rest assured, for those things are realities hinted at above, and may be in you to will and to do of his good pleasure. Our Savior said, "I will come in and sup with him, and he with me." Glorious thought, having Jesus for a guest, when we may be able to drink in the felicity of the eternal world, and the glories therein provided, for the reception of the saints and the everlasting enjoyment of the same. It is sufficient to arouse the most abandoned sinner to a sense of his duty, and cause him to make a mighty effort to overcome the allurements of this world, and the powerful influence that Satan exerts upon his mind.

When I reflect upon your sad and forlorn condition, I pity you. And yet your moral excellence is worthy of any man's imitation. Seeing the blessings that God has bestowed upon you, in enabling you to provide for yourself and family those things which are necessary for the comfort and enjoyment of this present world, and seeing your economy of labor, and how closely you observe the proper time of seed-time and harvest, and things in their proper order, it seems strange that the one thing needful is neglected, that good part which Mary chose which Christ said should not be taken from her.

Christ said, "Seek first the kingdom of God, and its righteousness, and all these things shall be added unto you." Again he says: "To-day if you hear his voice, harden not your heart." It has so happened that we are all blessed above what we deserve, seeing our lot has been cast in a land of Gospel light, and liberty, where we can worship God, no one to molest or to make us afraid, and with all these advantages before us, how can we escape the judgment of God, without putting our faith to practice, by obedience to God's word. The Savior said: "Think ye that those upon whom the tower of Siloam fell were sinners above all other sinners I tell you nay, and except ye repent ye shall all likewise perish." Sin entered into the world, and death by sin, and so death passed upon all men for all have sinned. And you must reckon yourself among that number, and like the prodigal have wandered far from the Father's house. Would to God you like him would come to the same conclusion, and say: "I will arise and go to the father, and say unto him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." Do not picture out to your mind, that you will be saved by your moral excellence and good standing in society, for you know that the Gospel says: "He that knoweth to do good and doeth it not, to him it is sin." Seeing there by omitting our duty we shall come short of realizing the glories made manifest in the Gospel, and if we fail to gain an admittance into heaven to associate with angels and just men made perfect, we shall be placed to the left hand of the Judge, and our doom will be to go down to dwell "with the devil and his angels in a prepared hell." The truths of the Bible teach you that there will be a separation at the Judgment, and the human family will be divided into two classes. To them to the right hand he will say: "Come up, ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." The invitation now is to all. He says: "Come unto me all ye ends of the earth, and be ye saved." He has told us how we can be saved, as hinted at already. The apostle Peter on the day of Pentecost, admonished them and said: "Repent, and be baptized for the remission of your sins," and said they should receive the gift of the Holy Ghost, for the promise was to them, and to their children, to all that were afar off, even as many as the Lord our God should call." This is the plan of initiation into the Church of the living God, the pillar and

ground of the truth, and when once initiated, we receive spiritual nourishment from the church, as the tender branch of the vine receives its nourishment from the parent stock, and you will grow, and it will be much easier to serve the Lord, than you now anticipate. And not only so, but we are indebted to God, our services are due unto him, for what he has done for us. Have you not read that the son of God suffered and died for us on the cross, that a reconciliation might be made between God and the human family, that we might have access to a throne of grace. Seeing that God has so richly provided the means where by we can be saved, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, and is now making intercession for us. Let us behold the Lamb of God which taketh away the sin of the world, and as Paul says, "Jesus Christ came into the world to save sinners of whom I am chief." Paul knew the value of the merits of a crucified Redeemer. When he saw him on his road from Jerusalem to Damascus, to persecute the saints, the Lord said to him: "Saul, Saul, why persecutest thou me?" After what transpired there, he was taken to Damascus by those who were with him; while there an humble disciple of the Lord was sent unto him, named Ananias, which said: "Brother Saul, receive thy sight," for it seems he was blind, like many of the present day, who are living in sin. But he opened his eyes, when hearing such an admonition. Then said Ananias to him, "the God of our fathers hath chosen thee that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men, what thou hast seen and heard; and now, why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." This is the way Saul rendered obedience to the mandates of heaven, and by a perusal of the scriptures we can ascertain the joy he had, even while traveling through this vale of tears. Seeing by faith the prospects of the felicity after his labors were over, he says: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, therefore, there is a crown of righteousness laid up for me, and not for me only, but for all those that love his appearing"

Now, in conclusion, I will say with the prophet of old, "Let others do what they may, as for me and my house we will serve the Lord." The Lord has said, "my spirit shall not always strive with man." Could we only comprehend the force of this language, we would then know the condition we are in while living in sin. How often have you said: "Go thy way, for this time, when I have a more convenient season, I will call for thee." If it should be that the Lord would no more call you with that still small voice! Think of these things, my dear, and dying friends, and profit by the instructions.

GEORGE WORST.

New Pittsburg, Ohio.

A man without discretion is a vessel without a helm, which, however rich the cargo, is in continual danger of being wrecked.

For the Companion.

In a Strait.

I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Phil. 1: 23.

The above subject represents an affectionate father, who, though standing on the world, and bound with the strong cord of affection, yet he looks upwards, evidently longing to depart and be with Christ; which, as the apostle says, is far better. Though he may feel this, yet oftimes he feels strongly bound with the cords of love to remain with the objects of his affection here on earth, to whom his stay at present seems needful. He, however, does not consider this world as his abiding place; he has it beneath his feet; in looking upward, and waiting for his translation to one above. Thus the Christian stands ready prepared, and longs to depart and be with Christ; but the interests of earth exercise an influence over him and bind him down with the golden bands of affectionate love. When a sinner becomes a saint, his relations become changed; "old things have passed away, behold all things have become new." A "new heart" is given, filled with love to God and man. A new world is presented full of glorious realities, substantial and eternal. A new God is given, Jehovah is his name. He formerly worshipped the gods of this world. A new Savior is embraced, the noblest, the wisest, and the best. New companions, and another king, our Jesus, the citizen of another city which is out of sight, whose Builder and Maker is God; the heir of an inheritance which is incorruptible, undefiled, and which fadeth not away.

No wonder, then, if he should oftentimes desire to depart in order to possess all this happiness. Wandering on earth, "here he has no abiding city;" a stranger and pilgrim as all his fathers were. Nevertheless, he has interests, affections, and duties of an earthly kind; these have a weighty claim upon him; they are connected with God and eternity. The religion of the Bible, whilst it strengthens the powers of the intellect, and canctifies the soul, does also increase the powers of natural affection, and makes us capable of the most lively emotions. The true minister of the *Gospel*, like the great Apostle, would cheerfully lay down his work and away to Jesus, but the interest of his Master demands that he should stay, and teach poor sinners the way of life. Therefore he says, the will of the Lord be done. The pious parent, when vitited by sickness, would fain regard it as a call to heaven, but the dear pledges of love are weeping round the bedside, and their youthful state demands a faithful guardian. He can only say, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you; the will of the Lord be done."

THOS. G. SNYDER.

Dry Creek, Iowa.

Here is an item we recommend to every God-fearing servant of Jesus. Those who fear man more than God will not believe it.

He that unduly fears man cannot truly fear God, and he that lives much in the fear of God will not regard over much what man can do unto him; the want of faith is the root of all such fear, which becomes less and less, as faith gathers strength and increases in the soul.—*Ambrose Serle.*

MISCELLANEOUS.

Selected by DAVID PROVINCE.

Peace, Be Still.

Once upon the heaving ocean,
Rode a bark at evening tide,
While the waves in wild commotion,
Dashed against the vessel's side.
Jesus sleeping on a pillow,
Heeded not the raging billow,
While the winds were all abroad,
Calmly slept the Son of God.

In that dark and stormy hour,
Fearful ones awoke the Lord,
Jesus by his sovereign power,
Calmed the tempest with a word.
On life's dark and restless ocean,
Mid the billows, wild commotion,
Trembling soul your Lord is there,
He will make you still his care.

Jesus knows your silent weeping,
When before his throne you bow,
Never, never is he sleeping,
Where he reigns in glory now.
If the world is dark before thee,
If the billows rolling o'er thee,
All thy soul with terror fill,
Hear him saying, Peace, be still.

Men are never placed in such extremes but that there is a light to guide them.

Old age rather makes graceless sinners incorrigible than tends to their recovery.

The christian's cup may be brimful of sorrow but for him the overflowing drop is never added.

God has three houses—one for instruction, another for correction, and a third for destruction.

Vice does not pay; the sin is less sweet than we fancied, and it costs more than we bargained for.

Effectual prayer brings from heaven's ample chambers the choicest blessings down upon earth.

The Bible is a matchless volume; it is impossible for us to study it too much, or esteem it too highly.

Let us shun everything which might tend to efface the primitive lineaments of our individuality. Let us reflect that each one of us is a thought of God.

The coming of the Lord is one of the principal articles of the christian's faith, and resting solely upon a promise. Scoffers will attack it till the very day of his advent.

When two conflicting truths are brought face to face, we must accept neither. We must tell ourselves that there is a third withheld among the secrets of God; which, when it is revealed, will reconcile them.

Memory presides over the past; action over the present. The first lives in a temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and it walks the earth like a spirit.

God has not chosen to flatter our curiosity by any of his revelations. What he reveals to man is the end assigned him, and the means of attaining that end. Doctrine and morals constitute an essential part of these means.

God has entrusted man with the raw material. He creates the world, and gives it to man to finish. Man originates nothing, but continues and develops all things. Speech is furnished him and he invents writing. The ocean, fresh from God's hands, puts continents asunder; man makes it only the broadest of highways.—The earth is delivered to him rough, and often sterile. He smooths and renders it productive. He grafts the wild stock. And, in the plan of salvation, the offerings of believers, finish and perfect the passions of our Lord.

The Dance.

What a strange thing, says the *Moravian*, this dancing is, after all, when you look at it from a philosophical, or, if you please, unsophisticated point of view. The other day Insulanus asked a lady how it came to pass that the entrance upon the floor of a ball-room made such a wonderful change in her usual manners and habits. She asked him what he meant, as she did not understand. He asked her: "Suppose I introduce you to a friend of mine, a stranger, and he would not only take your hand, but put his arm around you, what would you do?" You may imagine her look and answer. What would she do? All our lady readers know what they would do, and what the father, husband and brother of such a lady would do. "But," Insulanus, "as soon you enter the room of the hop or ball you permit a perfect stranger, who is introduced to you at the first time, not only to take your hand, but to put his arm around your waist, and to sail around the room with you in the giddy mazes of the dance, and your father, brother, and husband think it all right!"

God, a Father.

Christ especially revealed Him as a Father.

1. In the first and last words Christ calls him "Father."
2. As a Father, God thinks of us.
3. As a Father, God loves us.
4. As a Father, God works for us.
5. As a Father, God cares for us, protects us, provides for us in the future. Father is the most endearing appellation in which he is made known unto us.

"I should have been a French atheist," said Randolph, "had it not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say, "Our Father which art in heaven."

"This little word, *Father*," says Gurnall, "lisped by faith in prayer by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world."

"My life," says Evans, "hangs by a single thread; but that thread is in a Father's hand."

"I never fear," said a little child "when my Father is with me."

The greatest man is he who choses with invincible resolution: who resists the sorest temptation from within and without: who bears the heaviest burdens cheerfully; who is the calmest in storms, and whose reliance on truth, on virtue, on God, is the most unfaltering.

AN ITEM FOR BOYS.—A little boy, twelve years old, once stopped at a country tavern and paid for his lodging and breakefast by sawing wood, instead of asking it as a gift. Fifty years later, the same boy passed the same little Inn as George Peabody the banker.

Christ must not only have the uppermost seat in the heart, he also must have all its affections.

Things should not be done by halves—If it be right, do it boldly; if it be wrong leave it undone.

Christian Family Companion

Tyrone City, Pa., March 8, 1870.

To Young Writers.

The following was compiled from the Boston *Christian*, for the March No. of the *Pious Youth*, and as it contains much good information to older persons we insert it here also. We endorse it in toto, but would call especial attention to paragraph VIII. We have thrown articles under the table just because we could not afford to strain our eyesight to read it. Others have been cast aside for carelessness in penmanship. We bear with everybody who *does his best*; but when a writer scribbles over his sheet with all his might, and then hurriedly folds it up and sends it for publication, we generally bear his manuscript to the waste box. Contributors ought to remember that everybody else has more time to spare than we have. If our days were forty-eight hours long we would have to work after night. May we not hope that all our correspondents will heed this lesson, and save us many weary hours of slavish toil. Think of your letter passing around the office, from the least to the greatest, each in turn guessing at what a scrawl might be intended to represent, and then finally to be sent into the waste box in disgrace, just for want of a little care on your part.

After a few introductory remarks, friend Hastings says:

To Young Writers.

I. Never think what to write; this is useless. Write what you think. Thoughts that kindle your heart will melt others. Ideas that stir the writer will wake up the reader. Write facts; everybody loves facts, incidents, and true stories; and the world is flooded with whims, fancies, and fictions. Tell what you *know*, rather than what you think.

II. Write with a rush, hurriedly, just as fast as you can. Whenever the thoughts come, scratch down your ideas with pen or pencil on a scrap of paper, anywhere you happen to be, and when you get at pen and paper, write them out more fully.

III. Throw the article into the drawer, and let it lie for a few days or weeks, while you write more on the same, or on other subjects, studying meanwhile not only the subject you write on, but also grammar, logic, hetoric, punctuation, penmanship, and everything else, especially the Word of God.

IV. After some days or weeks, hunt up your ink blots and scratches, see how they look, read, re-arrange, omit, add, condense, and study the whole subject thoroughly.

V. Write out the article carefully on *one side* of the paper, leaving margin for corrections, and putting everything into it that you wish to have there, and arranging the ideas and sentences in proper order.

VI. Lay aside awhile, then read it all over by yourself *aloud*, and with a pen or pencil mark everything that does not read smooth, *sound* well, or express the right ideas; change the order of words and sentences, and, if needful, re-write the whole again. Put in all quotations from Scripture in full, and do not expect your readers to stop and hunt up passages, for they *will not do it.*

VII. Keep it awhile, and then read it aloud to the best educated and most sensible friend you have, who is not too busy to hear it, and who is honest enough to tell you your faults; and when they have criticised it, then consider, condense, and improve it all you can, remembering that every word costs money, time, and pains to put it in print.

VIII. If you do not get sick of the sight of it before this time, and still feel inclined to send it to the press, observe these directions: 1. Get you some fine, thick, smooth, white writing paper;—'legal cap' is very good, but any good paper, well ruled, will do, and cut it into half sheets. 2 Get some deep black ink;—black as midnight. 3. Get a coarse pen that will make a plain mark. 4. Get a quiet place to write alone. 5. Leave an inch blank at the top of the first sheet, and write the title of the article in a bold, plain hand. 6. Leave an inch of blank paper down the left side of each page. 7. At the commencement, and at all places where a new subject or paragraph begins, leave two inches blank on the left of the first line of the paragraph. 8. Write your title in fine letters at the top of each page. 9. Write only on one side of the paper, and number the pages 1, 2, 3, etc., and pin, or stitch them together at one corner. 10. Keep your pages flat and smooth; never roll them up; but fold them flat across the sheet.

IX. Lay it aside again, then read it over, correct spelling, grammar, and punctuation, put a capital letter at the beginning of each sentence, and a period at the end, and if you do not understand punctuation pretty well, omit *all other* points, and let the editor insert them; and then, if needful, re-write your article again; if not, fold it *flat*, and put it in a long envelope, keeping your old copy for your own use, and putting in a polite note to the editor, telling your *short* story, and giving your name and address, and wait patiently the result; and if your article does not appear, *try again*, remembering that when an article is to be read by a hundred thousand persons, and to be accounted for at the last day, it cannot be too carefully prepared.

H. L. H.

Who lives at Roanoke, Indiana? Somebody from that place sent us $1.50, in a letter dated Jan. 8th, but gave no name. We have pasted it upon the wall, hoping the sender would write again before this time, giving us a lecture for not sending his paper; but he appears to be very patient. The address has been entered on our subscription book, and a credit of $1.50 placed opposite, what we want yet is the person's name. Who is it?

Notices.

Good Words.—A monthly illustrated Magazine. J. B. Lippincott & Co., publishers, 715 & 717 Market St., Philadelphia. $2.50 per annum. Single copies, 25 cts.

Good Health.—The March number of this paper is before us. The office of publication has been removed to No. 11 Broomfield St., Boston. A sensible article on "Diet and Medicine," and another on "First Help in Accident," and a third on "Prevention of Disease," may be found among its contents. Monthly 20 cts. Yearly $2.

Sunday Magazine, for March, contains an essay on the Miracles of our Lord, How to study the Old Testament, The Portrait of Charity, as presented by St. Paul, Footprints of the Apostles, and Companions of St. Paul. J. B. Lippencott & Co., 715 & 717 Market St., Philadelphia. Single numbers 30 cts. By the year, $3.50.

Practical Farmer. Paschal Morris, N. 13th St Philadelphia, Publisher. Monthly at $1.50 per annum; ten copies for $10.

Imparts much valuable instruction to farmers.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Union Deposit, Pa. }
Feb. 28th. 1870. }

H. R. Holsinger, *Dear Brother*; Your letter of a week ago came to hand day before yesterday. I am grateful for your sympathy, and for your self-sacrificing expression of it. You "have prayed for me, but do not believe in all prayer." I believe in all prayer that is worthy the name, but do not believe in all my own prayers. Some things we may petition for without qualification, while others must be supplements with, "not my will but thine be done," and this is often a mere verbal addenda which is worse than meaningless.

You express a desire "to receive a weekly messenger from me during my sickness." I can hardly think that this may be interpreted into a call *for matter for your columns*, but if it is so meant, I am sorry that I cannot yet respond. I have so far recovered that I walk out, and daily saw a few sticks of wood. I do not suffer more than before my late attack. For 17 years I have not passed a day without pain. I am *weak and nervous*, and am not yet able to prepare aught that would be suitable for publication. After saying this you will be surprised to hear that during the last three weeks I have done an almost incredible amount of writing. I am really astonished at myself. But it is all of an individual character, and adapted to individual cases. It seems to me I have never labored with less *sense* of labor than since I am again able to use my pen, simply because the counsel and comfort I have endeavored to give to others by letter, have been the transcription of my own experience. I am glad to extend my hand to the suffering, and this has long since begotten the conviction that I am better qualified for private correspondence than for *any* public sphere of ministration. I have but little evidence that my *published* efforts are productive of good beyond that of others, but have many testimonials of God: blessings on my private correspondence. I give the more retired sphere my preference, both from inclination and a sense of duty.

Thank you, dear brother, for your enclosed sea-waif. Matt. 17: 27. You say, "let it pass through your hands to the cause of Jesus, as the spirit may dictate." Beautiful sentiment, beautifully expressed. I was indeed *pinched* for stationary but the ravens knew when to furnish their cakes.

As soon as I am able to draw up my intellect for material I will send you something for your paper. At present I must be allowed to *play*, and beg leave to remain in the back yard with the "least of my brethren."

By and by, if we endure as seeing Him who is invisible," we will all be in the *play* element, which is the undisturbed rest of the soul in truth and principle *for their own sake.*

You are at liberty to dispose of this as you deem most promotive of the cause dear to us both. With brotherly regards.

C. H. Balsbaugh.

We feel to say that it was not with the view of hurrying our dear brother to our assistance in supplying our columns that we desire a weekly epistle from him, but that we might know, how he does, and impart the information to our readers, who we know desire such intelligence. Only a few lines, dear brother, and if the hand can no longer guide the pen, may not the mind indite a word.—Nevertheless, be at ease—let the strong do the work; and may the great Physician pass by thee so that thou mayest be permitted to touch the "Hem of his garment."

Farther: When we said we did "not believe in all prayer," we should have said we did not believe in prayer alone.

Proposed Visits.

The undersigned proposes, God willing, on a mission of love, to visit the following places.

April the 10th, brother Daniel Sell's, near Newry, in the evening.

April 11th, expect to arrive in Columbiana Ohio, 4. 45 P. M.

April 12th 3.40 P. M. at Lucas; stay three nights.

April 15th 6.30 P. M. in Piqua; tay 4 days to be divided in the neighborhood of Covington.

Leave on the 19th April at Versailles and arrive at Muncie Ind. 5-46 P. M; stay at Honey Creek and Hagerstown till the 26 April. Leave that morning from Cambridge city and arrive at Lafayette 2. 45 P. M.

Leave April 27th 10,20 P. M. arrive. Apri 28th 4,07 A. M. at Cerro Gordo, Ills.

Leave April the 30th 4,07 A. M.

arrive at Ashland, Iowa, 6,05 P. M. Stay in Jefferson and Appenoose county till May 13. Leave Bloomfield 7,30 A. M. arrive in Hamilton Mo. 12 12 midnight, hope brethren will meet me. Stay three days.

May 16th to 20th at Plattsburg.

From 21st to 26th of May, at Kansas city, if desirable. Also at Knobnoster.

Leave for Lawrence Kansas, May 29th ; stay at Lawrence and Grasshopper Valley till May 31st. Then leave for Harrison county, Iowa. Leave from there June 3rd, for Waterloo. This arrangement is according to the present schedule of Rail Road time.

This will we do if God permit. Hope some brother will accompany me, at least some of the way. It is expected that if possible, to be met at the different stations, and conducted according to arrangemtnts which the brethren may make as they see proper.

LEONARD FURRY.

New Enterprise, Pa.

Brother Henry ; I will give you a sketch of my recent visits north. Brother Joseph Leedy and I left Antioch, on the 21st of January. We landed at Pierceton, Kosciusco county, Ind., on the same date, from whence we were conveyed to brother A. Leedy's house and charitably entertained. On the 22nd we met in church council at the Brethren's meeting-house, where there was an election held of one speaker and one visit brother. Joseph Hartoths was chosen to the ministry, and Joseph Hart to the visit. Public preaching commenced in the evening of same day. Six sermons were delivered to large and attentive congregations, and one added to the church by baptism.

From here we were conveyed to brother Umbaugh's. Here we attended meeting in the evening. The next day had church council and preaching in the evening. On 27th I was conveyed to Milford to assist brother Davis Younce in a protracted meeting, where there were fifty-one added to the church. On the 29th I was conveyed to brother Brumbaugh's congregation, where I met brother J. Leedy, and other Brethren in church council, where brothers Ephraim Brumbaugh and Daniel Rothenbarger were chosen to the ministry. From here we were conveyed to a night meeting near Warsaw.

On the 30th we preached twice and baptized four. Here I parted with brother Leedy again, and the members of that arm of the church. On the morning of the 31st took the cars at Warsaw for Plymouth, where I was met by brother John Kniseley and conveyed to his house and pleasantly entertained by his family. Had the pleasure of preaching four sermons in his branch, to large and attentive congregations. There was quite an interest manifested ; we hope that good fruits will soon manifest themselves there. On the 5th of February I took cars at Plymouth for Peru, where I visited my children. On the 7th took cars at Bunker Hill, for Wabash. Spent the evening very pleasantly with brother R. Leedy and family. On the 8th came to Antioch. On the 10th met brother Quinter with others in council, in regard to the establishing of a College in the Brotherhood. On the 11th went with brother D. Smith to Lancaster, in the Salimony branch, where we continued meeting four days, and baptized seventeen. I left this place for Delaware county on the 15th, and returned this evening, 17th. Will re-commence meeting to-morrow.

My prayers are that God will bless our dear brethren and sisters. Oh, be zealous in your Master's cause. Pray much, that the work of the Lord may prosper.

SAMUEL MURRAY.

From brother D. D. Sell.

HAMILTON, Mo. (
Feb. 27th, 1870. (

In my last I stated that my next trip would be westward.

From the time I last wrote up to Tuesday the 22nd, I was in Blair county, visiting among my relatives and friends. On Sunday 13th had meeting in the school-house near brother Jesse Crumbaker, Franks town congregation. Brother D. M. Holsinger was also present. Had a good meeting. Took dinner with brother Jesse. Had a pleasant talk with him and some of his neighbors ; one by the name of Douglas, full cousin of the late Stephan A. Douglas. The time passed pleasantly, but we had to take the parting hand. I do hope and pray that we may so live that we can enjoy one anothers company beyond the river of death.

Spent the week with my parents. Sunday 20th had meeting in the school house at Lamersville in the school-house in which I received all my schooling. Friends and neighbors assembled til' the house was full, nearly all familiar faces to me. It filled my heart with joy to meet with my old friends once more. Tried to preach to them, and reasoned that all things were made ready on the part of heaven, for man's salvation. This was one of the most solemn meetings that I ever pretended to labor at, being the last meeting we had at our dear old home. You who have to part with near friends, out of love to Christ and his cause, can only know. But I rely on the promises of God ; "Thou shalt have a hundred fold in this life, fathers, mothers, homes," &c. The time now came that we must take the parting hand. Brother Holsinger then proposed the 263 hymn to be sung, after which we knelt down and prayed for one another. Then took the farewell hand with many near and dear friends in and out of the church. There are many that we could not call brethren, who we hope will become such not many days hence.

22nd. Left my old home and went to Altoona in the evening, in company with my mother. Spent the evening and night with friends there. Took the morning train for Pittsburg ; arrived there at noon 22nd. Then took the train for Chicago. Stopped over night in Louisville, Ohio, with brother Josiah Kime, who spared no means to make us comfortable. Went to meeting with him a few steps from his door, to the United Brethren. Would have spent some time here and other portions of the State, and in Indiana and Ills. but my ticket limited my time too much. Arrived in Chicago in the night of the 24th at 12. Took the train for Quincy ; arrived at 12 o'clock. 25th Took the train for Hamilton, Mo., where I am now writing. I still enjoy good health ; thanks be to God.

DANIEL D. SELL.

To Whom it May Concern.

It is known by those whom I visited on my late mission, that I received donations from the different congregations for the purpose of enabling us to build a meeting-house here, in place of the one we had entirely destroyed by the devastating hand of the late war. I this day have sent out to the different congregations from which anything was received receipts from the officials of the church here, showing I have handed over what I received. As those receipts are intended to correspond with the receipts I gave at the time of receiving the contributions, should any congregation fail to receive the receipt intended for them, or there be any error found please let me know.

In behalf of this congregation of the Brotherhood I wish to say to all the dear brethren and sisters who were so willing to respond to the call made, we all feel greatly indebted, especially do we feel thankful to God for putting it into the hearts of his stewards to give of that with which he had blessed them. May the Lord abundantly bless every helping hand, down to the poor widow that threw in the mite, who just as much deserves our thanks and the abundant blessings of the Lord, as that one that put in much of their abundance. Words fail to give expression of our gratitude, so we leave the matter to God who knows how to reward every good deed.

For the Fayette county, Wt.Va. congregation.

J. S. FLORY.

February 17th, 1870.

PYRMONT, IND.
Feb. 19th 1870.

Brother Holsinger ; As I have never seen any church news in the *Companion*, from this part of God's heritage, and as I have glorious news to write, I concluded to send you an item.

Brother Joseph Leedy of Antioch, Indiana, paid us a visit here, and he, with the laboring brethren here, held a series of meetings, and their labor was blessed indeed. Twenty two (22) were persuaded to leave the camp of sin, and seek protection in the wounds of a crucified Savior, and were added to the church, through the ordinance of Holy Baptism. Also one brother, who had been expelled, was restored to the church. A deep interest was manifested by the people, and we expect many more will be added to the fold. Brother Leedy has returned to his home, but the sweet counsel he gave, I have every reason to believe will remain.

Yours in love.

JOSEPH ZAHN.

Brother Henry ; I have received the first two Nos. of the *Pious Youth*, and after a careful reading I lent them to some of my friends, who, I am glad to state like myself are pleased with their contents. Enclosed please find one dollar, for which please send me 10 specimen copies of the *Pious Youth*. I intend to make an effort to introduce the paper among our friends and brethren here at Pipe Creek, Md.

The *Visitor* and *Companion* have found their way to the fireside of many of our friends here, hence some of them may be somewhat slow in patronizing another periodical, but I have reasons to think the time is not far distant in which the *Pious Youth* will find its way to the habitations of many of our friends here. I have an orphan girl, now about in her tenth year, (the only help I have at cases, in my little printing office,) she wishes me to state to you that she will send for the *Pious Youth*, as soon as she can raise a dollar, which will not be long from this time. She became melted to tears in reading the graphic account (in poetry,) of the little girl who was sent to beg money for her drunken father, as published in No 1. of the *Pious Youth*. I consider this periodical as calculated to fill up an essential place among the periodicals now published by our Brethren—for we must look to the rising generation to fill up our places in the church, and in the community,—hence, we should make every effort, in accordance with the doctrines of the Bible, to "bring up our children in the way they should go ; and "bring them up in the nurture and admonition of the Lord."

My health is still feeble, but I can go out to meeting, and I still try to bear the ark of the testimony forward. Peace be to you, and all the Brethren.

PHILIP BOYLE.

New Windsor, Md.

HAMPTON, PA.
Feb. 18th 1870.

Brother Henry ; The time is approaching for our District Council Meeting which, agreeable to appointment by last Meeting, is to be held with us, near East Berlin, Adams county. Brethren coming by Rail Road, will come to Harrisburg ; thence to York ; thence to Hanover Junction, and come to New Oxford, being within four miles of the meeting-house. The brethren will be at Oxford, and arrangements made to convey the Delegates to the place of meeting.

Now, Brother Henry, we are under the impression the time for holding our District Meeting, is the second Monday before Pentecost which would be the 23rd day of May. We have searched the Minutes of District Meeting but have failed to find the time. Please ascertain the time for certain and publish the above, if right. The Delegates should come on Saturday preceeding the time of meeting. We hope and desire the brethren to come as before mentioned and there will be appointments made for public preaching, on Sunday, for the brethren.

ADAM BROWN.

Notice.

The western District of Pennsylvania, will hold its meeting, (God willing) on the 9th day of May next, at the Brethren's meeting-house, in the Berkey corner in the Shade Creek branch, Somerset county, about 11 miles south east of Johnstown. Those coming by Rail Road will inform the brethren of said branch of their coming, and proper arrangements will be made for their conveyance to place of meeting. A special invitation extended to all

the brethren and sisters of the District. Those brethren from adjoining Districts who feel like being with us will be gladly welcomed. The ministering brethren are requested to be at the place of meeting on the 5th day of May, to commence preaching at that time, and continue until the council closes, if not longer. The ministering brethren who expect to be there by the 5th will please inform the branch there by addressing elder Christian Layman or Hiram Musselman, Scalp Level, Pa.

Brethren, we expect a good turnout, and especially a delegate or 2 from every branch, and have every delegate ready to pay over to the treasurer the sum necessary to defray the expenses to Annual Meeting. The distance is great and the expenses will therefore be according.

C. G. Lint.
Cor. Sect.

Remarks.

Brethren, we who compose the western District of Pennsylvania, can we not improve our method of raising traveling expenses to and from Annual Meeting. I have considered our present arangement and I think it is lame. We select our Delegate from among our number, and instruct them to go to Annual Meeting and there represent us, &c. but fail in supplying them with means necessary to the defraying of traveling expenses, for the following reason. We say to them "you go and when you return hand in your bill." This is done so that we may know how much we must make up. Now, brethren herein I find a fault. In the first place the brethren chosen may not have the money on hand and must therefore ask some one to loan them as much as they may judge it will take, expecting however to pay it back soon. They send the bill to the treasurer; he answers; "no money in the treasury." This makes it very disagreeable to the borrower and to the lender, and if even the brethren sent are blessed with sufficient means, it is still not just to have them to wait one whole year for the money they laid out for our benefit, and we hold the same in our posession all this time. Let us overcome this, by commencing our collections in due time. You will have plenty of time from the time you see this notice and the time we meet. Let us have a good supply sent in by our Delegates, so that there be no gatherings after our meeting is over. If our Delegates receive more than they need let them return it to the District treasurer. I think this would make those we send, and those that send feel much relieved from a burden under which we are at present laboring.

If any one has any better plan than the foregoing I am ready to adopt it. I give this simply as a suggestion, and that out of love and for the advancement of the cause.

Elder C. G. Lint.
Cor. Sect.

Brother Holsinger; From the reading of God's word, and especially from Ezekiel 36th and 37th chapter, we are led to believe that the Jews will return back to the land that God promised to their father's, and that they will return before the second coming of Christ, and that Jerusalem will be rebuilt. And from the reading of Isaiah 60th chapter, and abundance of other scriptures, we wish to ask the question: Whether all the true children of God, belonging to the gentile nation, will go back with them and assist in rebuilding Jerusalem? The Book of God informs us, "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." Mathew 24 and 25.

Jacob L. Wert.
Randolpt Co., Ind.

Winstead Lake, Minn.
Feb. 14th 1870.

Brother Holsinger: The *Companion* No. 5. of Volume 6, was received to-day. We are always glad to receive it, for it is a great deal of company to us, for wenever get to hear the brethren preach. All the satisfaction that we have from the brethren we receive through the *Companion*. We have lived here over five years, all alone, and without hearing a brother preach. The pure word of God has never been preached in our neighborhood. The people here don't know anything about the Brethren. We read a great deal in the *Companion* about the brethren how they travel and preach the word of God. O, how glad we would be if they would come to us, to the far west and preach.

We read the letter of brother Samuel Murray of his visits to Minnesota. We were glad to hear that he came so near but sorry that he did not come quite to us. We often heard him preach in Wabash county, and also Carroll county, Indiana, and we would be very glad to hear him again. We hope if any brethren will come to Minnesota again so near to us, they will come to see us.

I would farther say, if there are any brethren that wish to move to the west, we wish for them to come and see our country. The land is cheap here yet, and soil as good as can be found. We live about forty miles from Minneoapolis, in McLeod county. Will brother Murray let us know the address of brother Ollinger, in Minnesota?

Gottlieb Rosch.

A Proposition.

Woodbury, Pa.
February 20th, 1870.

Dear Brother; Inasmuch as my health is somewhat impaired, I was pretty much confined to my house for about a week, my mind was directed to the welfare of the church and the edification of the brethren. And whereas the time of holding our District Meeting is drawing nigh, and as the Council Meeting has directed that each District meeting elect some one of the Bishops within the District to constitute one of the Standing Committee of the Annual Meeting, I thought I would propose the following query for the serious consideration of the brethren. Our District is composed of 22 branches of the church. Would it not be well to change off those elected so that each branch would send their brother bishop in turn, so that all the branches would derive the benefit to become more familiar with the order of the Brethren, as taught in the gospel. Would you or some of the brethren

give an answer to the query through the *Companion*.

Truly yours in the bonds of the Gospel.

JACOB YOUNCE.

REMARKS.

We approve of the propoition, with the amendment added so far as they are competent. There are some bishops in the District who are not competent, and to send those just for the sake of rotation, would not be likely to make the best system. But we do not believe in confining the work to a few, when there are others who can do it as well. Our sentiment is, if it is a duty requiring denial, and labor, and toil, let it not all be burdened upon one man, but divide it among all. And on the other hand, if it be a mark of honor, or have about it any consideration of advantage or pleasure, let it not all be given to one man, but distribute it among those who are eligible to the duties required. And this rule we would by no means confine to the relation of members of the Standing Committee. We would recommend it to the congregations in the selection of Delegates to the District Meetings; to the District Meetings in the election of moderators, and clerks, and delegates to the Annual Meeting; and to the Annual Meeting in the election of its officers. In this way the different talents would be called into action, and an opportunity afforded for their development. This is the way we view the matter. If not correct we expect to be enlightened.

Census.—Reporting Additions.

There are many instances in the Old Testament Scriptures where God commanded Moses to number the children of Israel. These censuses were taken for the purpose of raising money, and to ascertain the number of fighting men. In the New Testament Scriptures the number of disciples is given quite often. Christ chose twelve apostles, and seventy disciples to preach; one hundred and twenty were present when Matthias was chosen. The additions are definitely or approximately given frequently. Cornelius, his kinsmen, and near friends, multitudes, both of men and women and on the day of Pentecost three thousand were added unto them. From these and numerous other passages that might be cited I believe the numerical strength of the Brotherhood may be reported without violating the law.

And should elder Younce inform us through the press that he and other brethren held a series of meetings at Milford, Indiana, some weeks ago, and that fifty odd were added there; should elder Daniel Smith write to the *Companion* that he was at his old home in Lancaster, a few weeks ago, and that he and other brethren labored in that vineyard two or three days which resulted in the conversion of about a score; and should elder Joseph Leedy report that two weeks ago he held a four or five days meeting in Tippecanoe county, and that eighteen soldiers enlisted in the service of our Master; no one would object to these reports, but as the apostle more than eighteen hundred years ago rejoiced to hear, that to the Gentiles was granted repentance unto life, so would the Brethren to-day rejoice that this repentance is still being accepted by some of Adam's posterity. Such reports would cause many of our ministering brethren to feel as Paul did when he wrote; "For a great door and effectual is opened unto me." 1 Cor. 16: 9.

S. M. MINNICK.

Antioch, Ind.

FRANKLIN, IOWA. }
Feb. 17th, 1870. }

Brother Henry: Inasmuch church news is always very acceptable with us, and also solicited by you; and as I believe there has never any been given from this branch of the church, I thought to send you a brief history of the same.

The church in Decatur county, Iowa, was organized in the Fall of 1856, by or under the oversight of, elder John Garber, (now deceased) and then brother Peter Lutz, of Jefferson county. At that time there were 14 members. Brethren S. A. Garber, and Wm. J. Stout, were chosen to the work of the ministry, and brethren H. Chandler and H. Spurlock, were the deacons. The first communion meeting was held in the Fall of 1857. Since that time there has been a communion meeting every Fall. We are striving together to spread the "glad tidings of salvation:" and although at times it has seemed to us that our labors were almost in vain, yet we feel to bless God's Holy name, that at other times our moral sky seems brighter, and we are permitted to see the cause prosper, and souls made willing to yield obedience to the Gospel of our God.

During the present winter we have had the privilege of seeing 5 souls go down into the liquid grave, and there being "buried with their Lord in baptism," to rise, as we fondly hope, "to walk in newness of life." We now number some 75 members, scattered promiscuously over this country, some in Clark county, several in Union county, and two sisters in Harrison county, Mo. There are four of us, that, after our several ability, "labor in word and doctrine." Also four deacons. Brother J. H. Fillmore of Davis county, Missouri was with us and preached for us a week last month setting forth the Truths of the Gospel in demonstration of the spirit, and with power." During his stay there was one applicant for baptism. May the Lord in the plenitude of his mercy, reward our brother for his labor of love.

Since the organization of the church here we have lost 12 members by death, and some 25 have emigrated from here, to different parts of the country.

Ere we close we desire, in behalf of the brethren here, to extend an invitation to brethren, and especially ministering brethren, who may be passing by this way, to stop and labor for us as we are all, (or at least should be) "Laborers together with God." And "Paul may plant, Apollos water, but God must give the increase." Finally we say "Brethren pray for us." The work is an ard-

uous, one. We are weak and imperfect, but God is mighty, ever ready and ever willing to save all who will trust in him. Fraternally Yours.

L. M. KOB.

HUNTINGTON, IND. }
Feb. 21st, 1870. }

Brother Henry; It is a long time since I sent you any news from the Salimony congregation. Nothing of special interest transpired and of course I could send you nothing. But on the 11th of the present month brother Samuel Murray and brother Daniel Smith commenced a series of meetings, which continued until the 14th. The word preached had the desired effect; the conversion of sinners to God, and the strengthning of the brethren. Seventeen precious souls were added to the church by baptism, and many more were awakened to a sense of their duty. Altogether we had a season long to be remembered.

A. H. SNOWBERGER.

Queries.

Will some good brother answer me these questions? I am young in the church, and have had three questions to answer as best I could.

1st. Who was the author of the Brethren church? When, in what year? 2nd. Why do the Brethren preachers always close prayer in public assemblies with the Lord's prayer?

3rd. Why do the Brethren dismiss congregations by saying: "you are respectfully dismissed? Or why do they not ask the blessing of God as a parting blessing on the assembly?

I. H. THARP.

Lanaconing, Md.

Will some brother or sister explain Acts 1: 25, which reads thus: "That he may take part of this ministry and apostleship, from which Judas, by transgression, fell, that he might go to his own place." The question is, who does the pronoun he personate in the last sentence? Judas or Matthias? And which of them went to his own place.

H. HOWES.

Will some brother write on Revelations 22: 12?

A. OAKS.

Will some brother please inform us through the *Companion*, what special marks the apostle had allusion to in Gal. 6: 17. The scripture reads: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

JACOB BAHR.

Answer to "Who Will Tell?"

Dear Companion: Under the caption of "Who will tell," on page 104, it is asked: "In what part of the Bible does the following chapter occur?" To which we answer: In the 59th chapter of Benjamin Franklin's Bible. EMILY LYON.

Hudson, Ill.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.,

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.,

LOVEFEASTS.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

MARRIED.

In the Elklick branch, Somerset Co., Pa. Feb. 27th, at the house of the brides father, (by Elder C. G. Lint.) Mr. Samuel Beachly to Miss Mary Fike.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek congregation, Somerset Co., Pa. February 16th, sister CHRISTIANA GRIFFITH, wife of Charles Griffith. Aged 31 years, 7 months, and 21 days. She left an affectionate husband and 4 little children to mourn their loss which was sorrowfully felt. Funeral services by brother Tobias Meyers and elder Adam Snyder, from Rev. 14: 13, to a large concourse of people.

JACOB F. MEYERS.

In the Upper Cumberland branch, Cumberland county Pa., Nov. 17th, 1869, brother ELIAS SHENK; aged 54 years, 10 months, and 21 days. Improved by the Brethren, from 2 Cor. 5: 1.

In the same branch, March the 9th, 1870, Sister CATHARINE SHENK, consort of the above, and daughter of brother Samuel and sister Catharine Plough; aged 38 years, 8 months, and 27 days. Funeral services by Daniel Keller and others, from 1 Thes 4: latter part.

CATHARINE A. SHENK.

Of old age, at his residence in Wayne Co., Ohio, our old uncle Henry Holl; aged 76 years, 9 months, and 19 days. He belonged to the Reformed Lutheran church for many years, and was one of the first settlers in this county; having lived here 51 years.

J. B. SHOEMAKER.

In Noble Co., Indiana, August 14th 1869, SARAH ANNIE, infant daughter of brother Reuben and sister Barbara RESLER; aged 8 months. Funeral services by the Brethren.

ANNIE J. SMITH.

In the Clover Creek branch, Blair co. Pa., at the house of her brother, James Camerer, on on the 29th of June 1869, sister MARGARET CAMERER; in the 60th year of her age.—She received a stroke of Palsy 11 years ago, since which she was as helpless as a child. We hope she is now enjoying that rest that remains for all those that love the appearing of the Son of man. Funeral occasion improved by elders J. W. and George Brumbaugh to a large concourse of people.

SARAH J. CAMERER.

In the Lost Creek branch, Juniata Co., Pa., Nov. 20th, 1869, RACHEL HOSTETLER; aged 71 years, 2 months, and 1 day. She was afflicted with Heart Disease for a number of years. A few days previous to her death she was apparently better, but alas! on the night of the 20th, she was found a lifeless corpse; her spirit had taken its flight to try the realities of an unDiscovered land.

During her illness she was calm and bore it with christian fortitude, fully resigned to the will of God; she was a faithful member of the Mennonite church for many years, and we hope died with a bright prospect of meeting an ever merciful God.

Her remains were conveyed to their last resting place on the morning of the 23d. Funeral services by George Gearhart, (Mennonite) and brother George Myers, from second letter of Paul to Tim. 6: 7.

MARIE HOSTETLER.

LIST OF MONEYS received, for subscription, books, &c.,

Daniel Hower, 3.50; Geo. Brumbaugh, 1.50; E. P. Perry, 3.00; J. D. Hayes, 3.50; Geo. Bailey 1.50; John Clingingsmith, 2.50; S. H. Nixon, 1.50; Noah A. Cover, 1.50; D. N. Wenger 2.00; Martin Hower, 50; David Beer, 1.50; Jefferson Blough, 50; Jos. W. Beer, 1.50; I. W. Shoemaker, 1.50; Solomon Rowland 1.5; Joseph Weaver, 1.50; Abraham Brumbaugh, 1.50; J. J. Replogle, 1.50; J. A. Price 1.50; Edward Price, 1.50; Samuel J. Cassell, 1.50; E. Stover, 1.50; J. A. B. Harshbarger, 1.50; Andrew Snyder, 1.50; Henry M. Shantz, 3.00; Joseph Hollinger, 3.00; Mary Shantz, 1.50; Wm. Hartley, 1.50; Solomon Price, 1.50; John H. Stayer, 1.50;

Noah Miller, 1.50; Semper Myers, 1.50; D. A. Freeland, 1.50; I. E. Long, 1.50; J. [illegible] Gross, 1.50;

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its *requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected by ANNA D. HUTCHISON.

Waiting.

The following piece of poetry will find an echo in the heart of every mother who has seen her darling pass to the farther side of the "Crystal Sea."

I have two little angels waiting for me
On the beautiful banks of the crystal sea.
Not impatiently wait my darlings there
For smiles light up their brows so fair.
And their little harps ring out so clear,
So soothingly sweet to faith's list'ning ear:
And they live in the smiles of the Savior's love
Who so early called my darlings above.

I have two little angels waiting for me
On the beautiful banks of the crystal sea.
Forever free from sorrow and pain,
Spotless and pure from all earthly stain;
Never in erring paths to rove,
Safe in the bosom of infinite love.
Evermore, evermore, walking in light,
Those beautiful angels robed in white.

I have two little angels waiting for me
On the beautiful banks of the crystal sea.
When my weary heart is throbbing with pain,
And I fain would clasp my darlings again,
I'll look away from this earthly strand
To the beautiful fields of the better land.
I will think of the angels waiting there,
And offer to God a thankful prayer.

I have two little angels to welcome me
When I too shall stand by the crystal sea.
When the great refiner his image may trace
In the heart he has won by his saving grace;
And in robes of Christ's own righteousness drest,
My soul shall seek the home of the blest.
On the beautiful banks of the crystal sea
My darlings still waiting shall welcome me.

Work of the Righteous.

BY D. B. MENTZER.

There is abundant evidence in the Christian Scriptures to prove that good people will follow good pursuits, and will walk in good ways. And who does not love a good man? Is he not well spoken of in the community in which he lives, and wherever he is known? A good man has a good name, and this, says the wisest man, is "rather to be chosen than great riches. He that has a good name should try to keep it, and keep unsullied from the blemishes which mark the characters of the many around us.

The people of God are especially noted for their good works. It has always been so, and will so be to the end of Time. To do good is to do good works, and to do good works is to do right. They who *do* right *are* right, and this constitutes righteousness. But doing *right* embraces many things, yet each item has but one way of accomplishment. There are various ways to do *wrong*, and there are also many ways of doing right. We perform many acts which are either praiseworthy or reprehensible. One wrong deed will, in so much, condemn us, while one good deed proves that we are not entirely abandoned by the *do-right* feeling. But I am brought to wonder at that man's condition of soul who is found in the ways of Wrong *and* of Right; who can engage in both lawful and unlawful pursuits; who can agreeably enjoy the association of the righteous and the unrighteous; or who can confidently and zealously hold both true and false views of the "doctrine of Christ." O how unbalanced! How little self-control to do right!

Righteousness is operative in two spheres of our present existence. 1st, The Moral sphere; & 2nd, The Religious. The Government of the All-Supreme holds sway over both these spheres of human life. The Moral is independent, yet leads to the Religious. The Moral *can* be without the *Religious*, but the Religious *cannot* be without the *Moral*. So that a *moral* man is not a religious man, in the Christian sense; but a religious man *is* a moral man. The Christian Religion *cannot* admit immorality into its realm without branding it with the mark of condemnation; for immorality ever did and always will corrupt Christianity. If a man is immoral or is not morally right in his heart when he first professes the Christian Religion, how *can* he be a Christian! Here is observed clearly the *necessity* of Gospel repentance.

The work of the righteous is *right*. He that pretends to righteousness, and does *not* right is *not righteous*.

In a succeeding number of this paper, the "work of the righteous" will be considered farther, and also the grand effects of righteousness.

Waynesboro, Pa.

For the Companion.

The Two Classes, or the Difference Between the Saint and Sinner.

When we read the Holy Scriptures and understand what we read, we cannot fail to see the fact that in the teachings of the sacred writings, the human family is divided into two separate and widely different classes. And every soul that has an existence in the world belongs to one class or the other. There is no intermediate station; we must be a saint or a sinner; either righteous or unrighteous, the people of God or the children of disobedience. It makes no difference what we may profess to be, however moral we may appear to be, or how many pretensions to religion we make, yet if we do not "obey from the heart that form of doctrine which was delivered to us," nor "walk in all the ordinances of the Lord blameless," we cannot be classed with the people of God, but we have our part with the ungodly and the sinner.

That God has a people on earth, has had, and always will have until the end of time, is an evident fact taught in the Bible. When we turn back to the ancient world we find a righteous Abel. And in after years we find a distinction made between the sons of God and the children of men; and when the number was finally reduced to eight souls, still God had a remnant of his people on earth. The children of Israel, with all their complaints and murmurings against God, were, nevertheless, the chosen people of Jehovah. While they had digged down the altars and killed the prophets, so that Elias thought he was left alone, and they sought his life to take it away, the answer of God to him was: "I have received to myself seven thousand men who have not bowed the knee to the image of Baal." "Even so at this present time also," says the Apostle, "there is a remnant according to the election of grace." And while the number may be small that will be saved, comparatively speaking, yet our Savior has established his church on earth, "and the gates of hell shall not prevail against it." But it will stand "the pillar of the truth" until his second coming, when he then will find some that are faithful on the earth, "that have not worshipped the beast nor his image, neither had received his mark in their foreheads or in their hands."

The Apostle Paul in explaining the mystery of the resurrection very clearly shows that some will remain at the resurrection of the Lord. For he says, "we which are alive and remain unto the coming of the Lord, shall not prevent them that sleep," but "shall be caught up together with them in the clouds to meet the Lord in the air; and so shall be ever with the Lord."

We have now noticed the fact that God has a people on earth. And we are not left in the dark as to who are the people of God. "For as many as are led by the spirit of God are the sons of God." And Jesus tells us "he that doeth the will of my father in heaven is my brother, my sister," etc. By this we understand that only they that do the commandments are his people, while all the rest may properly be called sinners, since there is no intermediate state. The distinction, however, between the saint and sinner is not made so apparent in this world as in the world to come. Here in this life the sinner is permitted to enjoy the blessings of God with the saint. For God sends his rain on the just and the unjust alike. The fields yield their crops of golden grain for them as well as for the righteous. And when they come to the house of worship they mingle their voices with those of the people of God in singing the lovely songs of Zion. But in the world to come it will not be so. Instead of singing for joy there will be weeping and sorrow. There will be a great distinction made between the humble follower and servant of Jesus Christ, or he that spent his days in sin and disobedience to God, who say by their actions and deeds—for actions speak louder than words—that they will not have the Christ Jesus to rule or reign over them. But while the sinner mingles in society with the child of God, seeming to enjoy life as well as he, yet the Christian has decidedly the better chance, "Having the promise of the life that now is and that which is to come." And having that hope which is an anchor to the soul both sure and steadfast. When the Christian feels that he has discharged his duty to God and to his fellowman, when he has spent the day in the service of his Master, and when the darkness of the night surrounds him he does not feel that remorse of conscience the sinner feels, but he has, and enjoys that peace of mind the world can neither give nor take away. And when the Christian's career on earth is ended, and he comes to the river of death he need not cross alone. He has a pilot there awaiting him. His Savior will conduct him safely over. And as the Psalmist says: "though he walk through the valley of the shadow of death he need fear no evil, for his rod and his staff they comfort him." On the other hand when the sinner comes to the waters of death all is dark. He sees no light beyond. He has no hope beyond the grave. Yet he must cross and appear at the judgment seat of Christ. Here then the distinction will be fully made. The saints will be placed upon the right while the sinner or disobedient will be placed upon the left.—And while the saints shall hear the blessed and welcome invitation, "come ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world" the sinner must hear that dismal sentence "Depart from me ye workers of iniquity into everlasting fire prepared for the devil and his angels." And while the saints shall enjoy the glories of heaven which no pen can describe and no finite tongue express, the sinner must suffer the torments of hell in the caverns of woe. And while the glorified saints sing the song of the redeemed with palms of victory in their hands, the sinner will be raising his fruitless cries where hope is a stranger and where mercy never can reach him. There shall the sinner spend an eternity. When the righteous have been singing praises to God and the Lamb ten thousand years they have not a day less than when they first began. On the other hand the sinner's sufferings will continue just as long. O sinner think of that eternal death before it is too late.—"Knowing then the terrors of the law we persuade men." And could we persuade one soul to forsake the evil ways there would be joy in heaven with the angels. O sinner, turn from your evil way! Seek the pardon of your sins through your Savior's blood. Come out from among the world and "be ye separate, touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." "If children, then heirs, heirs of God and joint heirs with Jesus Christ." Then may the Lord help me to be wise unto salvation; may we be numbered with the saints here in life, die the death of the right-

eous, and share with the saints in light throughout the ceaseless ages of eternity.

HENRY JACOBS.

Congress, Ohio.

For the Companion.

Why we Should Love God.

As the *Companion* is designed to advocate Truth, expose error, and encourage the true Christian on his way to Zion, I shall attempt, though I should fail, to pen a few thoughts to encourage the true Christian to love God, and press on toward Zion.

My Christian friends, let us look back to that dark age when there was no eye to pity and no arm to protect. What a gloomy situation this world was in; but God saw fit, when the fullness of time had come, to send his only begotten Son into this world of sorrow and sin, to suffer and die the ignominious death upon the cross, that we might be saved. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16. And again, John 15: 13, "Greater love hath no man than this, that a man lay down his life for his friends" Dear brethren and sisters, shall we not love God in return for such love? I answer yes. "We love him because he first loved us." 1 John, 4: 19. This appears to be one reason why we should love God. And another reason is, because he has commanded us to love him, and says: "It is the great commandment in the law." When the lawyer asked him, saying: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind." Matt. 22: 36, 37.

And if we love him we will keep his sayings, for Jesus says: "If a man love me, he will keep my words." John 14: 23.

Brethren and sisters, with these few thoughts presented to our minds let us take into consideration the love we owe to God, and when we love God as we should, we will obey his commandments and praise and adore his great and holy name, and have our minds concentrated, and our hearts fixed on heaven and heavenly things. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Let us press on toward heaven and eternal glory, for I want to meet my brethren and sisters, and clasp glad hands on the sunny banks of deliverance, and dwell where God and his Christ is, forever and ever.

JOHN W. SOUTHWOOD.

New Holland, Ind.

The Unpardonable Sin.

In the present vol No. 8, of the C. F. C., I see the question asked by D. L. Fisher, concerning Matt. 12: 31, 32, which reads as follows: "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Ghost shall not be forgiven unto man. To get the understanding we must begin at the 22nd verse of the chapter. About 55 years ago I was helping to wait on my aunt (a widow) that had a cancer in her breast. She used to get me to read the Testament for her. I happened to read that chapter, and not understanding about that sin, I asked her. She and her daughter were living with an old brother, by the name of Rudolph Switzer, and I have every reason to believe that he was a true follower of Jesus. My aunt told me to go to his room and tell him to come over to her room, and then she asked him to explain that scripture to me, as he had to her. So he explained it I have heard and read some other explanations since, but none that I think agrees so well with the substance of the Gospel as the one he gave. He said it was those who had accused the Savior of casting out devils by the prince of devils, that the condemnation was pronounced against, and that none else could commit that sin, but those who see with their own eyes, the miraculous power of God, as those saw it—and then call it the power of the devil. I have known more people (even some pious ones) to sink in despair about that Scripture than any other I know of. So I hope the brethren will be careful, to not make explanation that the eak will rest themselves on it to their injury.

HANNAH KNAUFF.

FIT AND NOT FIT.—During a recent revival among my people, an Episcopalian brother patronizingly remarked to the writer, "Your principles in the main are sound and Scriptural, but in withholding baptism from children you do a great wrong. Do you not believe that infants when they die go to heaven?" "Most certainly," was the reply, "that has ever been our belief as Baptists." "Well then," he continued, "do you not believe that one fit for heaven is fit for baptism?" "We readily see the point in that question,' I replied, 'and answer it more to your satisfaction by asking another. Doubtless, you believe that *baptized* infants in the event of their early death are saved, whatever may be your creed concerning the *unbaptized*. Now, is not any one 'fit' for heaven, 'fit for the communion table? And why do you "do this wrong" in withholding the 'sacrament' from your little ones, who, you say in the 'Catechism of the church,' by their baptism are made members of Christ, children of God, and inheritors of the kingdom of heaven?" Are they not good enough to commune with *you*, and yet *'fit'* for heaven?" "I never looked upon it in that light before," he remarked, and then added, "I have asked this question of scores of Baptists, but the fallacy in it has never been detected by them, nor myself even, until now."

If you do but take and pierce God's word, and do but stay upon it as the bee doth on the flower, and will not go off till you have something out of it, this will make you rich in knowledge.

For the Companion.

The Poor, God's Chosen.

How many precious promises are found in the word of God, which belong exclusively to the pious poor. They seem to be God's peculiar people, and he cares for, and looks upon them with special favor. Under the old dispensation, they were protected by law from oppression, and a curse was pronounced on all who should oppress them. In the Sabbatical year whatever the fields produced, was to be theirs. Isaiah prophesied that "the poor should rejoice in the Holy One." And Jesus gave it as an evidence of his being the Messiah that he preached the Gospel to the poor. And James records that great promise, that they should be heirs of the kingdom. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he has promised to them that love him?"

Brethren and sisters, you who are poor, is there not comfort here? Think of it; you are God's choice, he loves you above other people; even as he did Israel of old Having chosen you, he surely will keep you safely to the end. And he has given you faith, for faith is the gift of God, and given it abundantly; you are *rich* in faith. And best of all, he has made you heirs of the kingdom. How strange! born in poverty, life a continual struggle—constantly laboring for food to sustain the body, dying in alms-houses—buried by the charity of brethren, and yet heirs of the kingdom; having a legal right to the city whose streets are paved with gold. Poor and yet rich. Why, your life is like that of your Lord and master, who was born in a stable—raised in poverty—no home, not even a place to lay his head—the women who followed ministering to him of their substance. I wonder if that curiously made coat, without seam, woven from the top throughout, was made by one of those women. It seems to me loving hands must have wrought that singular garment, and loving feet hastened to carry it to Jesus. And perhaps he wore it because he loved the giver. The Savior was indebted—no not indebted; how could he be indebted to man for anything? But he received from his friends food, raiment, and shelter. Even the tomb in which his body was laid, and the linen in which it was wrapped, belonged to another. The earth was his, and the fullness thereof, and yet his friends were obliged to lay him in Joseph's tomb. How poor, and yet he was heir to all things.

Brethren and sisters, are you ever hungry? So was your Savior. Are you sometimes weary? So was he. Do you ever feel forsaken? So did he. Is there no consolation to be derived from all this? Some of us would think it a great honor to live as a king. How much greater honor to be permitted to live as did your Lord!

Sister, do you sometimes look at your coarse clothing, and wish you had better? Think of that other glorious raiment of yours, the garment of salvation, with which the Savior clothed you in the day you gave yourself to him. Solomon, in all his glory, was not arrayed like you. True, he had his royal robes, his crown and jewels, but you have a robe of righteousness, shining white.

"This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its glorious hue,
The robe of Christ is ever new."

You also have the ornament of a meek, and quiet spirit, which is in the sight of God of great price. And you shall have a crown of life that fadeth not away.

And you, dear widowed sisters, who feel so weak and unprotected, whose home is so lonely since you laid your husband away "to slumber in the silent dust." You who are toiling every day to support your little children—there is a text for you, and it is all your own. That one you have repeated so often when you were almost in despair: "A father of the fatherless, and a judge of the widow, is God." If God will be a father to your children, what have you to fear? He knows all their wants. And though he may not give in abundance, yet it comes from the hand of a father, and he knows best. Tell him all your troubles and trials, he has promised to hear you when you pray, "The Lord heareth the poor." And then when you have cast your mite into the treasury of the Church, what does Jesus say? "She has cast in more than they all." More than that rich brother who cast in his hundreds. I think of that other widow, and wonder what her thoughts were as she was going up to the Temple, carrying her two mites—all her living—to give it to God She must have had a trusty heart. And Jesus sitting over against the treasury beheld her pious act, and she perhaps knew it not. She may not have known her Savior, nor heard his words of commendation, yet it seems to me his very presence must have soothed and cheered her. It may be so now, that the Savior is often near us, and we know it not. What a comfort it must be to a pious widow to know that God is in some peculiar sense *her* God.

And you brother who are toiling so hard to supply your family with the necessaries of life- I wish I could say something to comfort you. Sometimes when you look at your rich brethren you think your lot is a hard one. But if God has chosen you, he surely knows what is best for you. Only trust him and he will bring it to pass, even make you to possess his kingdom. He may be saying to you as he did to the angel of the church in Smyrna: "I know thy works and tribulation, and poverty, but thou art rich, fear none of those things which thou shall suffer, be thou faithful unto death, and I will give thee a crown of life." The tenure of earthly possessions is but brief at least, and often ends before the journey of life is over. Job said: "Naked came I out of my mother's womb, and naked must I return thither again. And Paul said to Timothy, "We brought nothing into the world, and it is certain we can carry nothing out." All come alike to the Jordan of death. When we enter that cold stream, nothing will avail us but the righteousness of Christ. It is so ordered of God, that in this life some should have an abundance of this worlds goods, and others but the bare necessities of life; and it will be so—spiritually in the world to come. If every one shall be rewarded according to their works, the reward of some will be much greater than others. One will rule over ten cities, and another five. "But many that are first shall be last, and the last shall be first." The richest here may be the poorest there. Think, brother, of that other poor man, whose poverty was so much greater than yours, and besides his body was covered with a loathsome disease. He was the personification of poverty, and yet he was richer than the man within who was clothed in purple and fine linens. He was hungry, but not so needy as he who fared sumptuously every

day. Jesus said, on one occasion: "How hardly shall they that have riches enter into the kingdom of heaven." Wealth is often a heavy weight in running the race for heaven. But it is not the *great abundance* of the things which we possess, that prevents an entrance into the kingdom. We may be the owner of but one little house, in which to shelter our heads from the stormy blast, and if we are unwilling to give up that for Christ's sake, we are too rich to enter heaven. And on the other hand, if we should be the possessor of half a million and are always ready to deliver it all up for the sake of obtaining heaven, we are poor enough to enter therein. "Blessed are the poor *in spirit;* for theirs is the kingdom of heaven."

It *is* sad, brother, that you should be obliged to labor so hard all the week that when the day of rest comes, the body is almost too weary to go up to the house of worship. And sometimes you feel that you do not get that sympathy and assistance from the Brotherhood to which you are entitled. If you have to the utmost used the ability which God has given you, and yet have failed; you certainly are entitled to sympathy and assistance to the fullest extent. But if it is denied you, be patient still, and love the brethren none the less; submit it all to God, he will over rule all things for good to them that love him. Let us try and not envy the rich. No doubt they have their burdens too; perhaps heavier than the burden of the poor. Jesus said of some of them, "They have received their consolation," but yours is yet to come. You will receive it when you sit down with Jesus in his kingdom. If the consolation of some of them is all in this world, we should pity rather than envy them. The Bible is full of gracious promises to the poor. I have mentioned but a few of them. You, perhaps, know them all, but sometimes through the weakness of the flesh you forget them, and your spirits languish. If I can "stir up your pure minds by way of remembrance," you will be strengthened, and refreshed. God help you to trust him always.

E. Williams.

For the Companion.

Who is the Eldest Son?

This query has been answered again and again, but never altogether according to my view, and now I will try and give my view also, upon that parable.

Paul writes in Romans, the 5th, Chapter 14th verse: "Nevertheless death reigns from Adam to Moses."—Here Paul certainly had an allusion to a spiritual death. Then it is evident that neither the older nor the younger son were spiritually born in that period of time. We must commence at Moses, where God spoke to him at the Bush.—Exodus 4th Chapter 22nd verse. "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my Son even my first born. And I say unto thee, let my Son go that he may serve me, and if thou refuse to let him go, behold! I will slay thy Son, even thy first born." Now I will say nothing more concerning the elder Son until I come to Peter, for every Bible reader is acquainted with the older son's conduct, as it was not always very good, but there was always a remnant that did not bow the knee to Baal.

I will now try to say something concerning the younger son. Luke 15th Chapter 11th verse. And he (Christ) said: "A certain man had two sons, the younger of them said to his father. Father give me the portion of goods (spiritual goods) that falleth to me, and he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country." In a spiritual sense he journeyed far from God, and there wasted his substance with riotous living; and when he had spent all his spiritual living, there was a mighty famine in that land (a spiritual famine), and he began to be in want, and went and joined himself to a citizen of that country, (that citizen was the devil). He sent him into his fields to feed swine (or in other words to worship idols, which could give no spiritual food) and he fain would have filled his belly with the husks that the swine did eat; and no man gave unto him, and when he came to himself he said: How many hired servants of my father have bread (spiritual bread), enough and to spare, and I perish with hunger. I will arise and go to my father and say unto him—father I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants."

My dear brothers and sisters, when we are willing to be hired servants, then we are like Saul was when he said: "Lord what wilt thou have me to do." We are then willing to do what the Lord requires of us. When the son came to the father he said unto him: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Cornelius and his house were the first of the younger son that came to the Father. Now, we see that prayer of the son was heard, and also answered, when the Father met him by an angel. The angel said unto him—thy prayers and thine alms are come up for a memorial before God, and now send men to Joppa and call for one Simon whose surname is Peter, he shall tell thee what thou oughtest to do; and when Peter came and spoke to them they were clothed with that new robe, even the Holy Spirit. No doubt Cornelius made them a feast, and they spiritually sung and danced in the Lord.

Now I must say something about this murmuring of the older son. The believing Jews, or rather the circumcision thought it a great sin to eat with the Gentiles. Peter had to be convinced by a vision before he could believe, and when he was come up to Jerusalem, they that were of the circumcision, contended with him, saying, thou wentest unto the uncircumcised, and didst eat with them; but Peter rehearsed the matter to them in order from the begining. This is the murmuring of the older son; not the Pharisees who had strayed farther from the Father than the younger son. They have committed the unpardonable sin, and can never come to the Father in this world, or that which is to come. How could the Father say unto them, thou art with me? Now I will show what makes them brothers. Israel

the oldest Son spiritually born under the Mosaic law, and the Gentile nation was spiritually born under the Gospel dispensation, but by the same parent even God. This is the reason they are called brothers in the parable.

DANIEL GOCHNOUR.

Conemaugh, Pa.

For the Companion.

"Behold I Have Set Before Thee an Open Door."

Rev. 3: 8.

To the church of Philadelphia it was said: "Thus saith he that openeth and no man shutteth, behold I have set before thee an open door." And the apostle Paul asks his brethren to pray that the door of the word might be opened unto him. And again he says, "a great door and effectual is opened unto us." In Acts 16 we read: "And they were forbidden of the holy ghost to preach the word in Asia. Then they essayed to go into Bithynia, but the Spirit suffered them not." So we see that though the Gospel was to be preached to all nations, yet the door was not opened at that time to preach in those places. But a door was now opened by the Lord, and a voice was heard from Macedonia, "Come over and help us." So in our own time the Lord seems to open the door for his ministers to preach the word. When the war closed it was thought a door was opened to preach in the South. But Brother Hyser has been there three years and we have not heard of one sheep being brought into the fold. The Brethren of Indiana sent a mission to the South. They stopped in southern Indiana. The door was open and the Lord blessed their labor. They went on their mission to the South, but they came back before the time appointed, without success. Thus we may conclude the door was not fully open in the southern States, or the Brethren that went were not persevering enough. But we think it is safe for the brethren to obey the Macedonian calls. That is, go where members are living that are calling for help, or when friends or neighbors have moved to a distance, though they be no members, their calls should be heeded. We would not discourage the brethren from going where they are not especially called. The most successful way to preach where the brethren are not know is to settle among the people and live out what they preach by a chaste walk and a Godly conversation. They must show a concern for the temporal welfare of the children of men. So Jesus went about doing good to the bodies as well as the souls of the children of men. And how could they help loving one that was so good unto them Even so, dear brethren; it is through the material man that we must approach the spiritual man, for if they cannot trust us in temporal things, how can they trust us in spiritual things, which are of so much more value. Let us then do good unto the children of men and then a door will be opened by the blessing of God, into their hearts, that the word preached may enter and become the power of God unto salvation.

We notice many calls made by our brethren, and sisters, and friends, who are scattered over the western States. Yes, there are many doors open. Brethren, are we all of us doing our duty? We now wish to call the attention of the brethren to a call that came from California and Oregon before the war. It was a Macedonian call; the door was open and the brethren thought it good to send two brethren to visit the churches on the shores of the Pacific Ocean; but the journey was a long one, attended with the dangers and privations of two thousand miles over the plains and Rocky Mountains, or a voyage by sea. Some money was contributed, but the war coming on the door seemed to be closed, and the brethren and sisters on the Pacific shore were left to get along as best they could. But now the war is closed, and by the favor of God peace and prosperity again blesses our land. The world has been moving onward. The Atlantic and Pacific oceans are now united by bands of iron. The iron horse is now seen and heard on the western plains, and over the Rocky Mountains. Distance is annihilated; what seemed to be the work of an age, was accomplished in a year. Is not the hand of God in all this? Is it not an opening of the door? Eight days will only be required to go from Chicago to San Francisco on second class trains. The accommodations are said to be as good as on first class trains, taking three days longer to run through. Fare sixty dollars, and some say as low as forty dollars. The brethren in California have appointed a communion on the 14 and 15 of May, and they invite brethren far and near to come. Who will go? In this case it will be necessary for two brethren that are in full office to go. And they should be in the full order of the church in their personal appearance, and they should not only be right themselves but they should be willing to maintain the order of the church wherever they go. Otherwise they would do more harm than good, for like begets like, in the spiritual as well as in the natural kingdom. In this case we would say freely ye have received, freely give. We have plenty of brethren who can go on their own means. Who will go? It may be some of my brethren will say, why do you not say I will go? To this I would say, I am not an elder, but such as I am, I would be willing to go with two such brethren as described above, if life and health would permit. We would like to hear from the brethren through the *Companion*, or by private letter. What do the brethren think, would it be better to wait and let the Yearly Meeting say who shall go. It could be brought as a question by some District Meeting to the Annual Meeting. Brethren going should have plenty of time. One year would not be too much to spend in California and Oregon, and other places that might call for help, and where there might be an open door for the brethren to labor. What do brethren Jacob Miller, of South Bend, Indiana, James R. Gish, of Woodford, Ill., and other brethren say to it?

DAVID FRANTZ.

Cerro Gordo, Ills.

Then and Now.

No part of a sinners life is more loathsome than when the light of true christianity begins to dawn upon his benighted heart. All his actions and even his very thoughts become loathsome unto him. He begins to look around upon his associates for succor, and would willingly feed upon the husks that they offer unto him if that would satisfy his disturbed mind. But by experience he is made sensible that there he can find no relief. At last he hears the Parent call: "come all ye that are heavy laden and I will give you rest.

The sinner thus sin-ridden, tired of his load of sins, falls before Jesus and pleads for mercy, pardon, and salvation. The Son replies, I have died—it sufficeth. The poor sinner now quickened, feels sorry, that he had ever done anything contrary to the wishes of him, that had died for him. There is not a brother nor sister that is now engaged in the service of the Lord but what did experience some of the foregoing; some more than others, we will allow. How was it, brethren and sisters, when Jesus said, "peace be still?" when the load of sin fell from our shoulders, when we buried our old Adam, and came forward —a new man formed and shapened after the similitude of Christ. Yea more, when we beheld the society, the members of Christ's body of which we are now made a part. Was not that then perhaps the happiest part of our Christian life? Were we then not minded like Peter, "though all men may forsake thee, yet will I not leave thee." And still stronger were perhaps ready to say I would leave all for Christ's and the brethren's sake. O how full our heart with love at this time; nothing too much trouble. Never better satisfied than if we can sit in company of such who are apt to talk about the things that belong to a progress in our divine life. We can hardly wait until the Lord's day comes along, so that we may attend public worship; help to sing and pray. Our seat is seldom found vacant. Thus many have undoubtly felt and acted.

We will now let our young pilgrim travel on awhile longer. Years have passed by; some were coming others were going. We look to find our zealous young pilgrim, our loving, self-sacrificing, heaven-seeking, sin-hating, young brother and sister, an old member of the Body of Christ. And how do we find some? With John the Revelator we must say, they lost their first love; they settled down upon their lees; they see no more the same efficacy in the blood of Jesus. It is enough if I can say I was grafted into Christ. I am a member of the church militant; I commune once a year, or perhaps once in five or ten years, and that is sufficient. Who has told you so? That zeal or love which you once had? O no: but your indifference to holy things, and your over anxious desires for worldly things and worldly popularity. In place of seeking the company and conversation of the faithful pilgrim, we would rather seek those who have their conversation to please their God—mammon. In place of attending the public assembly of the children of God, they must attend to a social feast, proposed by some *good meaning* brother and sister. And then as a duty of honor, the compliment must be returned. Thus spending the souls market day in feasting and riotous living.

And again; we sometimes hear brethren say I would go to preaching but it is too far; or it is too unpleasant; the road is too bad, &c. This we will allow to be so; but why is it that the preacher must not fail; no matter how the weather, road, or distance is. And sometimes when the minister inquires into the non-attendance (of members who attend about once a month,) he is quite too meddlesome. We would however make allowance for bad weather, if we did not see that their actions speak louder then their words. Can we not think of some brethren who make such excuses as the above, who go through wet and cold, mud and mire two, three, four, yea ten miles to attend some public sale, and stand in the cold and half freeze, or attend to an election for township, county, or state officers.

And is this all? No, brethren, the saddest part of our history is yet to be chronicled. We see the lukewarmness of such brethren blossom in their offspring. In place of bringing them up in the nurture and admonition of the Lord they bring them up to pride; have them to worship the God of this world; help them, and perhaps in many instances build the altars upon which they sacrifice their own precious souls. Oh fathers and mothers, if you would not hear, nor see your children raise their fruitless cries in misery, have a little less pride displayed among them. Give them a better training in the ways of the house of God, and more over if as you wish it not to be said: "thou art in the gate of bitterings," do thy first works over—pray God that the desires of thy heart may be changed, or you surely must be classed with the workers of iniquity. Seek the love and zeal you had when Christ loosed you from the fetters of sin, and darkness, and burn all your wood, hay, and stubble you now love. Consider well the feelings you then had, and you now have.

C. G. Lint.

Meyers Mills, Pa.

What Shall I Do?

The answer to this question entirely depends on what you now are. If you are a sinner, seeking salvation, then the less you do the better. Believe on the Lord Jesus Christ and thou shalt be saved. If you have just been brought to believe on his name then profess him in baptism; unite yourself with his people; commemorate his love at his own table, and walk in all the ordinances and commandments of the Lord blameless. If you are a baptized believer, in union with his Church, then he would have you to consecrate yourself to his service, visit his sick ones; relieve his poor, circulate his truth, teach his babes, and strengthen his weak ones; bear your testimony for him whenever an opportunity offers. Be much with him in private, read and meditate on his word; aim to honor him in everything; always, and everywhere, carry your religion with you. Wherever you go carry your religion into everything. Be thorough "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Make Christ and his glory the great object and end of your life, so that you may be able to say with Paul: "For me to live is Christ and to die is gain," so that it may be said of us: "None of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Let every purpose we form, every work in which we engage, and every pleasure we enjoy, say: "I am the Lord's." Live for the Lord, work for the Lord, suffer for the Lord, make his precept your rule; his honor your aim, and to please him the end of every action of our life.

D. B. Flickinger

Waterloo, Iowa.

Even admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickedness, but in the permission of what we are accustomed to consider little sins.

For the Companion.

Sinning against the Holy Ghost.

In *Companion* No. 8. Vol. 6, brother D. L. Fisher desired that some one would give his views through the *Companion* on Matthew 12: 31, 32, which reads as follows: Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto man: but the blasphemy against the Holy Ghost, shall not be forgiven unto men: and whosoever speaketh a word against the Son of man it shall be forgiven him. But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. Now I shall venture an explanation of said passage, and in doing so, if I should fail to give a correct explanation, some brother will correct me.

In the first place, then, in order to get a perfect understanding of the language of the Savior as given above: we must go back and see what gave rise to said language. And in doing so we are forced to these conclusions: first: That blaspheming against the Holy Ghost, is to deny God and the powers of the Holy Ghost. For testimony in support of this idea, turn to the 22 verse of the same chapter, which reads as follows: "Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw." We believe he healed him by the power of the Holy Ghost. 23rd verse. "And all the people were amazed and said, is not this the Son of David?" 24th verse. "But when the Pharisees heard it, they said, This fellow doth not cast out devils but by beelzebub the prince of the devil." Right there and then I believe that the Pharisees sinned against the Holy Ghost, by denying the power of Christ, and saying that he cast out devils by beelzebub the prince of devils. The Savior said in verse 28th: "But if I cast out devils by the spirit of God, then the kingdom is come unto you." Here the Spirit of God by which the Savior cast out devils truly was a Holy Spirit. Then to deny God and the power of that most Holy Spirit was sinning against the Holy Ghost, or committing the sin unto death.

For further testimony in support of this, turn to Mark 3: 22. "And the scribes which came down from Jerusalem, said, he hath beelzebub and by the prince of devils casteth he out devils." Here we see another false charge made against our Savior by the scribes which no doubt the Savior considered blasphemy, for it drew out the following language; verse 29, 30: "But he that shall blaspheme against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation; because they said he hath an unclean Spirit. Again we hear that good man, John the Baptist, say: "for he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him; the Father loveth the Son and hath given all things into his hand." John 3: 34, 35. Truly then can we say, that Christ was in possession of the Holy Spirit, if the Father had given all things into his hand. Then if the stiff-necked Pharisees had hearkened to the divine teaching of the Savior, they would not have been charged with blaspheming the Holy Ghost, for he that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Verse 36: Again; we would call your attention to the reading of Luke 12: 8, 9. "Also I say unto you whosoever shall confess me before men, him shall the Son of man confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.

Again; we call your attention to Peter 2: 2. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction." Here we see that false teachers brought upon themselves swift destruction by denying the Lord.

Now I have endeavored to show that sinning against the Holy Ghost was to Blaspheme the power of Christ: and I have shown that Christ was in possession of the will of God, and the power of the Holy Ghost; for God had given all things into his hands. Truly then can we say to deny the word and work of Christ is sinning against the Holy Ghost, which is different from all other sins; for Christ has declared that all other sins should be forgiven, if man will ask forgiveness in a spirit of love.

We will venture to say further that man is liable to commit the unpardonable sin without ever having acknowledged the word of God; as did the stubborn Pharisees. Equally so can man commit the unpardonable sin after he has con-

fessed the word; for Paul says: that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come: if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame;" for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. Then we see that it is possible for those that have named the name of Jesus to commit the unpardonable sin, by falling from faith, and denying the word. Or if we sin willfully after that we have received the knowledge of the truth, or word of God. And why have we sinned the sin to death? because we sinned against God; for John says: "In the beginning was the word, and the word was with God; and the word was God." So in the church, or out of the church, man can sin against the Holy Ghost. O then reader, let us ever keep this before our minds that if we deny any part of Christ's teachings or that of the Apostles we deny the Holy Ghost; for they spake as the Holy Ghost gave them utterance.

S. M. AUKERMAN.

Somerset, Ind.

For the Companion.

Where is Paradise?

A reply to this query was published on the 8th page of the current Vol. of the *Companion*. Since then circumstances have led the writer to a farther investigation of the subject, and he is now more firmly convinced than ever, that Heaven and Paradise are but different names for that land of rest, happiness and glory, which is in reserve for the people of God.

Beloved brethren and sisters; it behooves us to examine this subject well; for it is of the utmost importance that we should be unmovably established in the truth in this matter; and know to a certainty that when "to-day" comes, in which we shall depart from this world of sorrow, we will be immediately ushered through the gates of "the Paradise of God," into the presence of our dear Redeemer; because the gross, horrid and monstrous errors of materialism are creating doubt and uncertainty in the minds of thousands.

The readers of the *Companion* will now be presented with the Scriptural evidence by which the proposition, that Heaven and Paradise are synonymous terms, has been so conclusively demonstrated to my *own* mind.

The Apostle Paul gives an account of a trance which a certain man had; "How he was caught *up* into Paradise, and heard unspeakable words," &c. 2 Cor. 12: 4. Here we have the direction of Paradise given as being UP, the *same* as that of Heaven. Now we do not read in the word of God that any blissful abode is in that direction, except the two mentioned above, and they are each favored with the presence of the Lord Jesus Christ; hence we infer Heaven and Paradise are identical. There is however Scriptural evidence elsewhere, which is sufficient to prove, *beyond a doubt*, that this very strong inference is a positive fact. The Revelator tells us, the tree of life is in the midst of the Paradise of God. (Rev. 2: 7.) He also informs us, the same tree is in the midst of the Heavenly city (Rev. 22: 1 and 2); therefore Heaven and Paradise are one and the same place. Some may perhaps cavil at this, and say, Heaven and Paradise might be different places, and the tree of life exist in both; but there is positive proof to be found in the 14th and 15th verses of the 22nd Chapter of Revelation, that this tree exists only within the heavenly city. Let us read and examine this passage "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (verse 14th.) By this we find that only they who do his commandments have a *right* to the tree of life, and that none of these will be excluded from that glorious city, while all others are shut out; wherefore the tree of life would not be in place outside of her sacred precincts. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (15 verse). Hence outside of Heaven the tree of life is not found: but it is found in Paradise; consequently Heaven and Paradise are, to a certainty, only different names for the same holy and happy place.

Because the Spirit of Christ was in Paradise with the soul of him who had been the penitent malefactor, the same day in which their bodies were crucified and slain; and also "preached to the spirits in prison" during the time between the death and resurrection of *his* body, does not invalidate the above demonstration; but proves conclusively the omnipresence of the Son of God. The Psalmist gives us a sublime and beautiful illustration of this fact, as follows: Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there. If I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. (Psa. 139: 7, 8, 9 and 10.) Christ himself testifies to the same truth (John 3: 13.) "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who *is* in Heaven!" He tells us here, that mortal man is confined to *this* world; but that *his* Spirit, even while living in the body here upon the earth, was present in Heaven. Let us not give ears to the teachings of men who pervert the truth; nor, in our weakness, attach the limits of human nature to our Divine Master; who hath *all* power in heaven and on earth.

SILAS THOMAS.

Philadelphia, Pa.

MISCELLANEOUS.

For the Companion.

Be not Weary in Well Doing

By Sudie M. Thomas.

Art thou weary Christian pilgrim,
Is this life forlorn and drear?
Trust, oh trust the blessed Savior!
He will comfort, love and cheer.
By and by thy warfare ended,
Thou wilt clearly, plainly see,
All thy cares and toils and trials
On the earth, had need to be.

Crosses that seem hard and heavy,
Will insure the crown more bright,
When we reach those pearly portals,
Where blest spirits reunite.
Then toil on—be patient, Christian,
Jesus promises a rest
Unto all the final faithful,
Where naught can their joys molest.

In the day of our affliction,
When the heart is sad and lone,
Trust the All-wise loving Savior,
Who for us did life atone.
In thy troubles he 'll not leave thee,
Let his staff thy comfort be;
Listen through thy tears—he calleth,
"Weary ones come unto me."

While on earth our blessed Jesus
Suffered More than tongue can tell;
Cruel mockings, bitter treatment—
Yet his language was: "'tis well."
Then faint heart, take courage—onward,
Soon ah! soon, the word may come:
Summer's past—the harvest ended,
Faithful workers welcome home."

Life must have its griefs and sorrows,
But how oft they comfort bring
Unto all the contrite hearted,
Hovering 'neath a Savior's wing.
Then weep not, devoted Christian,
Trust in Jesus—that dear friend;
He will give thee grace to conquer,
And receive thee at the end.

Selected by Lomie A. Himes.

Encouragement.

Christians, if your hearts be warm,
Snow and ice can do no harm;
If by Jesus you are priz'd
Now arise and be baptized.

Jesus drank the gall for you;
Bore the curse to mortals due.
Children prove your love to him,
Never fear the frozen stream.

Never shun the Savior's cross,
All on earth is worthless dross:
If the Savior's love you feel,
Let the world behold your zeal.

Fire is good to warm the soul,
Water purifies the foul:
Fire and water both agree,
Venture soldiers, never flee.

Every season of the year,
Let your worship be sincere,
When the storm prevents your roam,
Serve your precious God at home.

Read his sacred word by day,
Sing his praises, always pray.
Meditate his law by night—
This will give you great delight.

Ladoga, Ind.

Christian Family Companion

Tyrone City, Pa., March 15 1870.

Every dollar due this office ought to be paid by the first of April next. And what ought to be done, must not be left undone. So we all teach. Let it be practiced also.

The March number of the *Pious Youth* has been sent out to its patrons and we believe it will meet with a hearty acceptance by all of them.—We now solicit first rate articles from all, for the April number. We will give a free copy for the best essay, of less than three columns, upon the selling of Joseph by his brethren, providing said essay will be good enough to publish.

Hymn 658. We have the tune desired, in round notes, patent notes, and numerals, printed and manuscript The tune is called Iowa. Thanks to all.

Full Files of this Paper can be found in New York, at the office of Geo. P. Rowell & Co., Advertising Agents, No. 40 Park Row.

Nine Hundred and Fifty.

We have now booked nine hundred and fifty new subscribers since our call for one thousand. Still a good ways off. Do you know why? Just because *you* have not sent that subscriber yet. Now is it possible that we shall fail just on your account. Surely you will not allow that. All the rest have sent their subscriber but *you*. We cannot think of failing in so important an undertaking. Try your neighbor. If he has not just the money—but will pay during the year send on his name, or loan him the money if you have it plenty.—Take subscribers for one Dollar, cash commencing any time in April to the end of the year. We can still supply a few dozen new subscribers with the back numbers. We would very much prefer to have all subscriptions expire with the year.

Numeral System of Notation.

In another column of to-day's paper will be found a communication from brother Jesse Roop, recommending the Numeral System of writing music. Below we give two specimens. One is Old Hundred, and the other our favorite tune to hymn 658. Any one will be able to read them, after having read brother Roop's article, and by observing the following

Explanations: Time is indicated thus: quarter note: 1 (The bare figure); half note 1.. (two periods following the figure); eighth note: .1 (a period preceding the figure. Bars thus: | (a dash sideways). Double bar thus ‖ (a parable). A close thus ‖–. The usual method of dotting notes is observed. A dotted eighth note is written thus: .1.; a dotted half note thus: 1...

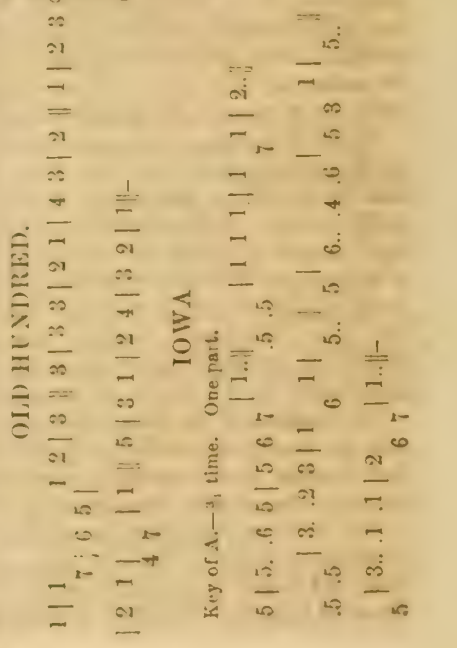
We would suggest that rests might be written thus:

Whole —, half |, quarter :, eighth ;; We would reserve the colon (:) for the repeat mark.

We can positively see no use for any line.

Brethren and friends let us unite and perfect this system.

We may not comprehend the system but we offer these specimens for a beginning.



CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

From Brother D. D. Sell.

PLATTSBURG, Mo.)
March 2nd, 1870.)

Brother Henry: I must intrude a little more on the columns of your excellent paper to tell the many whom I visited that I arrived home safely. At Hamilton, where I last wrote, I laid over Saturday and Sunday, 26th, and 27th of February. On Sunday had meeting in the town, in the Baptist meeting house. Although the meeting was not large we enjoyed it well. In the afternoon walked 4 miles North of the Schoolhouse in company with brother Willian B. Sell; had a full house and the best of order and interest manifested, and we do hope and pray that there may be good done at that place, and the brethren's labors crowned with success. Brother George Witwer has the oversight of this arm of the Church. Brethren going over the Hannibal & St. Joe Rail Road would be made welcome to stop at this place, as it is on the line leading through the state from east to west. You can get directions to all the churches North and South of the Rail Road line.

Monday 28th started for the Plattsburg settlement; arrived there in the evening at the house of brother J. R. Ellenberger, where I had my home for the last year. Sorry to say found them most all sick with measles. This disease has been very bad since I left for the East; some have died with them. I still enjoy good health. I am now on my field of labor in this far West again, and I find there is plenty to do. I traveled on this journey about 2700 miles, by public and private conveyance; attended 36 meetings, formed an acquaintance with many brethren that will not soon be forgotten.

And inasmuch as I promised to receipt through the *Companion*, all that I have received for the purpose of paying what is back on our meeting-house, to save labor we will give the name of the Church and place only.

Yellow Creek branch, Pa,	51.30
Hopewell Church,	8.00
Snakespring Valley Church,	7.36
Beaver Creek Church,	9.00
Brethren at Mc Veytown statn.	1.50
Clover Creek Church,	33.15
Louisville Ohio, Josiah Kime,	.50

The above has been thankfully received to assist us in paying for a meeting-house built in 1868 in the Smithfork branch, Clinton Co., Mo.— We are glad to learn by traveling among the brotherhood in the East that they feel a concern for their brethren in the frontier. Though they don't want to go there themselves they are willing to assist to make those comfortable who are willing to take the frontier and labor far away from large meeting-houses and thickly settled neighborhoods.

And I would say to all who have not given their mite, who would like to do something, any amount will be thankfully received even down to the small sum of five cents. We are considerable in debt, and if it lays in my power to keep our house from being sold I would feel myself a thousand times rewarded for all my labors.— Now brethren where these lines may come consider our case and all do as you feel. We have a very good meeting-house and can make all the brethren comfortable that come to see us, if we only can get it paid for. That is the trouble now. All contributions should be sent to Daniel D. Sell Plattsburg, Missouri.

The above amount has been paid into the committee and we warrant all contributions sent to him to be applied to the proper place.

SAMUEL STRETCH.
ISAAC SHOEMAKER.
MICHAEL MOORHEAD.
GEORGE SHOEMAKER.

For further particulars address any of the committee, or D. D. SELL.
Plattsburg, Mo.

Musical.

Brother Henry: I discover that the reading of my few lines, hastily written, on the Numeral System of writing music, has prompted a desire in you to see the promised specimens. Also your Christian liberality, (founded on the golden rule) has caused you to remember your many interested readers; and to promise them to lay the specimens before them. I now give the specimens with encouragement, though with diffidence, knowing they will be examined by intelligent brethren and sisters, many of them adepts in the science of music. And I ask, in the spirit of Christian love, of all who feel interested, to lay aside all prejudice and give the system a clear investigation, and as full as this limited description will admit. When you comprehend the peculiar features and general import of the system, then give it an impartial comparison with other systems, and give through the *Companion* your conclusions, with reasons. Also give those conclusions to your neighbors and associates. I think the Numeral System surpasses all other systems in simplicity, and agreement with th natural laws of music, those laws b ing so quickly comprehended, so pe manently retained, and so readily ap plied, in practice, even by children Its simplicity appears to be attractive and enlists the attention of all classes to whom it has been presented.

We all speak unadvisably when we speak of comparing this system with a seven character system, as I did in my former letter. *This system has seven characters*, the first seven numerals: only the names changed, when used in music. Thus 1 is called Do, 2 Ray, 3 Me, 4 Faw, 5, Sol, 6 Law, 7 is Se. The advantages these characters possess over others, are their respective positions in the octave and relative value to each other are at once known, by any person having the least knowledge of Arithmetic. And this knowledge will remain permanent so long as these characters are used to number objects, and compute values.

Music can be copied in less time and on less space by this system; all four parts not taking as much time, nor as much space, as three parts with other systems. A great advantage, in sending favorite tunes by letter.

There are three Numeral Systems, the one line system, the two line system, and three line system; the last we think is the best. I have applied to our teacher, who is the author of the three line system, for specimens, and short explanations He has kindly responded, and by request has given us two plain old familiar tunes, easily learned; one long metre and one common metre, all of which submitted for publication, for the candid consideration and inspection of the Brotherhood, hoping we may all labor harmoniously together for the good of all in our Master's cause. Fraternally yours. JESSE ROOP.
Linganore, Maryland

Brother Holsinger: I have often thought to write a few lines for the *Companion*, to let the dear brethren and sisters know that there is a little band of about twenty-five here in North East Missouri. We are considerably scattered, so much so that the meeting only comes once a month in each neighborhood of the brethren. But we have the Bible and the Companion to read between times, which is a great comfort to us sisters that have small children and cannot go to meeting at a distance. We have two ministers. Brother Tazwell Gray is our elder. We have a lovefeast yearly, and truly it is a feast of love to us; if ever there is a happy time here on this earth it is when we all meet to commemorate the death and suffering of our dear Lord and Savior Jesus Christ. Brethren and sisters, what a happy time that will be, when we all meet around one table with our dear Lord! Oh, let us one and all try and have our lamps full of oil, that we may be prepared when the Bridegroom comes to enter in with him to the marriage supper.

ELIZABETH E. SMITH.

Queen City, Mo.

Brother Henry: I have received the first copy of the *Pious Youth* which you sent me, and am highly pleased with it. In reading over its pages it gave me joy to see it filled with such good reading matter. I see that you are trying to make it a valuable paper for the youth of our day. I think that it is just the paper we ought to have among our youth to advocate the truth. If we look upon the condition of our youths in this our country, it is mournful to think how they are taught through some of their periodicals; how they are taught quite a different doctrine to that which the Scriptures teach us. And often it is preached out of the pulpit, and taught for the truth. Look at their Sabbath School libraries; how they are taught of small children that how they talked of their Savior and how they prayed, and all only a fable. We ought to be careful, and always hold to that which is in accordance with the Scriptures. Collect such reading as will teach them the true faith, for I think that the Sabbath School and these periodicals are the nurseries of the church. So we ought to be careful and give them good and sound doctrine to read.

Our *Companion* I think has very good reading for our children. I would not do without it for double its price; it comes to us weekly and is welcome every time it comes. I think it has sound doctrine, and always contends for the truth as it was given by our Master. I hope our brethren and sisters will keep on writing for the *Companion*, and not get weary in well doing and trying to advocate the cause of our Master.

J. J. FAUSNACHT.

Olney, Ills.

SOUTH BEND, IND.
Feb. 28th, 1870.

We, the brethren of the South Bend congregation, Ind., having previously made arrangements to hold a series of meetings, called brethren Daniel Shively, and Jesse Calvert to our assistance, to whom we feel thankful for the labor performed, and being actuated upon by the Spirit of God, to whom we render thanks for blessings received. We commenced the meeting in the west meeting-house, Sunday, Feb 13th, and closed Saturday 19th. The brethren received ten applicants by baptism, and reclaimed one sister. We then resorted to the east meeting-house, of same district; continued meeting until the 27th, and received fourteen more applicants making 24 in all. During same week the brethren attended two funeral occasions: the 1st a man not a member of the church; the 2nd a sister who had been recently anointed. From appearances deep impressions have been made upon the minds of the people of this vicinity, notwithstanding the many direct oppositions to the Word of God and his people with which we are surrounded. The Lord is truly blessing the labors of the ministry for the extension of his kingdom.

DANIEL WHITE.

Brother Holsinger; The *Companion* is coming to hand once more. O how glad we are for it. We always find some good instruction in it. We could not do without it; we love to hear of satan's ranks being thinned and the borders of zion enlarged. We do love to read church news; and I thought I would try for the first time to write you something. We moved here one year ago, and I found but two members that had proved steadfast. In the Fall brother & sister Dell moved to us, he being a minister. Soon brethren Smith, Garver, and Wyland made us a visit and preached. We then organized a church, and had the pleasure of seeing two sisters, and one brother come back into the fold. We have had a lovefeast. There are nine of us now. This winter brother Snyder and Wyland made us a visit and preached at different places in the valley, and with good effect, as several have said they will unite with us. We expect some more brethren to move to us this spring. We expected brother Smith of Indiana to move to us this spring, but we are disappointed.—Hope he will change his mind and come yet. This is a good healthy country and the best of all, we have good prospects of a large church. Hope brethren seeking homes in the west will come and see us and our country. May the good Lord ever bless and enable the kind and loving brethren that have come to preach to us, to go on in the noble cause, and in the end receive the rich reward. And may the Lord send others to labor among us.

ANNA D. HUTCHISON.

Missouri Valley, Iowa.

For the Companion.

To the Isolated.

We know that there are brethren and sisters living at a distance from church facilities, who have not the privilege of assembling themselves together as the apostle exhorts. To such I wish to drop a word of encouragement, knowing that I, who can frequently meet with my loving brethren and sisters, still feel the great necessity of encouragement. And having enjoyed sweet communion I have many times been made to rejoice in God my Redeemer by meeting with the people who are not ashamed of God and his word; who

stand up boldly in defense of the truth; and not only by meeting them personally but also in our church periodicals. O how much comfort I have derived from reading the warm, heart felt expressions of many who love the Lord. And taking a view of our surroundings and different situations in life we find ourselves compassed about with temptations, and trials meet us on every hand, every inducement is held out to win us from the one that loves us and has purchased us with his own blood. His we are and let us not forsake him for all the world bestows; but let us resist the temptations and bear the Christians trials knowing that they work for us a more exceeding weight of glory. Truly they make the cross heavy, for the time being; but at this moment let us cast our eyes up to Calvary and there behold the Lamb of God nailed to the rugged wood; (a cross) a token which we must bear in mind.

If the path that Jesus walked had been a pleasant path we too should have a pleasant road; but since he made and walked a rugged road we should not get discouraged if we do find ups and downs and crosses in the way; if lions prowl around us and darkness covers our pathway, and we feel our little life-boat almost giving way; we feel to give up the ship; but no, no; look to the east and behold the Star of Bethlehem. It gives light to our pathway, and dispels every gloom of darkness, and will guide us to the Celestial City. Be strong in faith, waver not, for then shall we be tossed to and fro as the waves of the sea. If we give way in the least to seducing spirits and strange doctrine, we are in great danger of being led away from Christ; step by step we are hurried along until by and by we are found in the great channel of unbelief. Let us resist every temptation, as much as in us lies, and through the great power of God we shall come off more than conquerors; remembering that prayer is the great weapon of our warfare, and without it we can accomplish nothing. In secret communion with God are the sweetest moments we can enjoy, especially in time of trouble. There is no friend on earth so lovely and so good. He has promised to send his angels to minister unto us, if we are pure in heart and desire nothing but to do his will. Then when fiery trials surround us, and we are almost overcome with grief, these angels lift our eyes and direct them to Calvary, where we behold the dying agonies of a dear Redeemer. What he has suffered for us that we may reign with him! We are made to blush at our groans, and rejoice that we are counted worthy to suffer a little in comparison to his extreme agonies. And if you cannot often meet in the capacity of brethren and sisters, which is indeed a happy privilege to many, you can still meet your God in the closet, a privilege which no one can rob you of.

You can stand for God though you stand alone,
With your heart at rest and your soul secure;
With the rock beneath, and in front the throne,
You can stand and still endure.

MARY ROHRER.

Honey Grove, Pa.

Dear Brother Henry; Please notice through the *Companion* that the brethren of the Northern District of Illinois, intend to meet together in church council (The Lord willing) on the 23rd. day of May next, in the brethren's meeting-house at Hickory Grove, Carroll Co. A lovefeast at the same place on Saturday and Sunday previous. Also a number of lovefeasts through the different churches of northern Ills., till time of Annual Meeting; the last one at Wadams Grove, Stephenson Co., (where the Annual Meeting was held in 1856) on the 4th and 5th of June, leaving ample time to arrive at place of Annual Meeting on the evening of the 6th at 2 P. M. The brethren going to Annual Meeting are requested to stop with us during the above named meetings and thus prevent the crowd at place of Annual Meeting before Monday evening the 9th. This is the only direct route of Annual Meeting; from Chicago via Freeport, Lena, Dunleith, Waterloo. Brethren leaving Lena in the morning arrive at Waterloo at 2 P. M.

Brethren coming to District Meeting will change cars at Freeport for Mount Carroll, where the brethren will have conveyances to place of meeting, 4 miles. Brethren who wish to stop at the last named meeting will stop at Lena, two miles from place of meeting.

By order of the church in Ills. and Iowa.

ENOCH EBY.

Duncannon, Ills. March 1st, 1870.

Education.

As there appears to be a growing interest among us in reference to education, and the brethren of our state having taken the subject into consideration, and will present to our next Annual Meeting resolutions touching the matter, we will try to present a few thoughts relative to this important subject.

We as a religious people are certainly in the rear in affording facilities for our children to acquire an education of a better grade than can be obtained in our Common Schools. And looking at the subject from an intelligent standpoint, has stirred up the minds of many of our old members to the importance of having schools under the control of our own people; for many have learned to their sorrow that when their children go from home to these schools under the influence of other denominations, by the time they are through with their studies, they have so fully imbibed their principles that they seldom come to the church of the Brethren. There is a secret influence exerted by teachers over their pupils, that, notwithstanding he says nothing to them upon the subject of Bible theology, they are still influenced towards his peculiar theories.

I have in my mind instances where leading brethren's children have gone to the schools referred to and as a consequence are in other churches, and some of them preachers in pedobaptist churches, whilst their fathers are preaching for the Brethren. This of course is not pleasant; it is not good.

This being the case the brotherhood should be stirred in relation to this subject, and we certainly should make provisions for the education of our own children. We are responsible for the influences which we throw around them while the mind is yet so susceptible to lasting impressions.

I very well know that every true brother and sister believes we have more truth in our church than all other churches, and that they would rather see their children under the influence of brethren as teachers than to put them under Presbyterian, Methodist or any other religious influences. Brethren I feel sure that I am right in my convictions. This being the case, dont forget to go to our next A. M. with your minds prepared to consider this question, impartially, and let us have a discussion from that authority favoring the establishment of such schools as our brethren may deem most advisable for the promotion of the noble cause that we as a body of christians represent in the world. I very well know that we have a few members who are still opposed to education, but I am very thankful that they are greatly on the decrease. This class sometimes refer us to the Apostles, saying that the Savior chose illiterate men to preach the Gospel. What if he did, he spent over three years in educating them, both by precept and example, and then increased their retentive powers so as to enable them to remember all the instructions he gave them. I do not believe we ever had men better educated for the ministry than the Apostles were, from the fact we never have had such teachers as the Savior was.—God always chose men qualified to accomplish the labors devolving upon them, or if they lacked the essential qualifications he at once went to work and gave it to them.

Look back to the time of the liberation of the Israelites. God chose a man well educated and his education was of that character that very peculiarily qualified him for the work. I mean Moses. And again when it became necessary to send the Gospel to the Gentiles who were men of education, Paul was chosen a man of a liberal education, so that he could say "are they learned ? so am I." So you see that education sanctified to a good purpose is a great help. If it were not for educated men we would not be able to-day to read the Holy Scriptures in our vernacular tongues. To be able to translate Greek into English, the translator must be educated in both. So you see that education is a good thing when rightly applied.

DANIEL SMITH.

Hagerstown, Ind.

Scriptural Enigma.

I am composed of 45 letters.

My 2, 36, 22, 30, 40, 12, was a Prophetess.

My 27, 9, 29, 41, 5, 25, 18, 13, 32, 43, 20, was a king of Assyria.

My 16, 26, 6, 45, 28, 22, was a god made by the men of Cuth.

My 11, 35, 14, is mentioned in Joshua 14: 14.

My 33, 3, 4, was a king of Hamath.

My 25, 21, 37, 40, 31, 44, was a son of Ham.

My 20, 23, 1, is a bird mentioned in the Bible.

My 27, 39, 15, 24, 19, was unclean to the Israelites.

My 7, 10, 17, 36, 27, is a book in the New Testament.

My 8, 3, 35, 38, was used in building Solomon's temple.

My 34, 5, 42, was commanded to be burned on the altar.

My whole was spoken by Daniel the prophet.

Jacob Bock.

Answer to Enigma No. 12.

Leviticus, Deborah, Cedar, Hosea, Asa, Ai, Nahum, Citron, Whale, Nun, Tithe, Truth, Ye, City. Whole: "Hear council and receive instruction that thou mayest be truly wise." Prov. 19: 20.

Error in above named Enigma. "Valuable kind of word" is valuable kind of wood. The figures intended for "truth" would spell "truht." Enigmas are much harder to work when mistakes occur.

Emily R. Stiffler.

Also correctly answered by Peter Overholser, Jacob Bock, Emma Minehart, T. Garst.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.,

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.,

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

LOVEFEASTS.

The Brethren in Milledgeville branch, Carroll County, Ill., contemplate holding a communion meeting, Lord willing, on Wednesday and Thursday, being the last day of May and first of June next, commencing at 10 o'clock A. M. A cordial invitation is extended to all the brethren and sisters, especially to the laboring brethren. By order of the Church.

DANIEL M. MILLER.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Delaware county, Ind., December 11th, 1869, MAGGIE B. HOOVER, daughter of brother John and sister Elizabeth Hoover; aged 2 years and 8 days.

In the same family, MARY A. HOOVER, December 13th. Thus in two days the parents were deprived by death of their two little daughters. Disease Congestion of the Brain. These little ones were suddenly called from their earthly home to their heavenly Father's house. Maggie took sick on Monday night about 12 o'clock, and died Friday about 1 o'clock. Mary took sick Thursday about 10, and died Sunday morning about 8. The two little sisters were put in one coffin and buried in one grave. May God comfort the hearts of the dear parents; may they not mourn as those who have no hope. Funeral on Monday 14th. Occasion improved by brother John Studebaker and the writer from 1st Thess. 4: 13, to end of chapter, to a solemn and attentive audience.

ISAIAH J. HOWARD.

In Wadam Grove branch, of Lung Fever and Dropsy in the head, MAURICE WESLEY, infant son of George and Lydia JORDAN; aged 4 months and 11 days. Funeral services by brother John Wesley, from Matt. 18: 2, 3, 4. I can truly say with the servant Job, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." He hath taken my dear little one out of its suffering to a world of glory where it is free from all pain, for great were its sufferings here. We mourn not as those without hope, we know that our loss is its eternal gain.

LYDIA JORDAN.

In Moultrie Co., Ill., November 10, 1869, brother SAMUEL HAMM; aged 45 years, 2 months, and 7 days. He left a wife and five children to mourn their loss. His funeral was preached in Montgomery County Ind., on the second Sunday in February, by Robert H. Miller, from 2 Cor. 5: 1, 2 The bereft sister is a sister to the writer.

DANIEL H. HIMES.

Feb. 7th, in the Mohican branch, Wayne county, Ohio, BARBARY FRANTZ, daughter of brother Jacob and sister Barbary Wohlgamuth. But a few weeks before her death our young friend had all the prospects of life and happiness in this world that any of our most favored young people have; having been a bride but a short time before the relentless messenger of death called upon the parents, brothers, sisters, and the young husband to part with one of their most loved ones. Oh how solemn did we all feel. A series of meetings were in progress at the time, at the meeting-house close by, brethren Nicholson and Keim being with us on a mission of love. The father of the deceased came to me one evening and stated that his daughter was very sick and requested a visit from me and several others whom she especially desired to see. We immediately left the meeting in charge of the other brethren, and went accompanied by brother Henry Worst and others. We found her indeed sick both mentally and physically. We sang several hymns, read the parable of the prodigal son, in Luke 15th, explained as well as we could how we all strayed away from our Father's house; how uncertain all things in this "far country" are; and how very willing our heavenly Father is to receive us back again, if we are willing to come penitent and willing to obey.

She believed the word; we prayed with her. Oh, we thought if ever God heard our prayers it was then. We still believe he did. After prayer she seemed entirely composed. I thought she looked more like an angel than a mortal being. She desired to follow her Savior into the watery grave, but when told that she was too weak then to do so, she was satisfied to leave her case entirely in the hands of the Lord, and we feel satisfied that her will was accepted for the act. We then after a few words of encouragement left her, hoping she would be able in a few days to obey the word, but the next word we got was the mournful tidings "she is dead." Thus as a flower of the field she was cut down, but we hope to bloom again in the Elysian fields of glory, her age was 21 years less three days, on the 9th she was placed in her last earthly house in the Mohican grave yard. Her funeral was attended by an unusually large crowd of people. Occasion improved by the writer assisted by brother Nicholson and others from the message which Isaiah the Prophet brought to Hezekiah the King: "Set thy house in order for thou shalt die and not live."

P. J. BROWN.

February 24th, at the house of her son, brother Isaac Kemper, near Lena, Stephenson county, Ill., SUSANNA MARGARET, widow of brother Adam KEMPER, who died about twenty years ago, at Ephrata, Pa.; aged 83 years, 10 months, and 28 days. Occasion improved by brethren Enoch Eby and Daniel Fry, from Numbers 23: 10, latter part.

ALLEN BOYER.

Visitor please copy.

In the Conemaugh branch, Cambria Co., Penna., February 19th, DAVID GROVE, son of brother Thomas and sister Susan Grove; aged 21 years, 6 months, and 20 days.

This young man had been sick, but was recovering, so that he could walk around: when he was suddenly taken with a violent pain in the bowels. The physician was called, but human aid seemed to fail. He then sent for the brethren, and requested to be immersed, and could hardly wait until the work was accomplished. He lived six hours afterwards. This is a loud call to the young. Funeral services by the writer and other brethren, from Job 14: 14.

SOLOMON BENSHOOF.

LIST OF MONEYS received, for subscription, books, &c.,

Benjamin Benshoof 1.00, Andrew Hutchison .75, Abner Fidler .75, E B Hook, .75, Martin Witter 1.50, Sam'l M Cox 1 50, Wm. N Clemmer 8.80, Jas Y Heckler 3.50, Solomon Wise .75, Levi Spitler 3.00, Geo Detrick 4.25, Mary A Beelman 1.50, Dennis Michael .75, Sam'l C. Bashor 1.50, George Wolf 3 00, David Frantz 2.25, Geo W Cripe 6.00, John G Bickley 1.00, Susannah Brenizer 2.50, C Myers .75, H B Dilling -20, Adam Phell 4.30, A S Chamberlin 3 00, J B Davis .65, P B Porter 1.50, B F Rayman .35, John W Moats 2.25, Levi Miller 2.25, E C Packer 1.50, Isaac Hofferd .25, Anna M Shirk 2.25, E L Yoder 3.40, Daniel Wolf .75.

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Selected by J. Weybright.

Mary Magdalene.

BY FRANCIS S. KEY.

To the hall of the feast came the sinful and fair,
She heard in the city that Jesus was there;
Unheeding the splendor that blazed on the board
She silently knelt at the feet of the Lord.

The hair on her forehead, so sad and so meek,
Hung dark on the blushes that burned in her cheek;
And so sad and so lowly she knelt in her shame.
It seemed that her spirit had fled from her frame.

The frown and the murmur went round through them all
That one so unhallowed should tread in that hall,
And some said the poor would be objects more meet
For the wealth of the perfume she poured at his feet.

She heard but her Savior, she spoke but in sighs,
And she dare not look up to the heaven of his eyes.
And the tears gushed forth with each heave of her breast,
While her lips to his sandals were throbbingly pressed.

In the sky after a tempest as shineth the bow,
In the glance of the sunbeam as melteth the snow,
He looked on the lost one, her sins are forgiven,
And Mary went forth in the beauty of Heaven.

For the Companion.

Work of the Righteous.—No. 2.

BY D. B. MENZER.

"The work of the righteous shall be peace."

Long ago this prophetic line became a sacred attestation to the real character of a righteous person. The holy prophet, who wrote the text "spake as he was moved by the Holy Ghost."—The declaration has, therefore, a proper origin: its origin is heavenly and Divine. In this case, as well as in many others, is portrayed the character of a righteous man or woman. Not of one who pretends to be righteous, but one who *is* righteous. "The work of the righteous shall be peace." Not *may be* peace, but *shall be*. Who can evade the directness of it? The righteous man's work shall be a work of peace. Its work is peace. Strife and contention are not attributes of a character of righteousness; but they belong to the dominion of Satan, the author of all evil. The work of unrighteous men is unholy strife, but the work of the righteous is peace. It was so during the dispensation of "the law and the prophets," and it is no less, but even more, so in the present dispensation of "grace and truth." Now it is declared that "Blessed are the peacemakers, for they shall be called the children of God." So the work of the children of God is peace, or making peace. God is the Author of peace. His sovereignty is one of peace. He cannot permit war in his realm. Peace, order and holiness forever will reign supreme within the limitations of God's jurisdiction; for the very ideas of war, and disorder, and unholiness are in direct and hostile collision with the character and Divine perfections of the Deity. Any element whose tendency is to disunite, to disarrange, or to corrupt, cannot be tolerated in Jehovah's habitations. Man is the subject of redemption, and it is the purpose of the Redeemer to prepare the redeemed for heirship to the Heavenly inheritance; and in order that this purpose may be executed or carried out, man must accept and submit to the conditions upon which "the King of Glory" will receive alienated, rebellious men, and constitute them subjects of his Kingdom. These conditions are plainly delineated in the Gospel Scriptures, and are set forth as follows: *Repentance* from dead works or the works of unrighteousness; *faith* toward the Lord Jesus Christ or a practical belief in his Divinity and saving authority; and *baptism* for the remission of sins.—See "Acts of the Apostles," 2: 38, 39. A proper compliance with these conditions is essential to our adoption into the "household of faith," and indubitably necessary to the reception of the gift of the Holy Spirit, as may be seen by a candid investigation of the apostle Peter's answer to the inquiring sinners on that memorable day of Pentecost. Thus are God's arrangements, and are, therefore, right. "Every word of God is pure," and all his ways are right. The man who doubts or questions the righteousness of the Eternal, takes a stand beyond the limits of salvation. So also, we argue that, he who doubts or questions the validity of all God's revelation, or refuses any of the conditions of salvation as being unimportant, or perverts, or

willingly mutilates the essential teachings of Holy Writ,—that individual, we say by authority, exposes himself not only to "the righteous judgment of God," but to the vengeance which, at a future day, will be taken "on them that know not God, *and that obey not the Gospel of our Lord Jesus Christ.*"

My kind reader, dost thou "observe all things whatsoever Jesus has commanded" his disciples? "Search the Scriptures," and see what thou yet lackest. The work of righteousness only will secure happiness for your soul in the world to come. Make your perfect peace with God, and live a life of peace, that you may depart in peace.

Waynesboro, Pa.

For the Companion.

The Serpent Versus the Woman

As I was last week reading the biography of brother Abraham Rothrock, I was again forcibly reminded of the enmity which the Lord told the old serpent after the first transgression in Eden, he would put between the two generations; saying, "I will put enmity between thee and the woman, and between thy seed and her seed." This is the decree of the Most High though not the penalty for transgressing his command. Then, some time after the announcement of this decree, two sons were born to our first parents: their names were Cain and Abel. But Cain posessed that enmity, because he was of that wicked one, (1 John 3, 12.) and he was a type of the children of disobedience, through all time unto the end of the world. But Abel was a shepherd: he was honest and upright, true and faithful, but persecuted and finally slain through the enmity which the Lord had put between the two generations—*between thy seed and the woman's seed.* Abel was a type of the woman, which is the church of God. He was also a type of the woman's seed, which was promised to our first parents already, who was to bruise the serpent's head; and when he offered sacrifice to God, he took a lamb, the "firstlings," or first-born of his flock, which was also a type of "the Lamb of God, which taketh away the sin of the world:" and he offered it in faith, and the Lord had respect for his offering. But when Cain saw that his brother Abel was more highly respected of the Lord, than he was, he became jealous and envious, for he was selfish and his works were evil, because he was of that wicked one, who was a murderer from the beginning.

But we must remember that Cain also professed religion: he pretended to serve the Lord: he offered sacrifice, but in his own righteousness: he was a hypocrite, a false worshipper, as there are thousands now-a-days, and have been in all past ages, who, in their devotions have a form of godliness, but in their works, they deny the power thereof. And as the Prince of darkness, who is an enemy of all righteousness, is transformed into an angel of light, as he was already when he appeared to our first parents in the garden of Eden, in the disguise of a harmless, beautiful serpent, so his seed love darkness rather than light, and are enemies to all righteousness. For if the old Hypocrite had appeared in his true colors, as the Prince of darkness, our first parents would not have been deceived, and he could not have brought his offspring spiritually in the shape of human form into the world, appearing outwardly as the offspring of God, and his worshippers as the worshippers of God. But now the two generations are in this world under the types of Cain and Abel, as the children of darkness, and the children of light; and the enmity which God put between the two generations, is still manifest among the children of darkness, and will continue so until the end of time. The children of darkness are the children of this world which lieth in darkness, and they hate the children of light, who are pilgrims and strangers in this world, seeking a world to come wherein dwelleth righteousness—because the Lord has respect for the children of light and for their offspring: and the children of darkness are condemned already, because they do not sincerely believe in the name of the only begotten Son of God. (John 3. 18.) since they "love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This enmity which we think is good in its place, has been manifest in all ages; for, which of the prophets and holy apostles, have the enemies of righteousness not persecuted and slain? And many more of whom the world was not worthy, being destitute, afflicted, tormented. (Heb 11, 38.) They wandered about in sheep skins and goat skins, in desert, and in mountains, and in dens

and caves of the earth. They were scourged and stoned: they suffered bonds and imprisonments, that they might obtain a better resurrection.

A moral man who is not attached to any creed or false doctrine, will seldom be found to possess much of that enmity against the children of light, but very often they will almost be persuaded to be a christian. But immoral men and false professors, hypocrites and enemies to the name of Jesus Christ, have in all ages possessed that enmity which the Lord put between the two generations. And it seems to me it must be so, to make the children of light look upward for a better home from whence there cometh help; because here we have no home, and the things of this world are not our own. They were all lost through Adam's fall. Because when Adam fell where his deceiver fell, he fell lower yet than he, he fell under him; and lost his glory and his majesty. And his deceiver, the old hypocrite usurped his whole dominion and held mankind in bondage. But because God had planted a seed in Adam, which was immortal, spiritual, in his similitude, because God is a spirit, he knew that his seed would prosper, and therefore he put enmity between the two generations, that the old serpent and his seed should persecute the woman's seed until the measure of their evils should be full, that unto his charge, God might lay the blood of all the prophets, and of all that were slain on the earth, from the blood of righteous Abel to the blood of the last saint which is shed upon the earth. Now since these things are so let us not despair when hypocrites and false professors hate us, and speak all manner of evil against us. Let us rather rejoice if we have brethren who are accounted worthy to suffer persecution for the sake of Jesus Christ, that their reward may be great in heaven.

JAS. Y. HECKLER

Harleysville, Pa.

A Sad and Terrible Accident.

This neighborhood was startled by the news of a terrible calamity that occurred at Johnson's Corners near the N. E. corner of this county last Friday afternoon.

The boiler of a steam saw-mill exploded, killing at most instantaneously seven men. Four were employed in the mill, the three others were carpenters working on a building close by, who had sought shelter in the mill from the rain. One other man had left the mill but a few minutes previous to the explosion to hold his team, as a train of cars was approaching, and thus escaped the fate which befel his less fortunate companions.

This is but a sober announcement of the uncertainty of human life, and the necessity for always being prepared to meet the judge of the quick and dead. We surely in the midst of life are in death, and we know not in which moment we may be called upon to appear before the judgement bar of God. The knowledge of this fact, demonstrated by almost daily occurrences brought to our notice, should act as a restraint on all improper conduct; for who, however seemingly wicked and depraved, would choose to die with a horrid oath or blasphemy on his lips, or an evil or disturbed thought in his mind. Even the culprit, under sentence of death calls around him spiritual advisers, and tries to put his house in order for the day and hour of his execution arrives. Professors inhibited,—men who had spent their time and talents in demonstrating as false the teachings of the Bible, and the immortality of the soul, have sought to hear the dark portals of the tomb, and repented of the unprofitable manner in which they had spent their lives. All would desire time to compose their minds and utter a prayer for the salvation of their immortal souls ere they make their exit to an eternity.

Since then this preparation is so needful and desirable and it is so uncertain, why put off the time of preparation for a single day or hour?

"Today the savior calls,
Ye wanderers come;
Oh, ye benighted souls,
Why longer roam?
The spirit calls today,
Yield to its power;
Oh grieve it not away
For mercy's hour."

J. S. YOUNT.

Madison, Ohio.

"Lay aside every weight."

As applied to Christians, it means they should remove all which would obstruct progress in the Christian course. It is not the same thing to all persons. In one it may be pride, in another worldly; in another vanity, in another a violent and ungovernable temper, in another a heavy, hard, unfeeling heart, in another some improper and unholy attachment. Some professors would make much more progress than they would if they understood the nature of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a straw may become such a weight that they cannot well make much progress toward the prize.

RECREATION.—It is more desirable to be serviceable by acting according to several duties, to be happy in going against it.

False Prophets.

Truly the Lord's wrath was kindled against the false prophets in the days of Ezekiel, when the Lord said: "say unto them that prophesy out of their own hearts: hear ye the word of the Lord, woe unto the foolish prophets that follow their own spirits and have seen nothing," or things that the Lord never had shown unto them. "O Israel thy prophets are like the foxes in the desert; * * * they have seen vanity and lying divinations, saying the Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word; * * * whereas ye say, the Lord saith it; albeit I have not spoken." Hence the Lord declared he would be against them, and his hand should be upon them. They should not be amongst his people, neither should they be written in the writings of the house of Israel, "neither shall they enter into the land of Israel."—And he farther said: "because they have reduced my people, saying peace and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar." But the Lord said it should fall; "and a stormy wind shall rend it." In his anger and fury it should be consumed and the foundation of it should be discovered.

Our Lord to-day is the same Lord that he was yesterday and forever; so then unto the false prophets, and false teachers of these last days, who refuse to hear him that speaks from heaven. Those that speak "out of their own hearts," and follow their own spirits, and teach things as of the Lord, when the Lord never showed them unto them. How like "foxes in the desert," cunning and artful. Saying the Lord saith so and so in his word, when "the Lord hath not *sent* them." They make others to hope all is well, that their faith might be confirmed; saying "The Lord saith it; albeit I have not spoken." The hand of the Lord will be against them; they shall not be in the assembly of God's people—will be lacking the mark by which his people are known. They shall not have their names written in the "Lamb's book of life," nor their names inscribed in the statutes of God's righteous remembrance. "Neither shall they enter into the land of Israel"—into the heavenly Canaan, because they have *seduced* the people, saying peace, where there is no peace—only in a slumbering conscience. Some have built up a wall—ordinances or commandments of men—"and, lo others daubed it with untempered mortar"—with horrid tongues and words of man's wisdom has seemingly smoothed the way from earth to heaven—but alas! not being tempered with divine truth, "it shall fall." God's anger shall overfall it as a mighty shower; his fury as a storm of "hailstones" shall consume it; "a stormy wind shall rend it." "The foundation thereof shall be discovered." Wo then unto them that have built thereon; "the wall is no more, neither they that daubed it." All, all, utterly perished!

O reader, think for yourself; be not led about by every wind of doctrine. If ye are blind and led by the blind, and fall into the ditch, wherewithal shall your excuse be, where all may know the way of the Lord in this land of Bibles. Read and think for yourself; because your precious soul's salvation is at stake. Whenever you, in the earnestness of the spirit, lay aside all else but: "Lord what will thou have me to do?" and say in fervent prayer: "let there be light!" and there will be light.

J. S. Flory.

We Invite All.

A Dialogue.

Variety. Why do you not invite other denominations to commune with you?

Brethren. We do: and often with tears.

V. We are much surprised to hear you say so; for we have attended many of your communions, and we never have had an invitation.

B. Perhaps you were not quite attentive enough or your mind was not fully fixed on God's word.

V. We generally take it for the man of our counsel, and at many times we preach just as you do.

B. Have you not heard the many solemn warnings given that "if we or an angel from heaven, preach any other doctrine than that which has been preached, let him be accursed?

V. We have.

Then to be pointed, in order (God's house is one of order) that people be worthy communicants they "should speak the same thing;" "bear one another's burdens and be one in Christ Jesus."

V. You are correct in your last conclusions

B. When we assemble upon such solemn occasions, we must examine ourselves to see if we are at peace with God, or have anger against our brethren or they against us. If so it has to be settled. Then we wash each others feet, eat a supper together; greet one another with a kiss. This we find in the Scriptures

V. They are all in the Scriptures, but we think they

are not binding, and therefore say "let every man be fully persuaded in his own mind."

B. Then according to the Scripture referred to, viz Rom. 14, from 5 verse to the last, you admit too much: for that Scripture teaches the principle that if we regard these unto the Lord, and give him thanks we do his will, and if we do not regard them we give him no thanks: for "we are created unto good works that we should continue in them," and thank God for the same.

V. Then you unchristianize all others

B. Not in the least; that power does not belong to us: each one possesses the privilege of becoming a christian or remaining an unbeliever. So we find many things contained in the Scriptures and if we do not preach them and practice them, the Prophet says the blood of those that look to us for instruction shall be required at our hands.

V. We admit such to be facts.

B. To call us christians then, what we do must be christian acts, and you are bound in order to be christians according to your own words to observe the same, for the things that we do that you do not are established, or set at naught, by both of us. If we admit you to commune without washing feet, &c. we admit them not to be binding and this we cannot do; and to invite you to do that which you have no faith in, would be asking you to sin. But we do say have faith and sin not.

V. "Truth is stronger than fiction."

Then in conclusion let us be neither adders nor diminishers, nor be caught in this dilemma: that if we would commune with you, and leave part undone, and you commune with us and return to yourselves, we (both of us) might be like the old fathers of Jerusalem. After the first temple had been destroyed and the second was built, they visited it and beheld it destitute of many of its beauties, and they wept. So if Christ and his apostles would behold us attempting to follow their footsteps, would they not have reason to weep when we leave part undone knowing that we could not enter?

WM. SAGLER

Nankin, Ohio,

For the Companion.

God's Loving Kindness.

How merciful; how good is the loving-kindness of our great creator unto the children of men. How tenderly does he watch over and protect us through all the dangers and the everchanging scenes of our lives: even from our earliest youth up to old age, is that same kindness and watchfulness manifested toward all his living creatures. Often, perhaps, we are surrounded by artful temptations and will and the wicked one, but we are very nearly overpowered and ruined thereby, or perhaps we may have strayed a few steps from the paths of virtue and rectitude, and then, perhaps, we may feel to repent and turn from our wicked ways: but now we are in despair. We know and deeply feel how sinful and ungrateful we have been to him who has ever shown us such loving kindness, and who strives to keep us in paths of righteousness, and thus save us from this sad state of degradation. But behold, now, while we are in this dark despair, caused by our sin and folly, he does not desert us, but very mercifully uplifts us by his omnipotent hand and forgiving smile, and bids us to "look unto Jesus" for strength. "Come unto me all that are weary and heavy laden and I will give you rest." And when at last we humbly submit to his will, and lean upon his Almighty arm for support, we praise his holy name and feel to exclaim with the poet:

"He saves me from my lost estate,
His loving kindness, oh, how great."

And thus it is ever through life; if we but realize his goodness as we should, we cannot fail to discover his loving kindness manifested in all things. Although it may often seem to us that he is chastising us with great afflictions and bereavements, yet we can in time by his grace perceive that it is through his loving kindness to our souls that he thus deals with us.

Oh, yes, dear sisters and brethren, it is most assuredly through his loving kindness, and by his holy spirit that we are made to "fear no evil" and to "lie down in *green pastures*" and are led "by the still waters."

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise,
He justly claims a song from thee,
His loving kindness, oh, how free."

CARRIE HOLSINGER.

Mt. Morris, Ills.

For the Companion.

A Letter.

In reply to one received from Daniel Wagoner.

Dear brother in Christ, though stranger in the flesh. Your letter is at hand and I feel somewhat surprised to receive a letter containing my article in the *Companion* on "Growth in grace." You say you need admonition, and hope I will not urge to give it." I trust, dear brother, that we all need admonition, who become feed for the soul, that we may have this grace more abundantly shed abroad in our hearts. I am but a young man, yet I have a dear wife and child, am living in town, engaged in selling hardware. Thus situated as I am, surrounded by various temptations on every hand, I feel my unworthiness, and would much rather receive admonition than give it. [illegible] requested me not to forget you in my devotions, I assure you I have not, may [illegible] you.

You remarked that while you approach your Maker, [illegible] owing to complaints presented by [illegible] cast your care upon God, in [illegible] to hear and [illegible] Oh let not temptations keep you back. Behold the poet, [illegible]

[illegible]

Let us ever keep the watchword "Pray without ceasing" in our minds. That is, let us [illegible] upon God, upon heaven and divine things. We can then through our daily avocations in life be more able to return unto God his own with usury. If we cannot

pray as well as others of our brethren, we can as much as say, "Lord be merciful to me a poor worm of the dust." Oh, the simplicity of a child: how it prates "Mamma, give me a drink," or "Papa, give me bread." Oh, how ready are the anxious parents to respond to the simple language of the child. So it is with our heavenly Father; he will hearken to our prayer let it be ever so broken, if we ask in faith believing.

According to your letter you are in limited circumstances as regards this world's good. Well brother, this is no disgrace. I hope you are in possession of the "unsearchable riches of Christ." Though our possessions in this world are small, it is but probable at last, and if we have but food and raiment, "we are full" as you say in your letter "and all I am contented." We may feel unworthy and poor in spirit, but hearken to our divine Master: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Let us prove faithful a few more days, and though we are encompassed by temptations, let us pray God for an overcoming faith that we can endure them. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12 Remember me when you approach the throne of grace, and when you feel like communicating a few thoughts to me do not hesitate, as it will be gladly received. Your brother in christian fellowship.

S. T. BOSSERMAN.

Dunkirk, Ohio.

For the Companion.

Meditation.

When we look around us and consider the meandering scenes of human life, we discover that we are just passing away from time, to an invisible world; and the things that we now so eagerly pursue and labor for, will be forever snatched away from us; and we will have to go and mingle with our kindred spirits which have departed this visible scene of action in past ages, while days, months and years, shall pass away regardless of the frail existence which we once enjoyed here. Yea, we no sooner come into the world than we began to travel to the silent grave, and leave all things behind us for the succeeding generation to occupy. How all important then to be engaged in laying up for ourselves treasures in heaven, where they may be preserved unto eternal life for us, at the last day; that when our earthly pilgrimage here has come to an end, we may be prepared to depart the world in peace: and rejoice in the hope of a glorious immortality beyond the tomb.

The world and all the transitory things thereof should be considered as altogether unworthy of our care and attention in comparison to the worth of our souls. There is nothing in the world, however productive of pleasure and enjoyment it may be to us here but what we should be willing to sacrifice for the salvation of our souls: "For what is a man profited if he should gain the whole world and lose his own soul." If our souls are worth more than the whole world, we should gladly sustain the loss of all earthly things for the sake of securing them from eternal ruin and wretchedness. The present world in which we now reside is not our abiding home; it is only a transitory scene, introductory to an immortal state of existence beyond this terrestrial sphere. And consequently as we are eternity bound creatures, we ought, as wise and intelligent characters, strive to defend the righteous cause of our heavenly Master here, that when he "comes the second time without sin unto salvation," we may be prepared to meet him in peace and gladness of heart, and receive the welcome applause: "well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of the Lord." Though the world may despise us, and say all manner of evil against us, and account us as a mean and despised company, yet it shall be well with us in the future world, while our enemies shall reap their reward in everlasting destruction and perdition. What are the vain and delusive pleasures of this world when compared to the everlasting joys and pleasures at God's right hand, which are promised to the righteous and upright in heart. They are as nothing and less than vanity, and should be regarded as unworthy of our desires. The apostle Paul says that we should set our affections on things above, where Christ sits on the right hand of God, and not on things in the world, for our life is hid with Christ in God; and where our treasures are there will our hearts be also. As long as we are absent from the Lord, and present with the body, we are exposed to human infirmities, and are liable to fall from our profession, for which reason we should take heed to our ways, and consider that we are compassed about on every side with dangers. The enemy, the devil, is said to be going about as a roaring lion, seeking whom he may devour, whom we should resist steadfast in the faith. Hence we should press forward towards the mark for the prize of the high calling of God in Christ Jesus; not regarding the trifling afflictions and sufferings we may have to encounter here, for the sake of Christ and the heavenly world; but considering ourselves as strangers and pilgrims here; having no continuing city here, but seeking one to come, whose maker and builder is God. The glorious event is fast approaching when the Lord shall descend from heaven, with his holy angels, and shall gather all nations together from the four quarters of the earth, and shall distribute rewards and punishments unto all men, according as their works have been. Then shall the righteous shine forth as the sun in the kingdom of their father, and shall no more be afflicted and oppressed with the things that they suffered here for their Master's cause, for the former things are passed away. The wicked and disobedient shall have their portion appointed unto them in the lake which burneth with fire and brimstone. Therefore let us be faithful unto

our high calling; accounting it glory and honor to suffer shame for the sake of Christ.

S. SHELLABERGER.

Shane's Crossing, Ohio.

The Gospel Rule of Matthew 18.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matthew 18: 15.

Man with all his wisdom, and with his desire to do good to his fellow man has never been able to present a rule equal to our text. And how little it is heeded, even by those who in their baptismal vow obligated themselves to faithfully observe it.

Dear reader, have you ever thought how much trouble and hard feelings might be avoided if we would comply with the Savior's directions? Yet how ready we are, to have even very slight offences brought to the notice of the church, and thus almost invariably make the matter worse. Mind, the Master does not say if thy brother trespass against thee, that you may go, but gives it imperatively and says go. It is as much a commandment as you will find in the scriptures. Oh, how many poor, offending members might be saved if this gospel rule were observed by us all. If our brother or sister offend and we go to them in love, and tell them, if they are truly lovers of the blessed Master, we will gain them almost every time, but if instead of doing as Jesus has ordained we tell it to the Elder, and he orders the Deacons to visit them, and cite them to the church for trial, we are sure, even if we save them, to make discouraging impressions upon their minds, that last sometimes for years if not for life. It sometimes happens that our young members trespass upon the feelings of elder members, by not being transformed in dress, but appear too much as the fashionable world. In these cases young members are sometimes driven from the Church by the offended not pursuing the gospel course with them. We have but few young brethren and sisters who would not conform to the order of the Gospel, as understood by the brethren, if this rule were observed. Try it once, where you have not done so. Go to those young members, show to them that you love them, and for this cause, and for no other, you would have them to change their manner of dressing. Don't tell them to do so simply to please the old brethren, but to please their Maker. Tell them to do right from principle of right; and when by their dressing they please God, it will please all the true members of his church.

Let not only the old members observe this rule toward the young, but let the young manifest the same disposition toward the old. In fact it is well for us to observe the above directions of our Redeemer toward each other, as if there was no difference in age.

The above we have written for our mutual good, knowing that our minds need frequent stirring up in reference to our duty; and feeling that we all too much neglect this so important an obligation. "Our best friends are those who tell us of our faults"; in truth, others are only pretended friends. Let us be frank with each other, and when we are told and convinced of our errors, for the sake of the eternal interests of our souls, let us be honest enough to acknowledge the same. We are commanded to confess our faults one to another. How much better we feel after making a free and open confession of what we do that is not right. We have to die, therefore let us be honest with each other, and soon we will be out of temptation's reach, and no use of the rule we have been writing about—forever happy with God in heaven.

DANIEL SMITH.

Hagerstown, Ind.

Questions Answered.

See *Companion* page 126, present volume.

Question first: What should I do were I to hear a brother use profane language, or see him reduced by the influence of intoxicating liquors? Ans. Tell it to the church, and let the church do as the 18th chapter of Matt. directs.

2. "What is the difference between a public offense and a private one? Ans. A public offense can only be settled by the church, while a private, or one against another can be settled between one another privately.

3. On Matthew 12: 31, 32. Ans. It is sinning against better light and knowledge, through spite and hatred, as the pharisees did by calling the Holy Ghost the "prince of devils." Christ was casting out devils by the Holy Ghost at the time the pharisees told him it was by the prince of devils he (Christ) was casting out devils.

4. On Luke 6: 23, Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets." Ans. The 22nd verse explains it. We are blessed when men shall hate us, and say or do all manner of evil about, and against us, falsely for Christ's sake. We are not to fret and rave about it, but rather rejoice that we are worthy to suffer for Christ's sake. The prophets, and all God's people had to suffer in like manner before us: why not we suffer for Jesus, who suffered so greatly for us. Let us bear the cross in order to obtain a crown.

5. On Luke 16: 9: Those friends that we make to ourselves with mammon of unrighteousness, are God and the holy angels when we make use of this world's goods in such a way as God wants us to do, it pleases God, and he will become our friend and will receive us into everlasting habitations, which is heaven.

6. On 1 Cor. 4: 17. 6th chapter 7th verse. If we look at the 16th chapter 1st verse of the Acts we will find who Timotheus' earthly father and mother were. His mother was a Jewess, his father a Greek. Paul only took charge of him as an adopted son in the faith. Turn to Paul's letter to Timothy, first letter and chapter and 2nd verse. "Unto Timothy my own son in the faith." Here we can see that Paul was not Timotheus' father, according to nature, neither was Timothy Paul's son, only by adoption into the faith; Paul as the father in the faith, Timothy as the son in the same faith.

7. On Matthew 24: 1, 22. Ans. Those days that were to be shortened referred to the fall of Jerusalem, or destruction of the Temple. God caused it to fall in the power of the Romans, in time to save the Christians from perishing and pestilence and famine, for there was great tribulation, such as was not since the beginning of the world to that time, nor ever has been since. Even then the mothers ate their children which was never done before, nor has it been done since. Therefore God caused those days to be shortened, to save a remnant of his people.

A. J. [illegible]

Rome, Tenn.

For the Companion.

Vanities of this Life.

It is said that life is sweet. And again it is said that life is vanity. Life must be considered very sweet, for nothing else can account for the tenacity with which we cling to it. We are engrossed with troubles and trials in this life; we are sorely afflicted with temptations, and yet we cling to life with a tenacity that knows no bounds.

We start from our cradles on the great voyage of life, amid its conflicting and ever changing scenes, scarcely once looking back over that thread of life now engulfed in eternity. Our hopes are onward. We stand with our backs turned upon the past, and gaze into the future, and thus steadfastly climb the hill of destiny, until its realities stare us in the face. There is no retreat. We may possibly think back to the day when reason and understanding first dawned upon us, accompanied with the Christian instructions of our parents. When our minds first became enshrouded with the vanities of this life, and the frivolties of this world; but it will then be too late to undo what has been done.

To-day the grim monster of death is going his deadly rounds. He is no respector of persons. He knocks at the door of the humble cottage; at the same time at the palace of a nation. He takes the youth, together with the man whose silvery locks tell us that the frosty hand of three score and ten years have passed over his head. It is supposed that on an average one being ceases to live every moment. Is not this a warning? Surely it is; but look for one moment at this life as it exists to-day. Behold that mighty throng. Three fourths of them profess to be christians. Murderers, liars, thieves, idolaters, backbiters, and so called christians, are all wending their way to eminence, and worldly fame.—Through war and bloodshed, many are highly honored; through false religion many see the "near cut" to heaven. By many other evils and abominations, men have established their names in glowing letters upon the scroll of fame, to be handed down from generation until the end of time.

Behold that other little company; they are meekly climbing the hill of Zion; they are wending their way to heaven; their names are written in the Lamb's book of life. They are destined, if they hold out faithful, to mingle their songs of praise at the right hand of Almighty God, throughout the boundless revolutions of eternity. To the one company will be said: "depart from me ye workers of iniquity, I never knew ye." To the other: "come ye blessed of my father, inherit eternal life."

Think upon this contrast light hearted reader! Think how easy it is to shun the gates of hell, and gain the bright courts of Heaven. We read that "he will gather his wheat into his garner, but the chaff thereof he will burn with fire unquenchable."

Life is short, very short indeed. And who would not labor a short lifetime for eternal happiness, when he knows that if he does not he must sink into eternal damnation, "where there is wailing and gnashing of teeth, forever and ever."

J. H. WORST.

New Pittsburgh, Ohio,

On Acts 9:7. and 22:9.

On page 126, of *Companion* we discover a request for an explanation of Acts 9 : 7 and 22 : 9. We suppose our querist discovered a contradiction in the paralel Scriptures, in reference to this circumstance, hence a reconciliation is required We claim no contradiction in the Bible when it is properly understood; hence to affect a reconciliation one Scripture must evidently be compared with another, relating to the same circumstance. We read in Acts 9 :7. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." In 22 : 9. "And they that were with me saw indeed the light, and were afraid but they heard not the voice of him that spake to me." It must be understood those men who journeyed with Paul from Jerusalem to Damascus, being frightened at the circumstance of Paul becoming speechless; hence not capable of comprehending the meaning of the voice which they heard. They saw the light from heaven, with which they were surrounded, but saw no man, yet heard a voice, not distinguishing one word from another, it being declared in Hebrew, to Paul alone. Acts 26 : 14. "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." Also Dan. 10 : 7. "And I Daniel alone saw the vision: for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves." Remember Daniel declares they saw not the vision, that is they did not understand the meaning of the word. It is in John 12 : 29. we understand the people did not comprehend the distinction of the words of God in answer to Christ's request, yet they heard the voice, but said it thundered. "The people therefore, that stood by, and heard it, said that it thundered, others said, an angel spoke to him."

DANIEL WHITMER.

South Bend, Ind.

Home.

My place is in the quiet vale,
The chosen haunt of simple the right;
I seek not fortune's flattering gifts,
I better love the peaceful lot.

I leave the world of noise and show,
To wander by the native brook,
I ask, in life's unruffled flow,
No treasure but my friend and book.

Fancy can charm, and feeling bless,
With sweeter hours than fashion knows;
There is no calmer quietness
Than home around the bosom throws.

G. M. KAPENSTEEL.

New Oxford, Pa.

Selected by S. J. M. ETTER.

Heaven is my Home.

I am but a stranger here,
Heaven is my home.
Earth is a desert drear,
Heaven is my home.
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home.

What though the tempest rage;
Heaven is my home;
Short is my pilgrimage,
Heaven is my home;
Time's cold and wintry blast
Soon will be overpast,
I shall reach home at last,
Heaven is my home.

There, at my Savior's side,
Heaven is my home;
I shall be glorified;
Heaven is my home;
There are the good and blest;
Those I love most and best;
There too I soon shall rest;
Heaven is my home.

Bottetourt Springs.

For the Companion.

On the Death of Sister Barbara Risph.

Brother H., I have often felt impressed to communicate this circumstance to the readers of the *Companion*, which occurred over seven years ago. It appeared in the Gospel Visitor, but I loaned it away, so I cannot copy it; but will write from memory to the best of my recollection.

Sister Barbara Risph died Feb. 5th, 1863, in Dark Co., Ohio, in the Harris Creek congregation. She told her friends she was going to leave them, bade them farewell, and then died, to (apparently so) for over 2 hours. Then she came to again and said she had been in such a beautiful place, where she saw many that had died before her. She said her own deceased child came first to her. She saw her aunt Barbara Landis, and some of her cousins and her sister's children, and one of her neighbors, that had died Oct. 1862, and two of her parents' children whom she had never seen in the flesh. She said she could not name all she saw there, but there were many more children than grown people. She then asked for the Hymn book, and told them to sing "Dear friends farewell." Then before singing and then prayed fervently, and said to her husband, "Now don't call me back again." Brother John Risph (who was left with 5 small children) had in his lamentation called her by name, which was supposed to have the cause of her quick returning. She also told her mother not to use the raising of her children. Sister Barbara Risph was a daughter of brother John and sister Hollinger, Shelby Co., Ohio. Her father and mother have both died since, but her brothers and sisters and neighbors are still living witnesses, and brothers and sisters, (I believe) all but two, were members when she died. They were a very zealous and pious family. I was not an eye witness of what I have written, living some 12 miles away; but I was well acquainted with the family, except the eldest son, sister Barbara's father was at night with us a few months prior to her death. I asked him about it, and he said he was there when she died but first Mary, but went home some 10 miles to let the rest of the family know she was dead, and *to be sure* he took hold of her hand and arm which was cold and cool. He said: my daughter Catherine could tell you all about it, she was there all the time." I said, call her to write it for the G. V., which she did

I expect some will doubt this narrative. I don't wonder; if I had not got the information as I did, I would doubt it also.

HANNAH KNAUFF.

For the Companion.

Recollection.

When reading the epistle of our beloved brother Levi Andes, on page 149, present volume, a circumstance, or [illegible] came to my recollection, which occurred nearly 60 years ago, when I was quite a young boy, between two old men who emigrated from Europe to this country when young. They were good associates, both members of the Lutheran church, and settled in this our neighborhood. One of them, by name Jacob Stoll, [illegible] with the Brethren and joined our church, was elected preacher, and not very long after that he was ordained to the office of Bishop, in which capacity he served as a steadfast pillar in the house of God for many years. He never had a wife. He departed from this life and went home to his heavenly habitation in his ninety-third year.

The other man, by name Peter Elser, remained a stern Lutheran to his end. Their association soon ended in this country. Elser was laid on his death bed. A few days before he died his old associate, Jacob Stoll, visited him. A short conversation took place between them, which came to my recollection when I read what brother Andes, among other things said: "He hires another to take care of his soul's salvation."

After a short intercourse between the two old friends, Stoll asked Elser: "Have you any hopes to recover again from your sickness?

Ans. No, no; in a few days all will be over with me in this world.

Quest. And have you made any preparation for that solemn change?

Ans. That is none of my business; I have nothing to do with that. I have paid every year so and so much to my "seel sorger" (one who takes care of souls, Pastor.) It is his business to see that all is right. I paid him well for it.

In a few days after that he died seemingly happy, and in good faith that his "seel sorger" has made all things right for him.

O, horrible end! Wo unto the Pastor. J. E. PFAUTZ.

Ephrata, Pa.

TRUTH is always consistent with itself, and needs nothing to help it out; it is always near at hand, sits upon our lips, and is ready to drop out before we are aware: a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.

DR S. G. HOWE, of Boston, says: "It is easy to teach the blind, hard to teach the deaf. Blindness obstructs mental and moral development very slightly, deafness very gravely. Blindness disables the outer man, deafness the inner man. Blindness is the greater misfortune to the poor, deafness to the rich."

The pains of a noble soul are like the May-frosts of a life—a Spring follows them. The pains of the wicked are the frosts of Autumn—they precede the punishments of Winter.—

Christian Family Companion

Tyrone City, Pa., March 22 1870.

Every dollar due this office OUGHT to be paid by the first of April next. And what ought to be done, must not be left undone. So we all teach. Let it be practiced also.

Our Little Mute.

Our readers will remember a report of a visit to Philadelphia, in which we stated that we accompanied a son of brother Daniel Paul of Morrison's Cove to the Pennsylvania Institution for Deaf Mutes. That was in November 18[illegible], or a year ago last November, or about 16 months ago. He has been in attendance since, excepting a vacation of several weeks last summer. This week we have received a letter from him, and as we believe our readers will be pleased to read it, we publish it verbatim. He is thirteen years old, and cannot hear or speak. It is written in a plain definite hand, and spelled and pointed off as published. We are much pleased to hear that he has learned so rapidly, and we feel to thank God that he has put it into the hearts of men to establish such a noble institution.

INSTITUTION FOR DEAF MUTE.)
PHILADELPHIA March 13th 1870.)

My Dear Henry Helsinger.

I am quite well. I am happy to inform you that I am very well. I am trying to learn to read and write. I can write a little. I can answer some questions. I can read a little. Mr Trist is my teacher. He is Deaf mute. I love to learn. Mr Trist teaches me a lesson every day. At night I learn it by heart. In the morning I recite it. There are 21 boys in my class. There are 187 pupils in the Institution 108 boys and 78 girls. All the teachers are well. Dr Evans is dead. He died of dropsy on the 20th of February. He was aged nearly 62 years we all are sorry for his death. Please write to me soon. Mr Horton is the Principal of the Institution. I like to visit the city of Philadelphia.

Your affectionate uncle.

DANIEL PAUL.

A Clerk Wanted.

We desire to employ a brother as clerk or assistant in our office. The qualifications requisite are, first; character; second, common sense; and third, a good common education. A permanent situation to one who is competent for its duties. A young man without a family preferred.

That Reporter.

The Reporter question is still being agitated in the *Gospel Visitor*. So far the present volume has faithfully defended the action of the committee. A few more defenses it is to be hoped will reach the bottom. If nothing else will be gained, we will at least be enabled to

"See ourself as others see us."

We have however, resolved to pay no farther attention to the matter, although it sometimes requires considerable self-denial to keep quiet, and especially since the recent partial publication of one of our private letters, which does us great injustice, yet by the grace of God we hope to be able to adhere to our resolution

Dogs, Pearls, Swine.

Brother Henry; Will you please give us an explanation of the 6th verse of the 7th chapter of St Matthew, where reads as follows: "give not that which is holy unto the dogs, neither cast ye your pearls before swine." What is that which is holy that we can give to dogs? and what is the pearl that we can cast before swine?

A. J. CORRELL.

ANSWER.

The above passage of scripture stands alone in its subject matter.—There is nothing either before or after it, directly, that could explain it.

The following are thought to be its parallel passages:

"Speak not in the ears of a fool, for he will despise the wisdom of thy words." Pr. 23:9.

"He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner lest he hate thee: rebuke a wise man and he will love thee." Prov. 9 7, 8.

The text is a metaphor. Neither dogs, pearls, or swine, literally, are the subject to be spoken of. They are terms designed to represent other things and actions.

Dogs and swine are terms used in Scripture to represent filth, sin, and all manner of uncleanness. "Beware of dogs, beware of evil workers." Phil. 3:2. "For without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and practices falsehood" Rev 22:15. Of all other animals the swine is considered to be the most unclean (Is it not a little strange that some civilized people should still eat them.)

Instruction, admonition, words of wisdom, and the knowledge of the Lord are emblemized by costly things, as gold, silver, pearl, jasper. "A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Prov 25:1, 12. Mark the expression "upon an obedient ear." "The price of wisdom is above rubies." Job. 28:18. "Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." Prov. 3:13, 14

Reference might also be made to the sacrifices, how that it was not lawful for the unsanctified even to touch them. But we think we have enough before us to make an

APPLICATION.

Cast a carrion to a herd of ravenous swine, and they will consume it, and you may escape; but offer them gold, or silver, or pearls, and they will "turn against you and rend you."

Speak to the ignorant and wicked in their own dialect of lewd words, curses, and blasphemies; bring them the sporting papers, the "Police Gazette," and other papers and books with obscene pictures and vulgar expressions, and they will feast upon them, and call you a "fine fellow," and be ever so ready to "treat" you. But

offer them words of instruction; cast before them the "pearl of great price." (Matt, 13: 46) and they will reject them all, and turn upon you. Talking religion to a drunken person, or speaking of the wisdom of God, and the wonders of his works to a fool, would be a violation of Matthew 7: 6.

A New Offer.

Number 3 of the present volume of *Companion* having run short, we have on hand some fifty sets of back numbers, lacking only No. 3. These of course we cannot supply as full sets. Therefore new subscribers must begin with the first paper printed after the receipt of their subscriptions. But this is what we will do:

The first fifty new names entered on our books, with a credit of $1.25 will receive all the numbers of the volume, lacking no. 3.

Or will send the balance of this year, from any time in Aprile for one dollar.

Send for specimens to show to your neighbors, and distribute them liberally. We have odd numbers on hand which would bring us a good percentage if they were distributed. Who will have them? Where shall we send them to. The postage is only eight cents a pound.

German Lesson.

We have a German communication on hand, intended for publication, in the German column. The fact of the business is, no one in the office can work at the German case but ourself, and our time is taken up in editorial duties. Who knows of a German and English printer that could be engaged?

Our Music Lesson.

An error occured in our lesson on the Numeral System of writing music, last week. The half rest is given thus |, instead of thus: - (an n or half dash).

Next week, if we can find time we will present our readers with a few more pieces, written in the same way.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger; I will send you my second list of subscribers. It is very small, but I have no brethren or sisters to go to to get subscribers, for there are none within forty miles of this place. So I have to get them amongst my neighbors, and as I love to read the *Companion* I also like my neighbors to read it

E. Goan.

Freeport, California.

Brother Holsinger; With pleasure and satisfaction the *Companion* is received by us, and with anxiety we peruse its columns of instruction, of encouragement, and love, and often it speaks comfort to the heart. Brethren and sisters, both far and near, acquainted and unacqainted, are so situated that all who desire may hear of the kindred of Christ, on their way to zion With such entertaining privileges before us, truly all should engage therein, and may all those who have tasted of thy sweet treasure, encourage others to participate also. Thus you will please find enclosed the names and address with $5.25, for 3 *Companions* and one *Youth*. So much towards the requested number.

Fleming C. Barnes.

Brandonville, Wt Va.

Brother Henry: Enclosed find 4.50 for three subscribers to the *Companion*. This will make three toward the 990. I hope others will do still better. I feel interested that every friend and brother should have it. Yours in love.

John H. Stager.

Pottstown, March 14th, 1870

You have done your part well, and have a little over for a good brother who *cannot* get his quota. Are there not a few hundred more enterprising brethren who can do as well? See our offer in editorial department.

Pleasure Trip.

Left home Sunday morning, sixth of March, and found my way to Martinsburg, (my birth place) where the brethren had meeting. Quite a large audience present, of brethren and friends. The ministering brethren present were Elder George, and Geo. W. Brumbaugh; the latter very ably addressed the congregation, from John 14: 6. After meeting found our way to East Sharpsburg. Visited sister May Graybill, a widow, and brother Shem Graybill. Lodged with brother J. S. Bowser.

Monday morning, in company with brother Bowser, went to Hollidaysburg, 1.40 P. M., took train for Tyrone City, and, as I always do, stopped with brother and sister Holsinger. Found all pretty well. Sister is seeming to have a heavy cold, and looks to me as though the house affairs are too much for her to attend to. Brother Henry is looking well, considering everything that has to be met and overcome, in editorial life. I am now pleasantly situated at the table of the editor of the C. F. C. and the *Pious Youth*, feeling quite cheerful. Will feel much better after I raise about five more subscribers to the *Companion*, and assist our sister Rosie Snowberger, in getting a long list of subscribers for the *Pious Youth*. It well deserves a place in every family.

We think this office deserves the support of our Brotherhood, representing as it does, the interests of all. It is not a factional institution, gotten up to gratify a few aspirants, or to advocate some man's peculiar notions. It speaks for all, and allows all to speak for themselves. It has been slowly but surely working its way into public favor. It has also been surely but very rapidly increasing in extent. When we first visited the office we found it in a small room up stairs. Now several rooms are occupied, and five hands are busily engaged in its employ.

A re enforcement of 1 000 new subscribers has been called for. One-twentieth of the number has already been raised. Every *friend* is requested to obtain one. As I am a warm friend my quota will be two. I can get them.

Success to the *Companion* office.

S. A. Moore.

Of New Enterprise, Pa.

[From the *Visitor*.]

DEAR BRETHREN: I am requested to say to the brethren and sisters through the medium of the *Visitor* and *Companion* that on the morning of the 4th of last month (January) I started on a journey to Jasper Co., Mo., passing through St. Clair Co. Osceola is the county seat, near which place is the residence of Elder Jacob Ulery. In company with him we accomplished our visit to the members or arm of the church in Jasper, which is under the care or charge of our beloved aged brother Daniel Hendricks, assisted in the ministry by his son, brother Franklin Hendricks, and our esteemed brother Nathan Rice. We were with them several days during which time we had about five appointments for preaching, generally in the evening. Now it is known, to some extent at least, that the state of things in this arm of the church has not been as pleasant for some time as was desired by all who were acquainted with thesame. By the consent of the elder and his co-laborers, and in harmony with their wishes, they appointed a church meeting. The members generally attended, and by patient labor and friendly investigation, their difficulties & misunderstandings as far as made known or brought before the meeting, were disposed of, to the satisfaction of all present at that time. And the laboring brethren agreed to go hand in hand in the labor of preaching the *word*. And all that had hitherto not handed in their letters of fellowship agreed to hand them in.

We would then say to the brethren wishing to move to southwestern Missouri, that there are nice portions of country in Jasper county, and that we think members moving there, who have Christ the hope of glory formed within, need not anticipate unusual trouble, or despair of enjoying themselves in the Lord, and to have the work of the Lord prosper there as well as elsewhere. And the members there desire traveling ministers to call with them. I then parted with brother Ulery, and went to Vernon county, to Nevada, to brother Clicks, who lives in that place, who together with brother Boggs, greatly desire that some laboring brother would move to them. They also have a very pleasant looking country. We had a few meetings with them, and also had meeting at brother Deardorfs in Cedar county. I then returned home by brother Ullery's and had a couple of meetings with them, being absent from my family about 16 days, and traveled on horseback 352 miles.

JOHN HARSHEY.

Cornelia, Mo.

Brother Henry: I will give you a brief report of my recent visit to Ohio. I left home on the morning of the 15th of February. Arrived at Wooster on the 16th, at 8.38 A. M. Was met by brothren George Worst, who conveyed me to the Mohiccon meeting house, Being behind time on the cars, we found a large congregation assembled, and waiting for us. I delivered a lecture on the division and application of time, preparatory to my address on the subject of the "Passover." I spoke three times upon the subject of the "Passover and Lord's Supper," and preached two sermons in the evening. After I closed my "lectures," as they are called, on the "Passover and Lord's Supper," by permission, friend Siedner, a Mennonite preacher, replied. He took no exceptions to my remarks on the Passover, but assumed that the "Bread and Wine" are the Lord's Supper. I then replied, showing by Luke, and Paul, that my friend was under a great mistake; for Luke says the "*cup was* AFTER *supper.*" Luke 22: 20. Paul says the same, 1 Cor. 11: 25. "After the same manner also he took the cup when he *had* supped." Inasmuch as the cup was AFTER supper the *bread alone* must be the "supper," or there was a *meal*, a *supper* separate and apart from the "*bread* and wine." This point being made clear, of course he found himself in a dilemma. And take which horn of the dilemma he chose, he had signally failed. If he would still say, "The Bread and Wine are the Lord's Supper," he had Luke and Paul against him. If he should say the *bread* is the supper, he would be against himself. So he made no reply after I closed.

On Saturday, the 19th, Elder Jacob Kurtz, my cousin, took me to his house, in the Chippeway congregation. Held meeting forenoon and evening of each day, until Tuesday. Took the train at Wooster Summit for Massillon, Stark county, where I was met by brother John K. L. Swihart, of Tuscarawas congregation. Remained in that congregation until Monday 28th, when by special arrangement, I was taken by brother Swihart to East Nimishilling congregation. Remained there until Wednesday noon. Was taken to Canton, and spoke in the Baptist house in the evening.

Thursday the 3rd of March, took the Morning Express train to Alliance. Thence on Pittsburg and Cleveland R. R., to Homeworth Station, where I was met by brother John A. Clement, who took me to his home, and cared for me tenderly. In the evening had meeting in the Sandy congregation, in the brethren's meeting house near North Georgetown, where I remained until Sunday evening. The meeting being very interesting, the brethren concluded to continue a few days longer. May God bless their labors.

On Monday morning, the 7th, I was taken by brother John Shriver, to Salem on the Pittsburg, Fort Wayne & Chicago Railroad, and I arrived at home, on the 8th of March, found all well. Thanks, yes sincere thanks to God for his mercy, and many thanks to the dear brethren and friends who so kindly cared for, and contributed to, my necessities.

JOHN WISE.

Scenery Hill, Pa.

The Pious Youth.

Dear Brother Henry; The specimen numbers of the *Pious Youth* came duly to hand, and I have already distributed a considerable number of them at 10 cents a copy; and I shall dispose of the balance in the same manner, shortly. I consider this to be a very good method for introducing the *Youth*, and I think this is about all that will be necessary under existing circumstances to give it an introduction, and if it proves "to wear well," it will increase, and abound more and more: Hence I would say to the editor and its correspondents do not be dismayed. "Despise not the day of small things" neither should we be so inquisitive as to ask "How shall Jacob arise, for he is small?" If the

work is of the Lord, and for the Lord, it will prosper, in its time. And who that is for the Lord will oppose it? Why not be ready to give the instruction so needful? Why not help to publish it broad-cast among our Brethren and friends? It is for our children, and not for them alone, but for the children of those (who as yet,) are afar off, as well as those who are nigh.

The Catholic church, as well as most of the Protestant denominations are aware of this fact, *that we must look to the rising generation*, and if we teach and indoctrinate our children as we should do, we may then more successfully transmit to the generations that follow a knowledge of the practical principles and doctrines of the Gospel.

The sooner children are properly instructed, and made acquainted with the fundamental doctrines of the New Testament, the better it will be for them, and for their parents also. I may be considered by some of my dear brethren as feeling too sanguine, but I give it as my candid opinion, that the *Pious Youth is one of the mediums* through which all the needful or most needful instruction may be given, for while it sets forth the instruction for the child, it also gives instruction and encouragement to the parents; hence, this periodical may be set down to be an auxiliary to parents in bringing up their children, "in the nurture and admonition of the Lord." Hence, I do not consider it to be a *substitute*, but a *help* to christian parents, and others also. I will now leave the subject for abler pens, and hope the Brethren will feel willing to co-operate in writing, and furnish the *Youth* with good, original, and practical essays on this important subject, whilst I shall feel willing to cast in my mite. Fraternally.

PHILIP BOYLE.

New Windsor, Md.

Brother Holsinger: At the request of brother John Shoemaker, I will give you a short account of our visit to Magado, Summit county, Ohio, the congregation over which brother Showalter presided formerly—whose memory is still dear to the brotherhood. This church is now subdivided into three churches; but being a stranger I am not prepared to give their respective names.

I left Mansfield on the 24th of Feb. last, and arrived at Akron about 5 P. M., where brother Hershberger met me and kindly conveyed me to brother J. Mishler's, 6 miles south of Akron, who received us very kindly because we were of the same craft, not tent makers as Paul and Aquila by occupation, but surveyors by profession. I enjoyed his hospitality that night with much satisfaction. In the evening we walked to the school-house where we met brother J. Shoemaker and a large collection of brethren, sisters and christian friends, who were anxious to hear the word of God. Brother John commenced the evening exercises by singing, prayer, &c., according to order. Then read a portion of the Gospel, made an application of the same for the edification of the church, closed with singing and prayer, leaving the result with the Lord. Thus we passed through the three branches, preaching two sermons a day, filling fourteen appointments. Much interest was manifested.

We are happy to say there were many with whom we became acquainted whose memory will be ever dear to us. The Sunday and the fair weather christian was not there—we met them not. Our anticipations we can say were happily disappointed—the devotedness to the Lord, the close attention to his worship, both by day and night—rain and shine, cold and storm did not abate their holy zeal. They seemed to have forgotten all worldly concerns—determined only to wait upon the Lord. The house of worship was filled to overflowing, every time, with anxious hearers. A deep solemnity seemed to pervade all our meetings. This cannot help but excite admiration in every pious heart. This no doubt constrained Barnabas when he came to Antioch to say, "He had seen the grace of God and was glad—they were living epistles, written not with ink but with the spirit of the living God." The members speaking well of each other and of their ministers—the ministers speaking well of members; but above all the ministers speaking well of each other—no aspiring after pre-eminence—no vain glorying, "but in lowliness of mind, esteeming each other better than themselves." Here is religion, because here is love.

I will relate another circumstance which transpired while visiting the Summit brethren. There was a sick sister living on the road where we passed, by the name of Douglas. The brethren charged us not to pass by without calling upon her. We soon perceived to all appearances that her days upon earth were few—that soon the "golden bowl would be broken and the silver cord would be severed." She asked an interest in our prayers. Brother Murray introduced the exercises by singing the hymn, "O when shall I see Jesus." Brother Shoemaker, after speaking words of comfort to the afflicted sister, asked her, "if it was the will of the Lord to remove her from her family whether she would be willing?" There sat her young husband with outstretched arms to assist her when the spasms of cough came on—supporting two small children, one on each knee, her aged father by her side, afflicted likewise with consumption, her aged mother bathed in tears, watching the progress of the disease. These were hearts that were wrapped together in love—cemented by the strongest ties of affection. Would we not all anticipate a reluctance on her part to be perfectly resigned? It would appear perfectly natural, should she have expressed a wish to have remained a little longer with her helpless children. She was young seemingly—not ripe for the grave—but to my surprise she said, "If it is the will of God I am ready to die." The emotions of her heart changed the expression of her countenance—a heavenly lustre was painted on her face, and with some emphasis repeated "*I want to die.*" Who would not have the hope of Christianity. Surely she endured as seeing one who is invisible. Truly she must have learned what Jesus meant when he took little infants in his arms and blessed them. Brethren let us learn it too.

Soon after our departure from this sad scene, a messenger arrived informing us of her death. We preached her funeral sermon; the occasion was most solemn indeed, so much so that it suggested the passage, "Jesus wept." Then commending them all to the Lord and the word of his grace, we left for home.

C. WISE.

PARKERSBURG, Ills.,
March 7th, 1870.

Brother Henry: By the request of many brethren and friends I will give you a short sketch of my visit to Pennsylvania. I left home on the morning of the 11th of January, and arrived at Johnstown on the morning of

the 14th. Thence to Davidsville, and Stanton's Mill, by private conveyance. This is in the Quemahoning Congregation. Here the brethren had some appointments, and I attended three meetings at this place, and met a number of brethren and friends with whom I used to associate. From this place I went to my son-in-law's, Jacob C. Schmucker; found them all well. On the 18th to J. P. Speicher's, and in company with him to Jacob D. Miller's in the Middle Creek congregation, where the brethren had a series of meetings. Attended 6 meetings and remained in this neighborhood until Sunday morning, when I was taken to my brother-in-law's, Jacob Schrack, in the Berlin congregation. Attended 2 meetings at this place. Then to my brother Samuel Forney, the only brother living in Pennsylvania at this present. Evening meeting in the Berlin meeting-house. Also Wednesday and Wednesday evening. Next I visited sister Keller, whom I found very ill with Cancer, but strong in the spirit, so that she could express herself in language: "For me to live is Christ, and to die is gain." From this place I was conveyed by brother Samuel to brother Valentine Blough's. Stayed all night. Here I received a letter from my family and learned that they were all well, which was very encouraging. 29th. My daughter and I visited sister Beam; found her very much afflicted. Met Elder Tobias Blough here. From this place to J. P. Spicher's, near Sipesville. Again attended 2 meetings at this point. Monday night, meeting at son in-law's. On Saturday night, Sunday and Sunday night, meeting in the Brethren's meeting-house near William Trents. Feb. 7th, in company with brother George Reitz to Berlin meeting-house, where the Brethren held council. In company with my brother, visited my nephew, Franklin Forney. Was very glad to meet him and family all well. Here I was quite unwell, but was kindly cared for by my friends, for which I am much indebted to them.

Friday I started for Maryland. Lodged with Daniel Beachley. Saturday 12th arrived at Josiah Beegly's and found all well. Attended two meetings here, visited among friends until Tuesday 15th. Returned to Somerset Co. Meeting with the Brethren at Meyers Mills; lodged with Elder C. G. Lint. Next day to Berlin, and to brother Michael Wayond's. Stayed with my daughter until Saturday, when they conveyed me to brother Jacob Kuhn's. Next day they brought me to brother Jonathan Blough's. In the evening was conveyed by Elder Tobias Blough to his home; remained with him until 21st. Was conveyed to Johnstown by brother Jonathan Blough; remained here until 23rd. Arrived at Dayton next morning; met a great many brethren here; stayed until 25th; arrived at home on the 26th of Feb., and found all well; thank the Lord. I am pleased with my visit of 47 days to the land of my childhood, as well as the greater part of my pilgrimage. Brethren and friends your care and labor toward me has been great; hope the Lord will bless you, and keep you blameless until he collects his people unto him.

MICHAEL FORNEY.

Brother Henry; As we always like to hear church news we will give the readers of your excellent paper some of our doings here in Indiana. I had thought I would devote all of my time in the winter season to preaching, and commenced about Christmas, and continued for about six weeks, and saw quite a number added to the Church by baptism, and feeling considerably worn down we thought we would have more physical exercise and therefore left home for the Huntington branch of Church, where I had taken a job of seating their new house at Sugar Hill. And while at work the brethren and some friends requested us to talk some at night, so we consented to preach for them in the evening, while we thought we could work in day time, but we only had a few meetings until there was quite an interest manifested; so much so, that some made it known that they were tired of living in sin and we had the pleasure of baptizing several. Some of the brethren requested us to continue for a few days at a time and we had the happy privilege of baptizing twenty-two. Then we closed at once, having no help by way of preaching. So we thought we would introduce the *Companion* and obtained six subscribers for the same which you may add to your list. Yours as ever.

G. W. CRIPE.

Questions

For the young readers of the *Companion*.

1. Who will be first to tell what two chapters of the Bible read alike, except one or two words?

2. What Book of the Old Testament has not the name of God in it?

3. What book, chapter, and verse, has 23 of the 26 letters of the Alphabet in it?

AMOS S. CHAMBERLIN.

Brother Holsinger; While I was listening to the reading of the 13th chapter of St John, 6 and 7 verses, "where the Savior says to Simon Peter: "What I do thou knowest not now, but shalt know hereafter." I inquired in my mind: Why did not Peter know? and what should he know thereafter?" Perhaps some of the brethren could enlighten my mind on the above. JOEL HARTER.

Answer to Brother A. Leedy of Feb. 25th.

Dear Brother; your letter is at hand. You request to know whether I have not made a mistake in the publication of the District Meeting of the Middle District of Ind., as you think it was to be the 2nd Friday before good Friday, which would be the first day of April. In answer I would say; as soon as the brethren at our last District meeting appointed me again as Corresponding Secretary, I noted down the time, and place of meeting as I understood the brethren to decide upon, and so I have published it, and so I feel to leave it as it is published in the *Companion* which will be on the 29th day of April. Yours in the bonds of brotherly love.

DAVID BECHTELHEIMER, Cor Sect.

Visitor please copy.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec'a

DISTRICT MEETINGS

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

LOVEFEASTS.

In Milledgeville branch, Carroll county, Ills., on the last day of May and first day of June; 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

MARRIED.

March 8th, by Henry Jones, brother JOHN NEIFER, of Sangamon Co., Ill., to sister SARAH PARRETT, of Bond Co., Ill., formerly of Wabash Co., Ind.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near McConnells Grove, Stephenson Co., Ills., Sept 27th, 1869, LORA JANE, infant daughter of Samuel and Kate Jordan; aged 10 months. On the 9th of Oct., DANNIE JORDAN; aged 4 years, 5 months, & 4 days.
L. JORDAN.

In the Aughwick branch, Huntingdon Co., Pa., on the 24th day of February, brother JOSEPH RUTTER; aged 43 years, 9 days less. Funeral services by the brethren, from 2 Cor. 5: 6, 7. Brother Joseph was a victim of that dread disease consumption and suffered much for years from its effects.

In the same branch, and quite a near neighbor to the above, on the 2nd of March, RACHEL REBECCA DAUGENBAUGH; aged 66 years. Funeral services by the brethren, from Matthew 24: 44.

Near Three Springs, in the same branch, March the 7th, of Heart disease, without one moments warning, Bro. SAMUEL KAUGH; aged 70 years, months, and 20 days. Text: Amos 4: 12.

At the same time and place, an infant daughter of friend SKIPPER, who buried his companion about 2 months before, and another child 2 or 3 weeks before. Funeral services by the same. A. L. FUNK.

In the Conemaugh branch, Cambria Co., Pa., March 11th, brother DANIEL GOCHNOUR; aged 70 years, 11 months, and 25 days. He leaves a companion, a sister in the Church, and nine children, all married, with many friends, to mourn their loss. Brother Daniel was a member of the Church for many years, and served in the office of a Deacon, ever since the writer recollects anything of him. Shortly before he died he called for the Elders of the church and was anointed in the name of the Lord. Funeral services by the Brethren. STEPHEN HILDEBRAND.

Visitor please copy.

In the bounds of the Smith Fork branch, Clinton Co., Missouri, March 7th, of measles, sister MARGARET ELLENBERGER; wife of brother Jacob R. Ellenberger; aged 50 years, and 7 days. Our sister was born in Pennsylvania, and moved to Missouri about 25 years ago, with her father and mother. Three constituted the band of members for a number of years, but with a firm grasp they seized the banner, planted it down in the wild frontier, looking forth with an eye of faith to the time when there would be a church organized here. Through 20 years of patient waiting she saw what she longed for, and most of her children added in their youth and tender years; and just before the day dawn of March the 8th she drew around her the drapery of her couch and breathed her last. She leaves a husband and five children to mourn their loss, which we trust is her gain. She was followed to her last resting place by a large concourse of people. The occasion was improved by David B. Gibson and the writer, from Rev. 14: 13. DANIEL D SELL.

Visitor please copy.

In West Conestoga branch, Lancaster Co., Pa., March 8th, JUSTINA, wife of George BIMGAMAN, and daughter of brother Wm. Neas; aged 33 years and 4 months. The subject of this notice was an obedient young woman. She and her husband were admitted to the church by Council sometime in February. She was very weak at that time, so they thought would wait awhile for better health; but, alas the Master called for her, so she departed without immersion, which she so greatly desired. Funeral services by brethren Christian Bucher, Bomberger, and Brubaker. Text, Rev. 7th chapter, last 4 verses, selected by the deceased. JOS. R. ROYER.

At Brooklyn, Poweshick Co., Iowa, March 11th, MARY, infant daughter of brother J. S. and Maria M. SNYDER; aged 4 months and 14 days. Funeral services by brother Wm. Palmer, from 103rd Psalm, 15, 16 verses.
M. SNYDER.

In the Ashland branch, Ashland Co., Ohio, March 2nd, brother HENRY WILLIS; aged 85 years, 2 months, and 23 days. He leaves a large concourse of friends, a widow, nine children living and two dead; 66 grand children and 10 great grand children. Funeral services by the Brethren, from Rev. 14: 13.
WM. SADLER.

LIST OF MONEYS received, for subscription, books, &c.,

Michael Forney, 1.50, Jesse Wogoman, 1.50, George Lint, 3.00, Wm. G. Andes, .75, George Keck, .75, Jacob L. Miller, 3.00, B. A. Wolf, 1.50, John S. Miller, .75, George W. Shouse, .50, A. H. Cassel, 1.00, Susan Faulkender, 3.00, Saml. Driver, 1.35, Saml. Ridenour, 1.50, Tobias Kreider, 1.50, John H. Miller, 1.50, Elder Jacob Price, 2.25, John Arnold, 4.00, Adam Heisman, .75, William Miller, .75, D. C. Cayor, 1.50, John H. Stayer, 4.50, Christ. Hurst, 1.50, Jos. Connell, 13.80, Wm. Hartzler, 1.50, John Wise, 1.50, Flemming C. Barnes, 5.25

W. G. McClintock 1.50, A B Wallick 75, John Stouffer 2.25, Christian Wiley 1.50, J L Shuey 1.50, C R Paige 50, Eli Horner .75, Jacob T Myers .75, E Coan 3.00

J. L. Fry, 3.00, Sadie M. Thomas, .75, Saml Murray, 1.00, John Simmons, 1.50, Barbary Craft, 50, George Detrick, 1.10, Dan'l Smith, 5.00, John Long, 1.40, Isaac Riggle, 2.20.

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The design of the [illegible] expose error, and [illegible] on its way to [illegible]

It accepts that the [illegible] Will of God, and [illegible] profane of [illegible] regeneration, [illegible] pardon, [illegible] sion, Sanctification, [illegible] Holy Communion, [illegible] the world, and a [illegible] will of God [illegible] Son Jesus Christ.

So much of the [illegible] be thought [illegible] of the signs of [illegible] to the world, [illegible] the Christian, [illegible] ing all on a [illegible] the so called [illegible]

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

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For the Companion.

Paradise.

This term has caused some discussion, and some have labored to prove that it always signifies Heaven, or the final rest for saints. This opinion cannot hold good without doing violence to certain portions of Scripture. We certainly all know that some words have different meanings. It is not necessary to give any instances. A little examination of the Bible will suffice any intelligent reader on this point. Christ's remark to the penitent thief, "To-day shalt thou be with me in Paradise," could not signify the final, and ultimate rest within the immediate kingdom of God. Luke tells us in Acts 1: 3, that after the Savior's passion, he was seen by his disciples forty days by many infallible people, 9th verse signifies that he was taken up, and a cloud received him out of their sight; and as he went up, they looked steadfastly toward heaven. John tells us (20: 17) that Jesus said unto Mary, "Touch me not, for I am not yet ascended to my Father." Now see Luke 24: 51, "He parted from them and was carried into heaven." Also Mark 16: 19. "So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God."—How can any reader consistently reconcile "To-day," with "Fortydays," identically, with duration of time? Or, "Touch me not, for I am not yet ascended to my Father," an expression after his resurrection; with "To-day" the very specified time of his crucifixion? We presume all the brethren believe the Savior's omnipresence, and to possess *all* power in heaven and on earth.—But they also believe that God and the Savior are more manifestly present in one place at one time, than in other places. God manifests himself more especially in heaven where his Throne is; yet, is everywhere present. So Christ is at present especially manifested on his Father's right hand, as an intercessor; yet he is with us alway, even unto the end of the world. The Savior, in his incarnation, manifested himself on earth; yet he was in the Father, and the Father was in him. Then his body was in the grave, and his spirit manifested itself in Paradise, preaching to the spirits in prison—the intermediate state. The third day, as the first fruits of the resurrection, spirit and body were more directly reunited again, and he manifested himself more or less to his disciples during the space of forty days. Finally, his disciples beheld his ascension into Heaven, where at present he manifests himself on the right hand of God.

Scripture teaches a second manifestation of Christ with power and great glory, an army of heavenly hosts following, when the first resurrection shall take place; that of the saints, who will reign on earth with him a thousand years. This is the time the prison doors will be opened, and the spirits of saints released to be united with incorruptible bodies; when "this mortal shall put on immortality, and this corruption put on incorruption." Finally, and ultimately, when the second resurrection has passed, and judgment executed, upon that great and notable day, the saints will be ushered into the immediate and direct presence of God where they shall reap the full fruitions reserved evermore for them.

The term Paradise in some portions of the Scriptures, will admit the signification of the place of God's immediate presence. Why should it not? It is a place of bliss as well as Heaven. But we understand that of the intermediate state is not to the same perfection, because soul and body are not yet united. Paul speaks of a third heaven, and to the Ephesians makes the expression, "He that descended is the same also that ascended up far above *all heavens*." Solomon, in his prayer upon the dedication of the temple, says: "But will God indeed dwell on the earth? behold the heaven and heaven of *heavens* cannot contain thee; how much less this house that I have builded?" Then, as the earth is only an apartment of God's creation; so an innumerable host of planets may be other apartments. Who can fathom the universe of the All-wise, and know the different places of abode? We see no gross errors in such a magnificent and magnanimous view of the Creator's arrangements, espe-

cially when the Bible reveals it so plainly.—None but a co-existing and infinite God could devine such a beautiful arrangement in taking man by degrees from one state of existence to that of another, and higher; to finally prepare him for his ultimate glory.

This essay is not intended for controversy, and hope it may not be viewed to indicate such a spirit. The references are few, deeming it unnecessary. Brethren Brown and Leedy have sufficiently referred to the Scriptures upon the subject sometime ago, whose sentiments, the writer fully endorsed. Hold fast to that which is good. S. B. FURRY.

Martinsburgh, Pa.

For the Companion.

Shadow and Sunshine.

Shadow and sunshine cast their hues over all things in this sublunary world. Nothing in this sphere of visibility but what the deepning shadows have cast their gloom, and the rays of sunshine have lit up successively, after the order of that law that rules the universe. The curtain of night envelopes the world in darkness, and hangs in folds around everything; but the rays of light that eminate from the great orb of day dispel it all. We know not where it goes—and in its stead light and sunshine pour down in one flood of brightness. When the heavy, lowring clouds loom up in the west, and go up, seemingly, higher and higher, their shadows spread o'er the earth, as the thunders mutter in deeper tones, and the fierce lightnings rend the clouds. Darker and darker grows the gloom. At last the storm in all its fury bursts upon the forest, field, and plain—it passes; the clouds go on, the sun bursts out in splendor and its genial rays warm up the watered earth—vegetation revives—flowers expand and nature becomes clothed in a deeper garb of verdure.

The *moral* world at one time lay in gross darkness. All, all, was enveloped in one universal gloom. God said: "let there be light and there was light." God's love, the great orb of the moral universe, began to penetrate into the depths of darkness. The light grew brighter and brighter, the dawn of day appeared, and then the glorious "sun of righteousness" arose in all his brightness! darkness disappeared, and God was "made manifest" to the world. And now the love of God—sun of glory—as displayed in Christ, is high up in the heavens, and shining upon the world in all its meridian splendor. Though the sun shines, shadows will come.—Elements of corruption gather; mutterings and thunderings are heard; on, on, comes the threatening storm. Persecutions rage; shadows come over the moral world; the sun's bright rays are intercepted; but it passes. The sun shines again, truth bursts forth, the genial rays of Christianity renovate the "seeds of the church," that persecution has winnowed, and freed from the chaff and pressed firm into the good ground, causing it to spring up. Flowers—(christian graces) are developed in all their beauty and load the air with their fragrance. So it shall be until time shall be no more. The true Church must experience the changes of sunshine and shadows. Prosperity and adversity will attend her while "in the wilderness." But the day hastens when she will not be characterized by those changes. When the prince and power of darkness shall be "chained;" when the "brightness" of the Son of God shall dispel all darkness and gloom, and shadows vanish, no more to return, but there shall be one universal glorious day—darkness being swallowed up in victory through the achievements of our Lord Jesus Christ.

Applied to individuals, shadows and sunshine are the experience of us all, prosperity and adversity, happiness and sorrow, success and reverses, and health and sickness are the lot of all, more or less. The christian knows by sad experience the path of duty, or "narrow way" that leads to life, is not at all times free from shadows or trials; because we must suffer persecution if we live godly; and God chastens those whom he loves. So we need not look for sunshine all the time. Storms will come, and oh, how heavy hangs the gloomy clouds at times—when our hopes are blasted, or our dear ones taken from us, or adversity is laid heavy upon us; or when we would do good, evil is present. Then it is we have doubts and fears, and begin to despond, because the lightnings flash and thunders roll; but let us take courage lest we be led astray by the evil one who at such times tries to blind our eyes, or cause us to be shortsighted, that we see not the golden tinted edges of the clouds, that tell us the sun is shining on the other side.—Through the gloomy clouds we may see God's

love and mercy gleaning that tells us all will be well when the storm is over. And then when the clouds disperse how our souls revive at the sight of a dear Savior's smiles, and there in majestic beauty behold the rainbow of salvation—God's promise—which, having emerged from the waters, no more shall destruction hold sway over us. O, then, fellow pilgrims, let us not *go back* because troubles intercept our pathway.—Shadows and sunshine is our lot here, but beyond is one eternal day. Looking forward to the recompense of reward, let us fight the good fight, that we may become conquerers through him that died for us. J. S. FLORY.

For the Companion.

Superfluity.

There has much been said by the brethren how the sisters should appear among the brethren and in public, namely: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. I cheerfully agree with my beloved brethren, that the above admonition of our beloved brother Paul should be quite sufficient for all our beloved sisters. He only speaks against superfluity. There is no doubt but that we have some sisters among us who transcend the admonition above given, and disgrace the meek and lowly religion of our blessed Redeemer, by putting on and wearing that which neither adds to comfort and much less to the beauty of holiness. Yet we must confess, that as a general rule, the sisters are not so much out of the way; admitting however that there are some that heed not the admonition given, yet a great proportion live in conjunction to it. The brethren tell the sisters that flounces, ruffles, lacings, embroidery, &c., are among the things that may be denominated superfluities, because they add not to the comfort of the body in any wise.

There is, however, another practice prevalent among us, and that, too, among the stronger ones—the brethren—of a greater magnitude, or at least as great in my estimation, as those above mentioned, and that is, the use of TOBACCO, and all kinds of intoxicating drink, when used as a beverage. We have the apostle James to say in the 1st chapter, 21st verse, of his epistle, "lay apart all filthiness and *superfluity of naughtiness*." We are aware of the fact that we have brethren that will argue that in the moderate use of either there certainly can be no harm. Admitting this to be so, how many flounces or laces would a sister have to put on her, or her children's dress to make it superfluous? One, two, three or a dozen? Judge righteous judgment.

If tobacco or whisky do not make its subjects in many cases appear filthy and irreligious, I do not comprehend the term. If you doubt this, go to the house of God, where cleanliness should have the uppermost seat, and see if it does not in many cases look more like a tobacco house than a church house. Do we not sometimes see the spittle of a confirmed brother chewer stand on the floor before him in such a large body that he can scarcely find room enough to kneel in prayer, without soiling his fine and costly Sunday clothes. Not only is this filthy practice indulged in by our lay brethren, but to our sorrow we must say we find a large portion of our PREACHERS guilty of this filthy practice. My impression is that God would recognize a well dressed sister almost as soon as he would a brother or brethren guilty of this filthy practice. Not only is it in its nature filthy, but it is in like manner superfluous. It adds nothing to our health; it does not satisfy hunger; it lays no thirst; it cures not where the body is ailing; it does not keep us from freezing. Why then use it? The only answer I know to give, is, for to make the user thereof and the church disagreeable; and above all to ruin the constitution and weaken the mind that God gave you with which to honor and serve him.

Again, we sometimes see another evil practice arising from tobacco; and in this are included some of the sisters. It is that of SMOKING. Oftentimes we must see this habit practiced within the house of God, when the word dismissed has gone forth: and before the sound has barely died away, pipes are being filled, matches ignited, and volume after volume of smoke arising up just as though the subject had been *pipes, tobacco* and *smoking*. Brethren, these things ought not to be. C. G. LINT.

Meyer's Mills, Pa.

If it would require as much time, proportionately, to find matter to fill a paper as it did to find an item for this corner, we would want a dozen editors.

For the Companion.

To Brother Andrew Cost, of Maryland.

My Dear Brother: In my late illness I resolved that my first public effusion shall be a letter of encouragement to you, and to others who may be in similar circumstances. The report you have given of yourself in the *Companion*, is painful in the extreme, but if expressive of your real internal state, such as would appear from a more detailed account. Your case may not be so deplorable as a first view might lead us to suppose. You say *all your bounty is spent*. This expression is too vague to allow of any definite interpretation. It may mean much, or little, or nothing. From the general tone of your letter, I cannot regard it as having any alarming significance. Such a state of mind as your published letters reveal, may spring from causes which, instead of alienating the heart of Jesus, only the more fully and warmly evokes his sympathy. Overtaxed physical or mental powers, protracted strains on our higher nature, exhausting the natural medium through which it finds expression, may originate despondency so deep and dark, as to the subject of it may seem to be a region of outer darkness and utter exclusion from the Divine favor. Many such poor, gloom-smitten, self-condemned, Christ-distrusting Christians are found wandering in the valley of Baca, whose hearts are closed to all comfort, and whose sun can arise only in a better physiological condition. Without being able to specify any particular sin which debars the holy presence, they have an overwhelming sense of vileness too intensely charged with sin's exceeding sinfulness to allow of dissection. Believing that your dejection is not referable to any overt misdemeanor, or any base but unexpressed designs, I address you with the confidence that the gloom enshrouding you is no indication that you are not as precious to God as in your more sunny days, notwithstanding the absence of sensible joys. Our nearness to God, the effect of His presence upon us, and the manifest tokens of the Divine favor we carry about us, are not always a matter of consciousness. When Moses was on the Mount he was in such close and dear communion with God, that not only was his soul aglow with the blissful throbbings of the Divine life, but his very countenance was so radiant with the light of Heaven, that he could be looked upon only with shaded eyes; and yet he wist it not. It is the privilege of the believer to nestle so closely to Jesus, and drink so deeply out of his brimming cup of love, that those around him stand in awe of the supernatural aureola that ever circumscribes his person, while he inwardly bathes himself on account of the dark spots and foul vapors that hang around the dim miniature of Jesus in his soul. Where others see nothing in us but what savors of heaven, we may make our bed to swim by reason of the stirrings of innate depravity which daily indicates its presence in our consciousness. While the downcast believer wears an under-garment of sack-cloth, like Israel's King in the days of pinching famine, others are noting his heavenly walk, the God-ward bent of his affections, and the unmistakable evidences that his joy, what little is left, is the very quintessence of the love that is better than wine. Sol. Songs, 1: 2.

If we gaze upon the sun at the time of his setting, when his beams are less dazzling than at noonday, our eyes become so changed with light that whenever we look we behold, for a few minutes, the sun's image. So we are to be ever "looking unto Jesus," the author and finisher of our faith, until our souls are full of light and beauty, and we discern images of Divine love everywhere. In him we have the solution of all mystery, and holding him truly by faith, we are no more discouraged at the mysteries of his providence *in his dealings with us personally*, than stumbled at the mysteries of his Divine-human constitution. Why he *does* with us thus and so, is no harder problem for faith than what he *is*. Able to assume such qualities and relations as to become sin for us and yet remain immaculate, and resolve the aggregate of all evil into the means of unexampled honor and glory and felicity, we may safely trust both his power and readiness to "make all things work together for our good." Even the darkest cloud that hangs over our spiritual sky has a golden edge on it that is woven out of the rays of the sun of righteousness. No cloud is so deeply gloomed with trial or sorrow, as not to have a rift through which the fainting soul can discern at least one smiling gleam of heavenly love. Being children of the covenant, we must expect the discipline of the covenant, and meek, unmurmuring submission to the chastening of the Lord, will issue in the blessings of the covenant. The dear Savior, after whose love your soul is ever panting, even "as the heart panteth after the water-brooks," is "not yea and nay," but "all the promises of God in him, are yea, and in him, amen." When immortality can give way, and God falsify his oath, then, and not till then, can his promise fail. And the first promise on which we may confidently rely, is this: "Lo, I am with you always." Amid the tossings of the waves, the fury of the storm, and the thick darkness by which we are enveloped, we may mistake his presence for some malign power. Matt. 14: 26. Or, while bitterly lamenting some sore bereavement, or spiritual desolation, he may be fulfilling the promise his ever-presence, but our eyes are holden. Luke 24: 16. Why cannot the faithful that accepts the incomprehensible *in Christ*, also accept the inscrutable in *his dealings?* When adverse circumstances have locked the door upon us, Christ can glide silently into our midst and speak his blessed "Peace be unto you," when we deemed him far away. You need not feel *worthy* of his presence in order to enjoy it; on the contrary, the more unworthy you feel, the more certainly will its support and comfort be yours. His face may be hid, his "footsteps in the sea," and his "judgments be a great deep," no bewildering mazes incident to his procedure can invalidate the promiseto his church with which he closed his earthly mission.

His word and providence are full of voices and finger-boards, ever calling, ever pointing, to the living fountain where alone intelligent creatures can find happiness and perfection. "Come unto me all ye that labor and are heavy laden," although primarily intended for those who are perishing outside the gates of Zion, is equally applicable to those within. *Rest* is the blessed boon he has promised, and rest is what the half-believing, half-doubting, sin-weary soul wants all the way through, from the moment when sin first becomes a burden and a disgust, until the disembodied spirit gains the consummation of its life-long yearnings in the bosom of Jesus within the vail. In many a storm in life's perilous voyage, we may hear the tender chiding of our Omnipotent Pilot, "why are ye so fearful? How is it that ye have no faith?" Rest is promised us in our assumption of the yoke of Christ, rest in toil and weariness is our foretaste of glory in every stage of our pilgrimage, and rest is the great, all-comprehending promise that infolds our eternity of bliss. Often, indeed, as we stand in the valley between Ebal and Gerizim, within sight of the well of Jacob, we hear more of the curses of the one than the blessings of the other; but no one repairs with empty pitcher to the life-giving spring without meeting Jesus there. Higher petition the sorrowing heart cannot urge than to find rest by faith in Emmanuel; and a deeper bliss and fuller satisfaction the soul is incapable of than when conscious of repose in the arms of the Infinite. "I believe, help thou mine unbelief," has, with all its tears and fears a live spark under the ashes of doubt and darkness, which has been kindled by the breath of Jehovah. In groans, and tears, and wrestling, and desertion, and blood, eternal life was *purchased;* and in much tribulation, and sorrow, and trembling, it is *maintained.* Christ *rested* in the repose of faith and love even in his darkest hours and bitterest agonies, and so may his followers. We do not want more, do not need more, cannot ask for more, nor enjoy more. An unmixed cup of joy would blast our prospects for the future. There is no condition of power with God or accomplishment of Godward ends, given unto the children of men, save that which keeps the body under, and lays self in penitence and sacrifices at the foot of the cross. The terms of allegiance to infinite holiness are no less than utter death, and that by crucifixion, and a consecration so unreserved as to include even the very shoe-latchet. A scion so poisened and dwarfed by sin, engrafted on a stock so royal, so majestic and divinely pure, must needs be subject to much severe pruning and purging before it can "bear much fruit," or be transplanted into the unfading Eden. Not a small number of the saints need nothing so much as a rough, scouring process, to make them sore at every point of contact with the world, unclasp their affections from their worldly treasures, and give the cause of Christ a fresh impetus by their liberality. Woe to the disciple who is at ease because his "ground bringeth forth plentifully," and he knows not "where to bestow his fruit," while the great work of evangelization is languishing for want of open hearts, hands, and coffers. Rest found in having much and doing nothing, simulates the stupor of death. Rest in the all-sufficiency of Jesus, supports under the heaviest burdens, and leads to abundant labors and sacrifices for the advancement of his interests. When Christ was on earth he called all classes of sad-hearted, weary souls to him, and so full was his person of virtue, and so ready was he to communicate, that a simple touch of the hem of his garment was enough to secure the coveted blessings. No poor, suffering suppliant ever applied to him in vain. His heart was wide open through all his ministry to such as sought shelter in its love, and the spear that pierced it on the cross opened it wider still. The wanton thrust of that heartless soldier opened a gash in which a countless race of sinners may bury its woe, and yet not fill it up, or exhaust its efficacy. That quivering, bleeding wound is the only asylum for the soul that despairs of rest in every thing beneath the sun. Although long since healed, in a blessed sense it is still open, still flowing with the purple life-current, still gurgling with the solemn death murmur, still pleading with the sinner in the expiring tones of love, still giving rest to the weary, and speaking peace to troubled souls. He is still "this same Jesus." Not only is it "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," even the chief; but he is represented as coming into the flesh and dying expressly to "save his people from their sins." Mark, his *people.* "Every branch that beareth fruit, *he purgeth it,* that it may bring forth more fruit." To lop off the green boughs "is not joyous, but grievous." "I know their sorrows," is still the sweet cardiphonia of the ever-watchful, ever-loving Shepherd. Not only does he know our *sorrows,* of the *root* also whence these sorrows spring. Our deepest, most constant, most corroding sorrow is, that sin still dwells in us and so often pollutes our thoughts and feelings and shows its immanence in a variety of forms in our life. Jesus knows all this and having been made sin for us, knows how to sympathize in our conflict with it. While he remembers the horror he endured on the cross for the very sins that still cleave to his children, he is well pleased to see in us so much of himself in our hatred of sin and daily struggle against it. Jesus hates all sin, but he does not hate all in whom there are yet remains of sin. If sin, *any sin,* habitually rules us, we are yet aliens and enemies, and are excluded from the immunities of the saints. But if our life is shaped by the supreme purpose of walking after the spirit and not after the flesh, we are safe in Christ, even if we must daily weep over the doubt, and trials, and troubles occasioned by indwelling corruption. To be at unconditional war with sin, according to the Divine tactics, and in the use of heaven's own armor, is to be in Christ, and such a soul can no more perish than Christ can prove recreant. As all sin, and Divine indignation against it,

found a victim in *one person*; so that person, in dying, died for all as though all had been one. While he foresaw you & as *enemy*, his love constrained him to offer himself as your substitute. How much more precious are you *now* that you desire above all things to live to his *glory*. If you turn your gaze within, you will see much to depress and alarm you, but you will also discover there a desire, a longing, a purpose, a love, of which Jesus is himself the author. Let the consciousness of inborn evil humble you deeply, but not hide from your vision the Lamb of God on the altar of sacrifice. Let what the holy spirit has wrought in you, encourage your hope that what he has begun he will also finish, but let not the reflected light of the moon be mistaken for the direct beams of the self-illumed sun. Jesus is the saint's all in all. The best saint is ashamed of himself, and has no hope, no rest, no comfort, but in him who was divine enough to satisfy God, and humane enough to atone for man. "The bruised reed he will not break, and smoking flax he will not quench, till he sends forth judgment unto victory." He does not lavish all his regards on the strong, but has a special love for the weak. *There* he has promised to manifest his greatest displays of power. If your faith is but as a grain of mustard, which is the least of all seeds, it will take you to glory. The love that bleeds and dies, will not despise the faith that weeps and trembles. Truly and affectionately your brother.

C. H. Balsbaugh.

Humility.

Christ taught humility by parable; by precept; by example; and as "he resisteth the proud, and giveth grace to the humble," we will do well by examining ourselves whether we are truly humble.

With Christ for our pattern this may surely be done. Are we willing to follow where he leads? Through trials and afflictions! Persecutions and sorrows! Ignominy and death!

"A king of kings, and Lord of Lords," he submitted to persecutions by his own subjects. He who had the "hosts of heaven" at his command, suffered vile man to drive nails through his quivering, bleeding flesh. He who was without sin, pure and undefiled, suffered himself to be hung in ignominy between thieves.

Do our lives compare in lowly dejection with that which we cannot equal in excellence? Do we think more of men that are rich than those that are poor? He associated with the poor Gallilean fishermen and despised tax-gatherers.

Do we feel inclined to despise and persecute those who do not attain to our standard of righteousness? He ate with publicans and sinners. Do we seek self-aggrandizement? His whole life was an example of self-abasement.

He taught true, genuine humility—the humility of the heart. If we are truly humble, God knows it, and he will "add his grace" "which is sufficient for us." A garb of man's device can be but a miserable substitute for genuine humility, and if we make use of the former without possessing the latter we put ourselves under condemnation.

As the wearing of crape is not a sure index of genuine grief; and as the widening of phylacteries and the enlargement of the borders of the garments did not show forth a due regard for the divine commands, so no garb of man's device can answer for a substitute for true, genuine christian humility. "By the fruit the tree is known." The fruits of genuine humility manifest themselves—like all other christian graces—in our walk, and conduct, and actions through life. We will, if we have an humble spirit, bear with each other in our weaknesses, remembering that we were all purchased with the same price. We will "labor first to remove the beam in our own eyes," and will hardly "see clearly" enough "to remove the splinter in our brother's eye." The truly humble, knowing how to place a proper estimate on themselves, feel too much depressed by a sense of their own unworthiness for the pharisaical dictum of "stand back, thou sinner, I am holier than thou."

I pray, dear readers of the *Companion*, that we may, in humility, see ourselves as God sees us, which will make us wise unto salvation, that we may know "what we *are* by *nature* and what we *must be* by *grace*."

E. L. Yoder.

Madisonburg, Ohio.

For the Companion.

On Acts 1: 25.

Answer to H. Howes.

The brother (or sister) requests an explanation on Acts 1: 25, which reads thus: "That he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."

The querist wishes to know whom the pronoun "he" in the last clause of this sentence means, Judas or his successor.

Answer. The grammatical construction of this passage shows that the pronoun "he" referred to, represents the noun Judas; therefore *Judas* went unto his own place. This is also proved by the words of Christ, which will be shown at the conclusion of this reply.

Let us analyze: The verse quoted is a compound sentence. The pronoun he in the first clause, represents the successor of Judas, and is the subject of the verb may take; which is in the present tense; but the verb might go, to which the pronoun "he" in the last clause is nominative, is in the past tense; wherefore the two pronouns cannot have the same antecedent; otherwise the sentence would be ungrammatical; because all the verbs in a sentence, which have the same subject, must agree in tense; unless there be a necessary change of tense, which, in this case, there is not. If, however, we assume that the pronoun "he" in the last clause represents the noun Judas, the sentence is grammatical; for the verbs "fell" and "might go"

agree in time, both being in the past tense. Any one, who does not understand grammar, can see how clearly it makes "he" in the last clause of this passage represent the successor of Judas, if we substitute "may go" for "might go."

Judas went to his own place then, which was perdition, the same as that of the "rich man." He was *lost* according to the words of the Savior; who says, referring to his disciples, "None of them is *lost* but the son of *perdition*, that the Scripture might be fulfilled." (John 17: 12.) He also says, (Matth. 26: 24): "The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

SILAS THOMAS.

Phila., Pa.

For the Companion.

Obedience.

BY E. UMBAUGH.

Obedience converts man from an heir of hell to an heir of immortal glory. Obedience to God, we mean. It is this that was established, by our blessed Savior, as the only means by which we can possibly attain to eternal happiness.—There are those in the world who teach that even baptism is not essential to salvation. We say, too, that not a single ordinance would be essential to salvation, if GOD would have decreed that men and women should be saved without it. But as man has no promise of salvation without first becoming converted, he is under obligation to God to obey *all his holy mandates.* Hence we claim that not only baptism but every other ordinance established by Christ and his holy Apostles is designed exclusively for the benefit of the sinner. Obedience is *required* of the sinner. If there would have been no sinners in the world, God would not have established those *means of grace* by which they can gain his approbation. Men and women *must* become converted to God before they have any promise of eternal life, and as long as they leave undone one of God's holy mandates they are *unconverted* and disobedient, and all disobedience is sin and the wages of sin is death. Now there are those who may claim that these are assertions of our own, but we know that they are backed up by God's holy word which will stand firmly when all opposition will fall powerless before the judgment seat of Christ. Dear friend, you who contend against the holy ordinances of God and claim that they are not essential, remember that you will never be converted until you are changed from disobedience to obedience in those mandates which you denounce as non-essential, and while you live in this world is the only time that will be given you for the purpose of bringing about this change. Will you not, then, give up your notions of disobedience which are nothing more than the fragments of error which have been scattered abroad by papal authority? Will you not protest against the "mother of harlots" and also refuse to advocate any of the tenets of her children? We denounce, as unfit for christian practice, everything of popish origin except that which may be traced through the church of Rome to Christ, but we are sorry to say that that church has lost about all that was originally practised as christian duty, and by her papal powers has almost deluged the world in a perverted christianity by which men and women are made to feel secure, and launch forth, undeceived, into eternity.

Hints to Ministers.

Reflect much on the indispensable and transcendent importance of personal religion.

Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.

Let a deep responsibility at the divine tribunal secure ministerial fidelity.

Let pointed appeals to the heart, and direct application to the conscience, form a prominent feature in your discourses.

Exercise a humble and entire dependence on the promised influences of the Holy Spirit.

Endeavor to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.

What folly is it, that with such care about the body, which is dying, the world, which is perishing before our eyes, time, which is perpetually disappearing, we should so little care about that eternal state in which we are to live forever when this dream is over! When we shall have existed ten thousand years in another world, where will be all the cares, and fears, and anjoyments of this! In what light shall we then look upon the things which now transport us with joy or overwhelm us with grief!—*Venn.*

Virtue is her own reward.

MISCELLANEOUS.

The Comforter.

I, even I, am he that comforteth you.—Isaiah 51 : 12.

In God let all his saints rejoice,
With thankful heart and cheerful voice;
Thus saith his word, so kind, so true,
"I, even I, will comfort you."

Sweet words! O, let us bless his name,
And joyful all his praise proclaim;
These words shall foes and fears subdue,
"I, even I, will comfort you."

Are you in darkness and distress?
Does Satan roar and break your peace?
Fear not, but still this truth review,
"I, even I, will comfort you."

Do sore afflictions on you lay?
And pungent sorrows day by day?
Look to this word, 't will bear you through,
"I, even I, will comfort you."

If death in gloomy form appear,
And overwhelm your soul with fear,
Let this sweet word your faith renew,
"I, even I, will comfort you."

Thus while you sojourn here below,
As pilgrims in this world of woe,
Make this your song the journey through,
"I, even I, will comfort you."

Learning not Everything.

Many think that only the learned are capable as Sunday-school teachers. For this reason many who have undertaken the instruction of a class lose their courage all at once, and want to give up their position, believing that they have not sufficient learning and culture. It is true that learning and theological education can not be estimated highly enough, and if every Sunday-school teacher had so much of them that he could be a doctor of divinity, it would certainly be a great advantage. But learning alone does not do for a teacher. Not every learned theologian, not even every theological student, is on that account a good Sunday school teacher. We can often see that in the speeches and addresses made by such men to the children of a Sunday-school. They are very learned, and might be quite edifying for older people, but for children neither intelligible nor animating.

The apostles of our Lord himself were not well-schooled, learned theologians, but they were better teachers than all, even the most learned. The Sunday-school teacher should, above all things, be practical. By practical experience he can accomplish far more with his scholars than by mere book-learning. If both are united, so much the better; but learning alone accomplishes much less than simple, practical experience and skillfulness. He who goes at his work with a steadfast mind, given up to God, prepares himself carefully and conscientiously for the lesson, pays attention to order and discipline among his scholars, speaks simply, clearly, and distinctly to them, questions them and reviews them carefully, will not be wanting in success, if it does cost some trouble at first in the unaccustomed vocation of a teacher. Experience makes the master, says the proverb, and it holds good in this case also.—*Translated from the German.*

The Sort of Sermons People Want.—Fanny Fern, in an article on Sunday in a New York paper, remarks:—"I want a *human* sermon. I don't care what Melchisedek, or Zerubbabel, or Kerenhappuk did, ages ago: I want to know what *I* am to do, and I want somebody besides a theological bookworm to tell me—somebody who is sometimes tempted and tried, and is not too dignified to own it; somebody like me, who is always sinning and repenting; somebody who is glad and sorry, and cries and laughs, and eats and drinks, and *wants* to fight when they are trodden on—and *don't*! That's the minister for me. I don't want a spiritual abstraction, with stony eyes and petrified fingers, and no blood to battle with. What credit is it to *him* to be proper? How can he understand *me*? Were there only such ministers in the pulpit I wouldn't go to church either, because my impatient feet would only beat a tattoo on the pew floor till service was over; but, thank God, there are; and while they preach I shall go to hear them, and come home better and happier for having done it."

Cover up the Scar.

When an eminent painter was requested to paint Alexander the Great, so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty.

Alexander, in his wars, had been struck by a sword, and across his forehead was an immense scar. The painter said: "If I retain the scar, it will be an offence to the admirers of the monarch, and if I omit it, it will fail to be a perfect likeness—what shall I do?" He hit upon a happy expedient; he represented the Emperor leaning on his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Might not we represent each other with the finger of charity upon the scar, instead of representing the scar deeper and blacker than it actually is? Might not Christians learn from this a lesson of charity, of human kindness, and of love?

Good Feeling and Well Doing.

Here is a man who is a roaring good christian. He goes to meeting. There is a revival, and his religious feelings are all aglow. And it is all right. He does feel just as he says he does. There is no hypocrisy in his profession. He takes his hymn book, and the minister happens to be fortunate, and the hymn comes right home and circumstances concur, and the electric influences are favorable, and the meeting is a joyful one, and he will not go home until twelve o'clock. He has sung twenty hymns, and he does feel as though he could not keep himself on the ground.—"A little more, Lord," he says, "and I shall fly away." Now I want to see if tomorrow he will go to his neighbor, with whom he has been at variance, and say: "Look here, my dear fellow, we are wrong; at any rate I am, whether you are or not. I have been ugly. Forgive me. I had such a good time last night, that I must clean my heart. My pride must come down, and I must be reconciled to you."

He did have a good time, and that is the sign that the feeling which he experienced was genuine. That he roared his hymns joyfully was no sign of it; that he had ecstasy of prayer was no sign of it; but that having that elevation, he changed it to a moral purpose; that out of that feeling he wrought garments of duty; that out of that experience he came back to his fellow man more sympathetic, more humble, more Christ-like—ah! that was a sign that the feeling

was a genuine one. Otherwise it would have been simply a sign of self-indulgence.—*H. W. Beecher.*

Turkish Justice.

Translated from an old German Paper.

A Musselman who is charged with setting fire to the house of a Christian, is brought before the Pashaw.

Pashaw, "Thou hast set fire to the house of a Christian."

Turk. "Yes."

Pashaw, (to an officer) "Bring in that Christian whose house he hath burnt down, for I can not give sentence before I have heard the accuser."

Officer. "My Lord! The Christians have burnt along with their house—they are now in eternity."

Pashaw "I can give no sentence without first hearing the accuser. (to the officer) Open the Koran and see what is to be done when the injured party can not appear."

Officer (after opening) "My Lord, here we read—"When the injured party cannot appear, but his residence is know to be at some other place known to us; then the accused shall be sent to that place to be judged."

Pashaw. "Thou sayest the Christians are in eternity?—that is therefore a place known to us:—thou shalt therefore, send the accused by the sword, as soon as possible into eternity: there to receive his sentence from a higher Tribunal."

If a man who prays, could see all that comes to him every day in answer to prayer all the things bestowed which he had desired in prayer, and which would not have been confered on him if he had not prayed, there would no longer be any doubt on the question whether God answers prayer.

"You ought to acquire the faculty of being at home in the best society," said a fashionable aunt to an honest nephew. "I manage that easy enough," responded the nephew, "by staying at home with my wife and children."

Regret not a golden age that is left behind. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

Small faults and little thieves open the door for greater.

Christian Family Companion

Tyrone City, Pa., March 29 1870.

Every dollar due this office OUGHT to be paid by the first of April next. And what ought to be done, must not be left undone. So we all teach. Let it be practiced also.

A "Big Mistake."

We suppose our readers did not exactly understand us when we said in No. 11, that we have now booked nine hundred and fifty subscribers since our call for one thousand, and then immediately after stated that we were yet a great way off. That was a mistake and a "big mistake" it was, and it was our own. We first put it on the printers; (the poor printers must take much blame) but the copy was produced with the indentical words So must take it all back. We meant to say we had booked fifty, and lacked nine hundred and fifty of the desired number. Since then we have received fifty more. Making in all 100, only nine hundred more. We will soon have them if you will send one. We mean you who have not yet sent any.

All have our thanks for past favors.

Not Exactly Right.

Following a note by brother John H. Stager, in last week's paper, are a few remarks by the editor, which were intended as a response to the three preceding items, viz from brother E. Geaa, Fleming C. Barnes, and J. H. Stager, but were not exactly so expressed.

We have a few more who report in the same way this week.

Rail Road Privileges to Annual Meeting.

Last Annual Meeting appointed the editor of this paper an agent to confer with the Pennsylvania Railroad Company for reduced rates of fare to delegates, and other going to said meeting with a view of participating in its deliberations and privileges. Upon our application to said Company we were furnished with the following

CIRCULAR.

At a meeting of the General Ticket Agent's Association held at Louisville, Ky., October 6th, 1869, the following resolution was adopted:

"RESOLVED, *That we, the representatives of the various Rail Roads of the United States, hereby agree, on and after January 1st, 1870, to refuse in future to accept any certificate of the Secretary, President or any other officer of any convention, religious, political or otherwise, whether it be local or through; in other words, make no reduction of fare unless it can be done by issuing round trip tickets.*"

In accordance with the terms of the above resolution, the issue and use of Free Return Certificates by the Pennsylvania Rail Road, and the Philadelphia & Erie Rail Road, for delegates and others attending conventions and meetings of a religious, political, educational, agricultural, or other character, will be discontinued on and after January 1st, 1870. Arrangements will be made for the sale of Excursion or Round-Trip Tickets, for delegates to such conventions and meetings, as may from time to time be deemed proper and expedient, under the following regulations and conditions:—

Orders for Excursion Tickets will be printed, stating the name of the organization, place and date of meeting, and calling for the sale of Excursion Tickets, on certain days to be specified, at the usual rate of about two cents per mile, to and from the place of meeting, if located on the line of the road, or to the point of divergence if beyond the line. These orders will be supplied from this office to the secretary or other proper officer of the convention or meeting, to be sent to the persons entitled to them previous to their leaving home. They are to be issued only to those persons who are entitled to be in regular business attendance at the proposed convention or meeting as delegates or members having the right to participate in its deliberations and to vote therein. They must be presented to the Ticket Agent at any station on the road, who will retain them, and sell to the holders Excursion Tickets good in both directions as specified in the orders. These not disposed of must be returned to this office with a certified statement showing the consecutive numbers of those actually issued and the name and address of each person to whom they were severally given or sent.

We have complied with the regulations set forth in the circular, and have been furnished with a number of orders which we are now prepared to supply to those who are entitled to them.

Our directions are to issue them "only to those persons who are entitled to be in regular business attendance at the the proposed meeting." Our decision upon this point is that any member of the Church, brother or sister, who goes to the meeting for the sake of the meeting, is in business attendance, and we shall issue the orders in accordance with said decision. A certificate should accompany every application from persons with whom we have no acquaintance. A remittance of 10 cents should also accompany each application.

Understand: the order we send you directs your ticket agent, anywhere on the Pennsylvania Railroad or its branches, to sell you an excursion ticket on June 1st, 2nd, 3rd, 4th, to be made good to return until June 20th, thus allowing 20 days to return.

PITTSBURG FORT WAYNE & CHICAGO RAILROAD.

We have also made the same arrangements with the Pittsburg Ft. Wayne & Chicago Railroad, and can therefore supply orders for tickets through to Chicago.

We are also endeavoring to obtain special through rates from Philadelphia to Waterloo, for those who may wish to remain longer. Will announce the result as soon as ascertained.

Answers to Correspondents.

JOS. CONNELL. Yes; we will call it square. Thank you.

C. OAKS. John Kelley's subscription is out, if our books are right.

JOHN A. STRAYER. We have no charges against you; so the money must have come to hand.

JOSEPH ZAHN. It will cost you 75 cents.

JOSEPH WEAVER. The *Companion* will be $1.20 and the *Youth* 75cts, or $1 90 together.

SARAH HARLEY. We think the money never came to hand.

H. F. ROSENBERGER. One dollar and twenty cents will pay to end of 1870.

J. L. MILLER. Forty cents more will pay all arrearages and in advance to end of present volume.

C. G. LINT. Yes, it was a mistake. But your article had originality enough in it to show its author. Will do better, or try to do so.

Change of Address.

Brother John H. Filmore has changed his address from Altovisto, Mo., to Mt Etna, Adams Co., Iowa.

James A. Sell. from McAleveys Fort, to Newry, Blair Co., Pa.

Messrs. Geo. P. Rowell & Co, Advertising Agents, No. 40 Park Row, New York, are authorized to receive advertisements for this paper at our lowest rates.

Brother John H. Filmore, while writing to have his address changed, embraced the opportunity of sending us four new subscribers. We are not particularly fond of changing addresses, but when orders are accompanied with such important matter we should not object if a few more should move. We like a *move* in the right direction.

Notices.

LIFE IN UTAH, or the Mysteries and Crimes of Mormonism. Being an expose of the Latter Day Saints, with a full and authentic History of the Mormon Sect, from its origin to the present time. By J. W. Beadle Editor of the "Salt Lake Reporter."

The above is the title of a book of which advance sheets have been received at this office. It is being published by the National Publishing Company, 26 South 7th Street Philadelphia, and will be sold by subscription only. Agents are wanted in every county.

Brother Holsinger; As I noticed in the *Companion* that you still wanted nine hundred and ninety subscribers I thought I would try and do what little I could towards raising them. So I went to work and found two that would like to have the paper for which you will find three dollars, enclosed.

SUSAN E. BURKMER.

There is another sister that has filled her quota, and one over. What is there to hinder every one from doing the same. Nothing but the effort. Some say there are no members in their neighborhood. That is no matter. Your pious and upright life will give you an influence over others. Your neighbors will want to know what influence it is that enables you to be humble—so self-controlled, kind, charitable, zealous, and industrious. Tell them it is the influence of the religion of Jesus as taught in his word, and held forth in the church of the Brethren; and advocated in this paper. Ask them to subscribe. You need not be afraid to solicit their subscriptions. They are not backward in asking you to support their press. Even some of the politicians have the audacity to ask our Brethren to support their vile sheets.

How many more sisters will "try?" That is the successful word. We know that much may be done when one tries. We have tried, and we mean to try again.

There are only nine hundred wanting now. Shall we not have them?

The One Thousand.

Our friends are still making an effort to fill their quotas. John A. Eikenbery says: "This was our meeting day, but it was so very muddy so I worked for you, and have one more subscriber."

John H. Brumbaugh says: "In the last No of C. F. C. you say Try your neighbor. So I did, and succeeded in getting the above name."

There are quite a number of others who would succeed if they would try, try again.

Now is the time to make the effort

before the men take off their coats, and the women roll up their sleeves to take hold of the Spring work

:o:

Moving Time.

Moving time is approaching, and with it scores of orders for changing addresses. How we do wish people would not be under the necessity of changing their homes. Nevertheless if they can suit themselves better, we will cheerfully perform our part of the flitting. Moving is not such a great matter if the roads are not too muddy, and you know where to go to. So it is not much trouble for us to change the address of a subscriber when the way is clear, and we know where he comes from and where he wishes to go to. When both these are not known we don't move. Make a note of this fact.

:o:

Many of our correspondents are loud and emphatic in their expressions of approbation of our publications. It does not make us a bit proud; we are only made to feel more sensibly the weight of responsibility that is resting upon us. Besides, we have not time to reckon how much of the credit belongs to ourself. At first glance it appears to us to be a very small share. Gradually we hope our friends will cease their laudations, lest peradventure their frequent repetitions may lead us into temptation, and we become vain.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Benjamin Franklin's Bible.

Brother Holsinger: In current volume page 104, is a question asked by Rosie Snowberger; viz: "In what part of the Bible the following chapter is found?"

This question was answered in No. 10, that it is found in the 59th, chapter of Benjamin Franklin's Bible.—This answer does not satisfy us, neither does it satisfy the question. The question is, in what part of the Bible is it found, and not in what Bible. When we use the definite article "the," we refer to a particular object. When we say *the* Bible we refer directly to the word of God. We therefore claim the question is not answered, and if no one else can give a more satisfactory answer, we shall call on sister Snowberger for an explanation of the question.

A. B. Miller.

Antioch, Ind.

:o:

Brother Holsinger; This blessed Sabbath morning I have had the privilege of reading the *Companion*. It is a welcome messenger to me, as I am alone. There are no members near, and I have not heard any of the brethren preach for six months, nor preaching of other denominations. I must do the best I can without preaching as there are no ministering brethren near. Brother Flory has so many calls, he cannot have preaching often here; but I feel thankful that I can hear of some still coming out from the world. It makes me rejoice to see the young sisters near my own age, and hope they will not have the crosses to bear that I have. I have been a member of the church nearly nine years. I would be glad to have the brethren come and preach for us.

Your unworthy sister.

Mary A. Hughart.

Fayette Co., Wt Va.

Friend Sarah Stem; I was glad to hear from you, and that you are still on the land of the living. We are anxious to hear from our old friends generally, as we are a great ways apart. We should be happy to meet some of our old friends that we left in Pennsylvania. I gave my Post Office address in my last; it was a mistake of the Editor. My address is Middletown, Montgomery Co., Mo.

George Hipple.

Brother Holsinger; This blessed Sabbath day I have been enjoying the privilege of reading the *Companion*, while no one else is near, and I can heartily say it brings a welcome message in my behalf, and do think it is as good as preaching to me, when I have no opportunity of going to meeting, for at this time I feel almost forsaken. As God knoweth all things best, he has seen proper to call my loving companion away into eternity, and thus I am left a lonesome widow, without a bosom friend to soothe my troubled mind, or ease my aching heart. It is a trial that none knows but those that have had the experience. Oh, brethren and sisters, pray for me, that I may endure my troubles and trials unto the end, and then meet my loved one never more to part. May the God of grace ever be with you, and help you to carry on your work rightly and acceptably in his sight, is the prayer of your sister in Christ.

Elmira Armstrong.

White Oak, Ill.

Brother Henry; I have been a reader of the *Companion* for one year, and am a subscriber for 1870, and can truly say I am well pleased with the paper. It makes its regular arrival and brings with it good, wholesome doctrines, such as is calculated to encourage the Christian on his travels through this world; and feeling an interest for the paper and its editor, I thought I would communicate a few thoughts for its columns.

I learn there are a great many of our dear brethren and sisters living entirely remote from the brethren, and are deprived of hearing preaching. To such let me say, be not discouraged but continue to fight the good fight; stand firm upon the rock that is able to bear us through all the trials and conflicts of this world. Then let me say to you, brethren and sisters, who are blest with the glorious privilege of hearing the gospel preached, think of those that are deprived of these blessings. Give them a few words of encouragement. We should have love for, and pray for one another; by so doing we may discharge our duty. And let us look unto Jesus the author and finisher of our faith, ever having that love for one another that our Savior had for us.

A. Pearsall.

Osawkee, Ks.

From the Manor Congregation, Md.

Brother Holsinger: Finding, through reading the many articles written by many brethren and sisters scattered over the United States, and published in the *Companion*, that church news is much desired, and eagerly sought after, and read with delight, particularly so when it is of a cheering character; we conceive the idea that the intelligence that we are about to present, is of such a character as to cause the heart of many a brother and sister to glow with gratitude to the dispenser of all good, for his great love manifested to usward, "in that he hath brought life and immortality to light through the gospel." Surely the good Lord has been blessing the efforts that have been put forth by the church here during the three last months. We are truly having a time of refreshing from the presence of the Lord. The joy, peace and comfort that is obtained and enjoyed through obedience of the Gospel of Jesus Christ our Savior, has found its way into many families and individuals, who have received such a consolation that no man can give or take away. Fathers and mothers, husbands and wives, have been made to rejoice with each other that they and their children have found the pearl of great price, that they have been enabled to see, and their souls to taste of the salvation of the Lord, and to drink deep out of that well which springeth up into everlasting life.

Since the twenty-fourth of December, no less than thirty-six have been added to the church, and have covenanted with God in baptism to renounce all the sinful practices of the world, and to live faithful unto death. Some have received the admonition of the wise man, "to remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1 For in the number was the youngest boy and girl of thirteen and fourteen summers, up to the gray haired father and mother, that had neglected this great salvation until already past the meridian of life; but bless God, they think on their way, and "have turned their feet to the testimonies of the Lord, and made haste, and delayed not to keep thy commandments." Psalms 119: 59, 60. For "blessed are they that do thy commandments, that they may have a right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. Of this number were those that had professed the faith of the German Reformed church, the Lutheran, the United Brethren, and other opinions of men, and to accept of the self-denying and much despised doctrines of Jesus Christ, and neither persuasion, ridicule, nor contemptuous remarks, about some of the plain commands of the Lord could restrain or deter them from obedience. But in their actions thus clearly demonstrated, that they considered it better to obey God than man, and thereby declaring, by their actions—which always speak louder than words—that their "faith is wrought in God," and that they would "rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and would sooner that the finger of scorn should be pointed; than to be ashamed to confess Jesus fully and without any reserve. "For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38, and Luke 9: 26.

And we will farther remark that so deep were the convictions that they would turn out and travel over the worst of roads to meeting, and go to the waters side when the rain and hail were falling fast, and during severe snow storms; and to go down into the liquid stream to be buried with him by baptism into death; "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

We have had many special meetings since the first of December. In the early part of that month brethren Moses Miller and Adam Bealman from lower Cumberland, Pa., labored faithfully among us for some seven days; and about the eleventh of February brother Daniel Good, of Franklin county, Pa., came and continued for about a week, holding forth the word of life in its purity; and on the evening of the fifteenth brethren Jacob Trostle and Ephraim Stoner, who were traveling and laboring among the brethren of the different arms of the church in Maryland and Franklin county, Pa., came to us on a mission of love, and at the three meetings that they were with us contended faithfully for the faith once delivered to the saints. Besides these, brother Leonard Emmert, from an adjoining congregation, was with us occasionally, and helped to expose error and to do battle against spiritual wickedness in high places, and our prayer is that the good Lord may bless those brethren that have labored so faithfully with us, and that they may be comforted with the thought that their labors have not been in vain, but that they may ever be zealous and persevering in the good cause; and the Lord grant that they may have souls for their hire; that they may have the consciousness of doing the will of the Lord while on earth; and in the evening of their day, can say with the apostle: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

We are fully convinced by past events that there can be much more accomplished on the part of the brethren if we would persevere more. The object in view is a noble one; none higher, more to be desired or more worthy of our consideration, none more lasting and fruitful of good results, than to labor to rescue the precious souls from impending dangers to which they are exposed while living in sin. If there is a class of people that will encompass sea and land to make

one proselyte, and when made he is two folds more the child of hell than they are themselves; then should we not be zealously engaged in trying with all our power to get precious souls truly converted to Jesus Christ, in his own appointed way. Surely, knowing the terror of the Lord, let us persuade men to leave their wicked ways that drag souls down to perdition; and get them to accept of the elevating and heaven saving doctrine of Jesus Christ, that will comfort us through life and make our "dying beds fell soft as downy pillows are," and eternity one continued scene of enjoyment.

DANIEL WOLF.

A Letter.

To sister Elizabeth Hillary, widow of Elder Howard Hillary, dec., of Marshalltown, Iowa.

My dear sister; Your kind letter came to hand about the fifteenth day of December. I thought of answering it before this, but my companion who commonly writes for me, has been, (part of the time,) in feeble health; and his engagements are such, that he has seldom got time to answer letters as he would wish to do; hence, I hope you will in patience bear with the delay. It is now some six or seven years since we enjoyed the privilege of being together. Many changes have happened since you and your family have left Maryland for Iowa; and some of those changes have been very serious, as you know from experience. In the providence of God it has so happened that your husband has been taken away from his family, and his brethren and friends here on earth; and we sincerely hope he is only gone before to that heavenly mansion, which Jesus told his disciples he was going to prepare for them. In view of this, we shou'd "set our house in order," so as to be ready when the time arrives for us to leave this world. It is hard, and sometimes very hard to have our friends taken from us; yet it is a part of wisdom to submit, for it to be so; hoping that it is all permitted for some wise purpose.

Amongst the changes that have happened since you left Maryland, I might mention the death of a very considerable number of our brethren and sisters, with whom you had oft held sweet converse, and whose society and friendship you had enjoyed while together, but they too (like your dear husband,) have gone from this to another, and we hope, a happier world; let us then bow with humble resignation to our heavenly Father's will, inasmuch as all things shall work together for good to them who love God.

As to the church here, I would state that the ministry are still contending for the faith and doctrine delivered to the saints: but they are not quite as successful in their efforts as they, perhaps, would be under other circumstances, yet, there is still a few additions making from year to year. We, for the last several years, have had three communion meetings each year, one at each of our meeting houses.

In the fall of 1869, the brethren concluded to hold an election for two teachers. Brother David W. Rowland was chosen at Meadow Branch, and brother William H. Frankin was chosen at Sams Creek. During the same year there were two brothers chosen for deacons, brother Amos Cayler and brother Joel Roop. With this additional number, the church here has two bishops, three elders, two teachers and seven deacons; and the best of all, I consider them to be orthodox, and, consequently, the brethren are trying to keep house in the church, as they did forty years ago; but circumstances are such, and surrounding influences together, that it is more difficult to keep up that love and harmony, which should always be cultivated among the brethren living in the same arm of the church; but notwithstanding things are not quite so favorable as we wou'd wish them to be, yet we are not disposed to find fault, or to complain, but our object is, and should be, "to strengthen the things that remain" and see that no man take my crown. I must now close for this time. Please tell your son, Charles, that my husband has received his letter, and is much pleased with the same, and he intends to answer it through the *Companion*, as soon as it may be convenient for him to do so. Now, dear sister, may the grace of our Lord Jesus be with you and yours.

This leaves us in tolerable good health, and our friends also, with some exception. My husband joins me in love to you all. I remain yours as ever, in the Gospel.

RACHEL BOYLE.

New Windsor, Md.

Dear Brother; I send answers to several questions that appeared in *Companion* no 8, present vol. Those who can give more light I hope will do it, without personalities or criticisms. It is light we want and not controversy. Let all answer that can give light on any question. Let us strive to enlighten one another as much as possible; we need all the light we can get. The best light shines the brightest, so the best answer has the greatest weight of testamony. No need of criticisms at all on one another's answers. If I have not given a correct answer, you give a correct one; and if we both are incorrect, let a third, or a fourth, 5th, 6th, or 10th, give a correct answer. That is what we want; we are seeking after knowledge, not above what is written, but to understand what is written for our learning. Yours in love.

A. J. CORRELL.

Very well said, brother Correll. We remarked in a private letter to a dear brother, who has since gone to his reward, that we hoped he would not stop to defend his own explanations. The brother referred to answered a great many queries through the *Companion*, and his answers almost inevitably led into a controversy. What we desire is light. And if a brother's lamp makes no light he ought not to complain when another "blows it out." But we are so apt to defend our own. Trim your lamps, brethren and sisters, make the light shine brightly, and it will eclipse your brother's "dark lantern," and he will hide it under a bushel.

Information Wanted.

Brother Holsinger; My parents raised a young woman by the name of Lavina Siplinger. She left our family about 12 years ago, and settled at New Carlisle, Ohio, and married a man named Doise. We have not heard from her for a long time. We would be very thankful for any information of her.

KATIE E. HOLLINGER.

White House, Pa.

Queries.

What wonderful article of food, described in the Old Testament, was typical of Christ?

MOLLIE E. SULLIVAN.

Will brother Brown, or some other brother, give his views on Matt. 12: 40. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Was Christ really in the heart of the earth?

F. M. SNYDER.

Will some brother or sister give an explanation through the *Companion*; Jude 22nd and 23rd verses? The words read as follows: And of some have compassion; making a difference. And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh. J. Y. SNAVELY.

Answer to Enigma.

No. 13, (page 174.)

Huldah, Sennacherib, Neigal God, Tou, Canaan, Bat, Swine, Titus, Wood, Fat.

Whole: "Tho uart weighed in the balances, and art found wanting." Daniel 5: 27. H. A. SNYDER.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

The brethren composing the District of Kansas will hold their next meeting, the Lord willing, on Saturday the 16th day of April next, in the Brethren's meeting house, in the town of Osawkee Jefferson county. All ministering brethren expecting to be with us are requested to be at the place of meeting on Saturday before the meeting, as the brethren intend holding meeting prior to the District Meeting. Those coming by Railroad will stop off at Medina, and they will please give notice, that preparation may be made to convey them to the place of meeting.

A. PEARSALL.

Osawkee, Kansas.

The next meeting for the Eastern District of Maryland, will be held (Lord willing) on Tuesday, April 19, 1870, at the Pipe Creek meeting house, in Carroll county. The brethren at Pipe Creek wish it understood that it is their intention to make all the necessary preparation for the entertainment of the delegates and members who may attend said district meeting. By order of the brethren in council.

PHILIP BOYLE, } overseers.
DAVID MILLER. }

Northern Indiana.

The meeting for the year 1870, will be held in the Yellowcreek congregation, at their brick meeting house, 3½ miles south east of Elkhart, Elkhart county, on the 5th and 6th of May next. Brethren will be met either at Elkhart or Goshen stations, on the day before the meeting. P. H. KURTZ.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156. D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

In Milledgeville branch, Carroll county, Ills., on the last day of May and first day of June; 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

MARRIED.

March 17th, by the undersigned, at the house of Harry Wissinger, JACOB W. GIFFER, to MARY ANN SHAFER, all of Cambria county, Pa. STEPHEN HILDEBRAND.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the village of Haldane, Ogle county, Illino's, March 14, MELVINE E., son of brother Emanuel S. and sister Maggie BUTTERBAUGH; aged 4 years, 9 months, and 4 days. May the blessings of God rest upon the father and mother, that they may be comforted by the consolation, that if they continue on in meeting God's divine approbation, that they shall meet their little son whom they loved so dearly, in the arms of Jesus. Funeral services by brother Michael Emeret, from a portion of the 90th Psalm.

NOAH EARLY.

In the Antietam congregation, Franklin county, Penna., March 4th, SUSANNAH, wife of Jonas STUCKEY, and daughter of brother Henry Bonebrake; aged 24 years, 9 months, and 28 days.

Early in the Winter she took sick by confinement and endured a siege of twelve weeks of intense suffering. Previous to her sickness she spoke of her return to God, but thought to defer her baptism for a few months, anxiously looking forward to the time when she would obey the Lord in his appointed way. But alas! her designs were frustrated. During her sickness we met with her, sang and prayed with her, and besought the Lord for mercy. She desired to be received into the church. The brethren were called and we received her as an applicant for baptism, and offered her encouragemont. She then appeared to be reconciled; and as she was young and consistent in her ways, we trust that the will has been accepted for the act. O! that all would obey the Lord while they have time and opportunity.

The occasion was improved by Jacob Price and others, from Amos 4: 12: "Prepare to meet thy God." J. F. OLLER.

In the Conemaugh branch, Cambria county, Pa., March the 15th, sister CATHARINE FISHER, consort of brother Samuel Fisher; aged 62 years, 4 months, and 11 days. Sister Fisher was a consistent member of the church for many years. Funeral services by the writer from the words: "Set thy house in order for thou shalt die and not live." Isa. 38: 1. STEPHEN HILDEBRAND.

(*Visitor* please copy.)

Near Shinersburg, Wayne Co., Ohio, March 11th, by explosion of a boiler on a steam saw mill, LEWIS and DAVID HOOVER, brothers in the flesh. David lived three hours after. Age: Lewis, 30 years, 5 months, and 8 days; David, 22 years, 7 months, 22 days. Both single; sons of brother Martin and sister Elizabeth Hoover, from Morrisons Cove, Pa. Funeral occasion improved by friend Beary, and J. B. Shoemaker,

In Lick creek congregation, Owen county, Ind., on the 11th of March, LYDIA ELLEN, a daughter of brother and sister John and Catharine SHOWALTER; aged 2 years, 5

months, and 1 day. Funeral occasion improved by Elders Moses Hochstetler, and David Culler. O! how happy must those be who die in their infancy. Text. 1st Peter 1: 23, 24. JOHN LONG.

Near Westminster, Carroll county, Md., March 11th, brother CHRISTIAN BOYER; aged 70 years and 14 days. He was an exemplary member of the church for many years, and for the last 20 years of his life, he was a worthy minister of the Gospel. He was considered a Gaius, his house was always open for the brethren and friends; he was remarkably good to the poor; and in the church he was an excellent counsellor and a good helper. On the morning of the 13th inst, his remains were taken to, and buried in, the Brethren's grave yard at Meadow branch. He has left a widow, with a large number of children, and many relations and friends to mourn their loss. The occasion was improved by the brethren present. Text, Rev. 14: 13. There was a very large concourse of persons present.

PHILIP BOYLE.

In Antietem branch, Franklin county, Pa., at the house of her son-in-law, brother Joseph Gossert, on the 12th of March, sister MARY BOWSER, in the 77th year of her age. Disease, cancer. She bore her afflictions with christian fortitude, fully resigned to the will of God. Her remains were conveyed to their last resting place on the morning of the 14th. Funeral services by Elder Henry Koons and brother Daniel Holsinger, from Numbers 23: 10. JACOB FRIEDLY.

LIST OF MONEYS received, for subscription, books, &c.,

Susan E. Barkman, 3.00, Wm. Trent, 1.20, J. Zuck, Jr., 1.50, J. F. Oller, 2 25, Wm. H. Franklin, 1.00, Bartlet Y. Harris, 3,00, John H. Filmore, 6.00, Jacob Scott, 1.50, Joel Shively, .75, Jacob Waganer, 2.50, A. C. Barr, 4.50, Jacob Mohler, 2.25, E. L. Yoder, 1.35, Aaron Hoover, 2.25, Cyrus Walker, 1.50.

Wm. L. Myers, 1.00, A. H. Lutz, 1.15, Eliz. Bratton, 1.50, Benj. Bowman, .25, J. D. Rosenberger, 2.00, P. H. Kurtz, 2.50, G. W. Hoxie, 2.25, John H. Brumbaugh, 1.00, John L. Holsinger, 3.00, Leah Replogle, 1.00, Nancy Clingenpeel, 1.00, David Frantz, 1.50, Jacob Kurtz, 1.00, Dan'l. Achenbach, 1.00, Jos. Mc Quoid, 1.15, T. Young, 1.00, J. A. Eikenbary, 1.00, Wm. Moss, .60, J. L. Miller, 1.50, Philip Boyle, 1.00, Benj. Benshoof, .50.

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VOLUME VI. TYRONE, PA. TUESDAY, APRIL 5. 1870. NUMBER 14.

For the Companion.

"Why Stand ye Here all the Day Idle."

In order to improve the passing moments, and also to add one mite to the advancement of our Master's Kingdom, we will try to consider for a few moments the above words, as they stand recorded in the parable set forth by the blessed Savior, while in his humiliation. The words are of great importance. There is no one of us that has come to the years of accountability that can say the Lord has not been willing to hire us; for most assuredly if we are not at work in our Master's vineyard it is no ones fault but our own; for the invitation has gone out from early in the morning (which is far the best time to accept) even down to the eleventh hour, which includes all. None need wait because too young, neither need any despair because too old. Only come; work faithfully in the vineyard, and whatsoever is right that shall ye receive. And what of us, my dear sisters and brethren? We who have been made willing to accept of the gracious invitation; are we indeed at work in the vineyard? Or are we still standing idle?—This should not be the case, when there is so much to do. Methinks there is work for all, and if we have heretofore been idle it is high time to awake out of sleep, and bestir ourselves, for now saith the beloved Apostle "is our salvation nearer than when we believed." We that feel so weak and imperfect, let us try if we cannot be more diligent and more engaged about our Master's business; if but to give a cup of water we shall in no wise lose our reward.

And you, my dear sisters, whose husbands stand as embassadors for Christ, and are often called away from home to labor in the vineyard, when they talk of going a journey to labor for the good of souls don't say: "you had better stay at home." You know who has hired us.—When evening comes we shall receive our reward. The above thoughts have come to our mind and we have given them out of love, we trust. Yours in love. B. A. STONER.

Union Bridge, Md.

For the Companion.

The Christian Life.

If we read the prophesies made by the Lord, and the history of the Apostle, how they had to bear troubles and trials; if we consider all these, then the Christian in our days has certainly some consolation. First he knows that these things will happen; and secondly, that they have happened already. But by all this, we are never prepared for them. The Savior says: "Behold I have told you before." We know this, and still we claim to be an exception; we want to have the crown, but we do not want the cross. But this seems to be impossible. If we want to get the crown, we must first bear the cross. The reason why we do want the crown without the cross, is simply this: The cross seems to be very hard to bear by times. Even the Lord Jesus himself sunk under its weight, at one time, and we see a good many sink under it, and never rise anymore. But should this be so? We answer no, by no means. If we find that it is getting heavy, then let us ask God, and he will send us help.

The reason why we sink so often is something like this. We do not look enough to God for help, but expect help from men, who cannot help themselves. Man cannot always help us, and will not if he could, always give us a helping hand. On the contrary when they see that we are going down, they sometimes try to give us a downward push, in order to get us as low as possible. Sometimes when the cross is getting too heavy for us to bear, in place of trying to make it lighter for us, they put on all the weight they can.

Brethren and sisters, this may be simple language, but we have experienced it, therefore we can write from experience. We have passed some fiery trials, such as we do not wish to have again. We know of what value it is to have some encouraging words, and we know how we love those brethren and sisters who gave us all the comfort and consolation they could in our hour of sorrow, and troubles.

And why is it, that whenever we hear a slan-

derous report put into circulation by some enemy of our brethren or sisters, when we know it has no foundation, that we help to circulate it?—Why not ask for proof first. Every one of us has his enemies; even Christ and the Apostles had theirs, and do we think that we serve God by joining hands with the enemy. Stop brethren, consider what we are doing.

It is true, such things will not, and cannot hurt us. The Savior has promised to be with us in our trials, and if we are of his, all the power of satan cannot keep us away from God, for the Lord will help us to overcome all.

But considering everything we must admit, that often we are the cause of our own trouble. If we would stay nearer to God and Christ, we would not be exposed to such great danger.—But these fiery trials and troubles, will bring us again nearer to Christ.

Now may God help us to do our duty one to another; and then in common to our God, and when this life is passed, we then can inherit that life, where all those things will be known no more, is the earnest prayer of your fellow traveler. M. HADY.

For the Companion.

Growing in Grace.

Grow in grace, and the knowledge of the truth"—PAUL.

That there is a growth in grace, I presume none will deny, unless it be those who advocate the doctrine of the new birth with such perfection that there is no possibility for any improvement. There seems to be an idea in the world, that when a person is born anew, that they are then a fullgrown Christian, and indeed, to see them at such time one would be most likely to conclude that such was really the fact. I believe that all who have heard me upon this subject, will, in justice to me, admit that I am as zealous an advocate of the new birth as any man in Tennessee; but notwithstanding my zeal in advocating the doctrine of the new birth, yet I must confess, that I have not much confidence in that kind of birth which is larger when first born than ever afterwards. They resemble young wasps so much in that, that they decrease in size every day of their lives. In the science of Physiology, when treating upon the subject of medical jurisprudence, we have what is called "false conceptions," and "monstrocities." These occurrences, are caused by the perversion of some of the organic laws of our physical being. They are so nearly like the natural process of generation, that there are no means of detecting the difference between them, until the time of gestation is ended, and they are developed to the world, and even then we are oftentimes liable to be deceived in them. Those monstrocities, or unnatural births, always present a much better, and more natural appearance at first, than they do ever afterwards.

Dwarfs are a shade of perfection above monstrocities, in that, that they often attain to some size and to some degree of perfection, but yet, they are always very imperfectly developed.—Premature births are also subject to many vicissitudes, and oftentimes to immediate death. These are all the result of the violation of some of the physical laws of our being, and therefore a just punishment for the same.

But on the contrary, a birth which is in strict harmony with all the laws of nature, both physical and mental, are invariably sound, healthy, and well developed. They are therefore in a proper condition of growth, naturally speaking. So also with regard to the spiritual birth, when they are properly matured, and developed, and born, "not of the will of the flesh nor of the will of man, but of God." This being the case, there will necessarially be a strong, healthy constitution, and the result will be a growth in grace and knowledge of the truth. Therefore they will add to their faith virtue, knowledge, patience, temperance, godliness, brotherly kindness, and charity. These things being in them and abounding, they are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

However ready all may be to admit the truthfulness of the idea of the possibility, and also the necessity of a growth in grace—yet we are made to conclude—from the conduct and expressions of many, that they are neither slow to admit the latter proposition; viz, a growth in the "knowledge of the truth."

The inquiry naturally arises in the mind at this point, to determine "what is truth?" This is a question which was asked by Pilate when our Lord was arraigned before him, on the memorable night of the betrayal. In order to arrive at a true definition of the above interogatory we will appeal to the author of language himself.—In his intercessory prayer to his Father in be-

half of his Disciples he said: "Sanctify them through thy truth, thy word is truth." Therefore we have truth defined to be "the word of God." We are therefore requested by the Apostle Paul to grow in the knowledge of the word of God. If there is no possibility of an advancement in the knowledge of the understanding of God's word why are we required by the Apostle to grow therein? And to earnestly "desire the sincere milk of the word, and to add to our faith virtue, and to virtue knowledge? That there is such a thing as a growth, or improvement, in our knowledge of the important truths contained in the Scriptures of eternal truth, I most candidly believe. That there is nothing human, or mortal, that is perfect, is a fact which is admitted by all. The Psalmist David says: that, "the law of the Lord is perfect, converting the soul." St. James says: that, "whosoever looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer, but a doer of the work, shall be blessed in his deeds." To the infallibility, and perfection of God's word we all fully concede; but to the fallibility and imperfection of our judgments in understanding its teachings we seem not so ready to admit. Let us then, one and all, "search the Scriptures" and endeavor the better to understand them, that we may "grow in grace, and the knowledge of the truth." JESSE CROSSWHITE.

For the Companion.

Religion the Source of true Happiness.

That we have a destiny to fill is conceded by all to be a fact; all have something to do. The noble and ignoble, the poor and destitute, the rich and nobility of the gay societies, all are destined to fill some station in life, which will qualify themselves for happiness in this world and in that which is to come, or sink into eternal despair. We may have various means by which we can be happy in *this* world. Some while moving around in the gay circles of society, esteem themselves happy, others who possess gay clothing, houses or lands, and have all that wealth can afford, may feel happy. Others may possess a beautiful country, with fields decorated with flowers of the sweetest perfume. They may be placed in beautiful gardens with their pebbled walks around the beds of verdant shrubbery in which the birds of the air may warble their sweetest anthems of praise to their Maker. Man may live in this Edenic garden, drink the sweets of the flowers, emblematical of innocence, purity and love, yet with all those facilities of enjoyment he does not feel truly happy; and why? because he has centered his affections upon perishable objects. He has not centered his affections on heaven and divine things, upon that God who gave him life. We cannot be really happy in this world unless we have a "Saviors love shed abroad in our hearts." That holy religion which pours its genial rays of heavenly light into our hearts, which animates us with new zeal, and gives to us glorious anticipations of happiness in a future world, must reign supreme or our happiness is only measureable.—Man, it is true, may live a moral life; he may live peaceably with all around; he may contribute to the poor and do many charitable acts; his heart swells with gratitude to God for the disposition to give. He feels contented, happy. He pursues this course, goes on with the tide of life. By and by he descends the declivity of life, has lived his three score years and ten, his hoary head is fast blooming for the grave, his life is fast waning away, he looks forward into eternity with gloomy prospects. He now gets his neglected Bible down and reads; he finds the "one thing needful" is neglected. Here his happiness ends, and why? because he has not obeyed the Lord in all his precepts. His past life he cannot recall. He now must resolve what to do, and if he has but the "faith of a mustard seed" he will apply for mercy, which will be granted, even if applied for at the eleventh hour. If he does not sue for pardon, he sinks to misery and woe.

But on the other hand the Christian, who has embraced that holy religion, has followed the Lord, "through evil as well as good report," has obeyed his holy commandments, he is happy, truly happy in this world, and a bright prospect of eternal felicity beyond this veil of tears. You approach his dying bed, he is calm and happy; has "fought a good fight and kept the faith."—He exclaims:

"Jesus can make a dying bed
Soft as downy pillows are."

[illegible] eternal happiness. Seeing the great contrast let us live [illegible] with new energy, that we may so "number our days, that we may apply our hearts unto wisdom," that when the [illegible] that welcome applaud "Well done thou good and faithful servant [illegible] thou into the joy of thy Lord."

S. T. BOSSERMAN

[illegible], OHIO.

For the Companion.

A Fragment.

Your letter came duly to hand, and coming from the heart, went to the heart. I was about as glad for your message of love and sympathy as Jonah was for his gourd, only that my joy lasted longer than his. The worm that found its way to the marrow of the prophet's miraculous booth, and into all creature good, does not so easily gnaw the vitality out of the heart of love. The gourd came up in a night and withered in a night, but love is a plant that has its root in the heart of the Eternal, and is ever moistened and freshened from the River of Life. God brought up the gourd over Jonah's unsheltered head, and he also prepared the worm that destroyed it. But love is not only of God as a product, but of his essence, which he is interested to cherish in infinite intelligence as in himself. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." He will never destroy his own work and nature in the soul. When love begins to decay, and its green leaves and fragrant blossoms and luscious fruit begins to droop and die, we must not ascribe the sad decline to God. He that sent the worm into the gourd to teach Jonah compassion and humility, cannot invade his own province with hostile designs. "Every city or house divided against itself shall not stand." Apart from the Divine purpose in the case of Jonah, various features in that strange event are of solemn significance to us all. In creating good or evil, evolving one out of the other, as may be most consonant with his character and plan, God may well say to every rising murmur in his creatures, "Is it not lawful for me to do what I will with mine own?" The eternal forecast of the Divine mind must necessarily fore-ordain and pre-arrange all his acts, but this leaves all finite intelligence as free in their sphere as God is in his. The self-knowledge of God precludes the possibility of an *after*-thought in relation to ought that can ever be or transpire. In his eternal prevision he knew when and where to drop a gourd-seed in the precincts of Nineveh, and also knew how and when and under what circumstances his almost untractable prophet would take his seat "on the east side" of the doomed city. All these points were brought into conjunction by laws which had all their force in him, and among them was the law of free agency in finite mind; and the whale to swallow the refractory ambassador, and the worm to smite the gourd, were also at hand, prepared, directed and commissioned, in accordance with their respective natures, to accomplish supernatural ends. How little did that unsightly grub on the banks of the Tigris knew that in feasting on the rich pith of Jonah's gourd, it was putting a link into the chain of God's eternal purpose, and that it would be placed upon the records of inspiration for the instruction of all coming ages. Truly, the ways of God are past finding out, and the saint may well trust his wisdom and goodness to cause "all things to work together for his good."

A worm is a little insect, often loathsome and venomous, and held in general contempt, but it has been employed in the fulfilment of heaven's high purpose, and may blight the work of God. No doubt it carried on the work of destruction in silence, while the prophet dreamed not that so tiny a creature could cause him such loss. Perhaps the first intimation that Jonah had of its presence, and that an inch of vitalized dust was busy in taking down his cooling shelter, was, that he saw its broad green leaves wither and droop. Oh, what a solemn lesson! The causes of our spiritual declension do not generally work in open day and above ground. The worm that blights our graces lies concealed at the root of our inner life, and often makes sad havoc while we think all is well. We have a subtle foe, and he is sure to approach at a time when we least suspect him. He sows his tares while men sleep. He nibbles the fibres of our spiritual life when we are engrossed with the life that now is. If we would be watchful, not so much blinded and deadened by worldly interests, we would feel the first bite of the worm of sin at the roots of our Christ-given life. We fell asleep under the influence of secular opiates, and perhaps do not discover that the enemy has been scattering poison-seeds, until we see it spring up among the wheat. The worm lets the tares alone. When God commissions a worm to execute his will, it may cost us what we deem most needful and hold most dear, but which in the end is better blasted than cherished. But satan never fails to smite what is essential to our well-being. He never mistakes tares for wheat. His own sowing he is ever fructifying, while the Lord's planting he is blighting with the mildew of hell. He is ever irrigating with the bitter waters of the curse, the seeds and germs of sin, while his baleful breath is ever threatening the celestial plants of love, holiness, humility, forbearance and patience. Love preserved, all else that is of heavenly origin will grow around it like the petals of a flower. Where this is ever green and fresh, the other graces will also bloom with Divine beauty. Love that cannot sacrifice itself for others is not love; but when it is in fellowship with Christ's death, it cannot be destroyed, no, not even by the worm that never dies. C. H. Balsbaugh.

Bible Business Rules.

Solomon was rather a knowing man, and he knew enough to give good counsel to business men. To be sure they do not read it or heed it very much, and hence have to suffer in consequence. We give a few of his directions, not doubting but some of our readers would have saved hundreds of dollars by reading and heeding these proverbs of Solomon years ago, God's word commands Christians to "Owe no man anything," and hence it does not countenance their being involved in embarrassments which,

disobedience and worldliness bring upon others. Here are some of the wise man's words to those who in his day were asked to strike hands or stand as sureties for their friends and for strangers:

"Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" Prov. 22: 26, 27. "He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure." Prov. 11: 15. "A man void of understanding striketh hands and becometh surety in the presence of his friend." Prov. 17: 18. "Take his garment that is surety for a stranger." Prov. 22: 16.

The Savior teaches us to "Lend, hoping for nothing," and this is the only way we *can* lend and be safe from disappointment. So if a man becomes surety for another, let him do it with the full understanding that he *will* be called upon to meet the demand, and then let him act accordingly.

Little Christian.

"Could you," inquired a peace-man of a military officer, "could you, after a battle in which you had stained your hands with the blood of your brethren, ask God to forgive you as you had forgiven your enemies?" "I am not a christian, said he, nor do I profess to forgive the wrongs done to me and me country; but I know I should be a hypocrite and a blasphemer, if I should ask God to forgive me as I had forgiven my enemies, after I had been killing them.—When I ask him to forgive me *as* I have my enemies, I will cease to kill them or to encourage others in doing so."

Peace Tract.

For the Companion.

Self-Examination.

"What have I done that is worth the doing? What duty have I left undone? or into what new folly run?" Truly, what have I done that is worth the doing? "All that is worth doing is worth doing well," is a familiar adage; but has it all been well done? Ah, here is a question that will lead us all to self-examination. Would it not be well for us to look over the events of the past, and determine, if possible, what path we are pursuing. How many good deeds have we done, that will meet the approbation of our divine Master? Was there the least of the Pharisee's feeling in our hearts when we extended a helping hand to raise that downcast and half discouraged brother or sister, or friend? If so God help us to get freed from it. If not, he loveth the cheerful giver, and even the cup of cold water he has promised to reward if given in his name.

And now, it we can in all good conscience answer this satisfactorily, shall we not try to think what duty we have left undone, where and in what respect have we turned a deaf ear to the whispering of the spirit? Where have we neglected to help the sick, bind up the broken heart, and relieve the afflicted? And above all, have we ever been ashamed of our profession and shrank at the cross of Christ? Let us see to this, for if we are ashamed of him, he will be of us, and we shall lose eternal life.

Now comes the last. "And into what new folly run?" Where have we left the strait and narrow path, forgetful that we have been purged from our old sins, and run off into the beggarly elements of the world? Have we shown our folly by being too anxious to lay up for ourselves treasures on earth, where moth and rust corrupts, and thieves break through and steal? Jesus was born in a stable, and he said at a certain time, he had not where to lay his head, for even hereunto were we called, because Christ also suffered for us, leaving us an example, that we should follow his steps. And now if in the past we have been lead out of the way into any alleys or bylanes, that lead to the broad road, let us take the Bible that teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

North Liberty, Ind. DAVID STEES.

The Great Question.

John Newton, one evening at a party, mentioned that a young girl had died. "And how did she die?" asked a young lady. "You have forgotten," replied the good man, "to ask a far more important question." Why, sir, what can be more important than how one *dies*?" "Yes," said he, "it is far more important how one lives."

And so it is. If one lives well, God will take care that he dies well.

Selected by BECKIE J. MYERS.

"Make Home Bright and Pleasant."

"More than buildings, showy mansions,
More than dress and fine array,
More than domes or lofty steeples,
More than station, power and sway;
Make your homes both neat and tasteful,
Bright and pleasant, always fair,
Where each heart shall rest contented,
Grateful for each beauty there.

More than lofty swelling titles,
More than fashion's luring glare,
More than mammon's gilded honors,
More than thoughts can well compare.
See that home is made attractive,
By surroundings pure and bright;
Trees arrayed with taste and order,
Flowers with all their sweet delight.

Seek to make your house more lovely,
Let it be a smiling spot;
Where, in sweet contentment resting,
Care and sorrow be forgot.
Where the flowers and trees are waving,
Birds will sing their sweetest song;
Where the purest thoughts will linger,
Confidence and love belong.

There each heart will rest contented,
Seldom wishing far to roam;
Or, if roaming, still will cherish,
Memories of that pleasant home.
Such a home makes man the better,
Pure and lasting its control;
Home with bright and pure surroundings,
Leaves its impress on the soul."

Mount Pleasant, Pa.

For the Companion.

To the Beloved.

My dear brethren and sisters in the Lord; God is good, and knows all my thoughts. O, how careful should I be when I know I will have to appear before God. O, what a great sight it will be to see the righteous gathering home; but how will the sinner feel, when God will say, "depart ye cursed into everlasting fire." But he will say to the righteous "come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." O, who will be so happy? Will I be one of them? I know I want to be. O, who does not want to go where Jesus is? I think there is not one who would say, "I do not want to be with Jesus." But what a great mistake will those make who "stay and come *too late*." Oh, why so careless and unconcerned, when you know you have a heaven to obtain, what joy will be there, when all the saints get home.

What tongue can express the love of Jesus. There is a glorious day coming for those that are prepared "to enter into his rest."

Dear sisters, you could do much good if you would talk much about loving Jesus. There are many who read the *Companion*, that I have seen, but there are a great many I have not seen; but yet we can talk with each other through the *Companion*.

O, how often I think of those who are with God. We can read that they are all dressed in white, with palms in their hands, having the harps of God, singing glory to God and the Lamb. Dear sisters, let us be ready when God calls us away. Yes, who would not forsake all our sins that we may win Christ. How often I think how much time is spent in idle talk, and yet we must give an account for every idle word we speak. "Watch and pray that ye enter not into temptation."

NANCY WISE.

Scenery Hill, Pa.

"Lovest Thou Me."

"Simon, son of Jonas, lovest thou me?" John 21: 16.

Many things arise which throw a doubt upon our love; our Lord may well, therefore, put the question, "*Lovest thou me?*" We cannot love Jesus, except we know him. We do not know Jesus except we believe in him. We do not believe in Jesus, except we surrender ourselves and all we have to him. Just in proportion to our faith in Christ will be our love to Christ: 'Unto you therefore which believe, he is precious." Do you love to read of Christ, to hear of Christ, to think of Christ, to speak of Christ, to work for Christ, to commune with Christ, and do you desire, if the will of God be so, cheerfully to suffer for Christ? Does Jesus appear to you as the chiefest among ten thousand, and the altogether lovely? If Christ could only be obtained by purchase, what wouldst thou give for him? If he could only be acquired by labor, what wouldst thou do for him? If he could only be procured by suffering, what wouldst thou suffer for him? Do you love him? Then you desire to please him, you fear to offend him: then you are willing to deny yourself for him, and you will seek his interests before your own. Love is often better proved by what we do than by what we say, or even than by what we feel. After the first flash of excitement is over, love settles down into a habit, and instead of inflaming us with violent emotions, inspires us with gratitude and leads us to self-denying obedience. "He that hath my commandments, and keepeth them, he it is that loveth me." We must judge by what a man does rather than by what a man says, whether he loves Christ or not. Some doubt their love to him, when no one else can; and others feel sure they love him, when others stand in doubt of them.

"For this is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John 5: 3.

I Am Sincere.

"I am no hypocrite;" is the inconsiderate declaration of many an individual, implying at once a reflection upon professors of religion.

When the Lord's table is spread, and his followers come around it, they make a profession of faith in Christ. Those who come not around this table, often, when they are asked, "are you followers of Christ?" they plainly answer, "No, but we are no hypocrites." Such persons differ from true Christians, both in profession and reality; but they differ from hypocrites only in profession; with this single exception they are alike. Both are destitute of true religion. Sincerity is no evidence of a gracious state. It is possible for a man to be sincere in embracing error, and practicing iniquity; and the greater the sincerity, the worse the condition. If what is sincere were always right, sincere hatred to our neighbor would be right. We have reason to believe that a very numerous class of sincere sinners is found throughout Christendom; they profess to have no piety, and they are sincere—and even boast of their sincerity, while they throw out insinuations of hypocrisy against professors of religion. God commands them to repent, but they love sin too well to part with it and they are sincere. He commands them to believe on his son, but they are unwilling to be saved from sin, therefore they reject the Lamb of God—and are sincere. God requires them to be everything that a Christian ought to be, but they are no Christians; oh, no, far from it—and they are no hypocrites. What sincerity! the won-

der is that they are not ashamed of it. Can hypocrisy itself be much more displeasing to God than such sincerity? But we remember that God is sincere. Man may lie; God cannot. And if they are sincere in being unholy, impenitent and unbelieving, God is sincere in saying, "Without holiness no man shall see the Lord." "Except ye repent ye shall all likewise perish." 'He that believeth not shall be damned' As such persons are sincere in their impenitence, we trust they will be sincere in repentance. But we hope they will boast no more, while they live in sin, that they are no hypocrites

NARCISSA J. GILLISS.

Sams Creek, Md.

Family Devotion.

The gathering together, morning and evening, of the family circle, to read the holy precepts and precious promises of the gospel, to sing the praises of the Most High in the sweet songs of Zion, to bow down in humble adoration of his majesty, and pour out, with one accord, their heart felt thanks for his many blessings, and seek the consolations of his infinite graces, presents a spectacle, which, in beauty and simplicity, surpasses all other forms of worship, and before which all the pomp and pageantry of the false religions of earth sink into insignificance. These daily seasons of devotion have a softening influence upon the hearts of the children, which renders them peculiarily susceptible to religious impressions. And the lessons of piety thus inculcated by the parents, will sink deep into their hearts, and like seed sown in good soil, will spring up in after years into fruits of righteousness, crowning their lives with heavenly graces and Christian virtues. Prayer is a necessary element in the Christian character, and that parent who does not, at stated times, bring his family under its hallowing influences, is recreant to the high trusts which God has committed to his care. By an observance of this truly christian duty he familiarizes his children with the precepts and requirements of the gospel; imbues them with a love of righteousness and virtue, and a veneration for himself on account of his Christian character, which will make them strong to resist temptation when they leave the parental roof to go forth into the world to battle for themselves. As Daniel in his captivity in a land of idolatry, when he was beset with the spears of his enemies, kneeled down in his chamber with his window open toward Jerusalem, and prayed, and gave thanks before his God. So will they when dangers surround, and temptations assail, with a vivid recollection of home and the family altar, and the gray-haired father that still follows them with his prayers, raise their hearts to God and be strengthened by his might, and consoled by his spirit.

A pious, devout family, however obscure their lot in this life, possess a certain dignity of mind and equanimity of temper, founded on their hope of a blissful immortality beyond the grave, that commands the esteem and admiration of those that are far superior to them in the honor and riches of this world, and yet have not the courage to turn from these vanities unto the living God. And why should they not have the respect even of the princes of earth? Although poor in temporal possessions, yet they are rich in faith and have great expectations. No less then a crown of glory in the Kingdom of the Redeemer, and a participation with Jesus Christ in an inheritance that is incorruptible, and fadeth not away.

LUCY E. FLOWERS.

Strabane, Pa.

For the Companion.

Music.

Having noticed an article in No. 9. page 132. current volume, with the above title; and as I am a great lover of music I thought it may not be amiss, to give my reason for the same. I consider music, or singing, one of the fundamental principles in Christianity. If it were more practiced in our churches, we must believe it would be a great auxiliary in winning souls to flee from the wrath to come, and at the same time as brother Lehr says—"drive every evil spirit out of the congregation." Brethren, what do we go to meeting for? One says to praise God. "Praise—approbation expressed in words or song." (Webster). "Sing ye to the Lord, for he hath triumphed gloriously; Exodus 15 : 21: "Is any merry? let him sing psalms." James 5 : 12. Now then if this be correct it must be admitted by every intelligent man or woman, the more we strive to sing in harmony, and with correctness, the more pleasing it will be in the sight of him that sitteth upon the throne. In my opinion this is entirely too much slighted in many of our churches. Then let us be up and doing, and put our musical faculties to work, and make such selections for brother Holsinger's work, that he is now preparing, that his work may comprise all the best tunes suited to the different hymns in our hymn books. In order that this may be accomplished, we must do our part. I have not written this, with the intention of throwing more light upon the subject, but I was so well pleased with brother L's remarks, that I desire to endorse them.

Musical brethren and friends let us hear from you.

C. H. WALKER.

Berlin, Pa.

EARLY CHRISTIAN ACTIVITY.—I think it was Dr. Tyng who said that "every young convert who is allowed to remain in the hive 6 months without being employed, will become a drone.

For the Companion.

Thoughts Suggested From the Reading of Acts 17: 23.

Brother Henry; Whilst perusing and meditating upon some of the substance contained in 17th chapter of Acts, my mind was forcibly impressed with Paul's language as it reads in the 23d verse addressing the Athenians, thus: "For as I passed by and beheld your devotions, I found an altar with this inscription: *To the unknown God.* Whom therefore ye ignorantly worship, him declare I unto you."

Upon looking over the broad expanse of God's earthly heritage, prospecting upon the various fields of operation by the many respective faiths and practices of the great body religious, the variety of dogmas, as set forth and propagated as the basis from which the respective theories are proclaimed, as the fun-

damental and saving efficacies pertaining toward the redemption of souls, we become almost lost in amazement and wonder, to know if God's great economy of saving grace was ever destined by the will of the Almighty to have such wide range, or whether from prophecy we can conclude that all things are transpiring in the course of human events as have been foretold. Paul declares, "Now the spirit speaketh expressly in this wise, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils." And in his instructions to Timothy, which are very explicit:—"Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." We are also commanded to "try the spirits, whether they be of God. My word is spirit, my word is truth."

With all due deference and charity for all the mighty intellects that come looming up before us, and the rapid strides that are being made in the religious world, the variety of doctrines that are sought to be indoctrinated into the children of men, as essential to salvation, I am almost lead to express myself in the language of one who has said: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator?" I exceedingly fear there are many who make the word of God a nullity, by "teaching for doctrines the commandments of men," and right here this bold and fearless assertion comes to my relief: "That if any man preach any other gospel than that I have preached, let him be accursed." When we examine the context we find perhaps more palliation for those Athenian brethren than may be allowed us in this our enlightened age of the world, for we have this softening expression, "the *times* of this ignorance God winked at, but now commandeth all men, every where, to repent." Then this very important question arises: is that same God whom Paul declared unto them at that early day, declared and made known unto the people in this age of the 19th century, in the same apostolic and saving sense, that Paul in all his holy inspired teachings was wont to declare him? We are taught that the wisdom of this world is foolishness with God, and my convictions are in contemplating the variety of scisms gotten up by the great body religious, that God's great economy of grace has become very much adulterated by the assumed wisdom of man, made to subserve to the many peculiarities, conveniences, and pride of poor fallen and degenerate man.

For instance we will cite one item, a very important one in the plan of redemption, in an essential point of view. Take up and examine the declarations that have fallen from the pens of many distinguished commentators and church historians. Sift for a moment the expressions that have escaped from them in regard to the signification of the ordinance of baptism. The very many full and complete acknowledgements, I was almost going to say, they were forced to make relative to the validity of immersion. Paedobaptist as they are, force of circumstances, significant associations, time and place peculiar to the institution, could not help but force admissions on their part, though it may have been very reluctantly. These have carried their influence with them.

We will notice one expression and there are many more with which he abounds. The great reformer Luther says: "I could wish that such as are to be baptised should be completely immersed into water, according to the meaning of the word and the signification of the ordinance." Mark the above phraseology and the ridiculous, inconsistent, and contradictory expression following: "Not because I think it necessary—but it would be so beautiful to have a *free* and *perfect sign* of so *perfect and full* a thing, as also without doubt it was instituted by Christ."

One other, Doctor Wall, upon whom was conferred the degree of D. D., by the University of Oxford, for his history of infant baptism, thus writes: "This immersion, so plain and clear by an infinite number of passages, that one cannot but pity the weak endeavors of such pedo-baptists as would maintain the negative of it. So also we ought to disown and show a dislike of the profane scoffs which some people give the English Baptists, merely for the use of dipping. It is one thing to maintain that circumstances are not absolutely necessary to the essence of baptism, and another to go about and represent it as ridiculous or foolish, or as shameful and indecent." Now mark the following admission: "When it was in all *probability* the way in which our blessed Savior and Redeemer, and was for certain the most usual and ordinary way by which the ancient christians did receive their baptism. 'Tis a great want of prudence as well as honesty to refuse to grant to an adversary what is certainly true, and may be proved so; it creates a jealousy of all the rest that one says. Or I might add, when we attempt to deny that which every person ought to know to be true, people are inclined to doubt any other assumption we may make."

I merely quote from these Pedobaptist authors to exemplify before our readers the admissions they are forced to make relevant to this one divine institution which in all probability they would happily evade making, did not the sacred declarations of God Almighty's truth stare them in the face. I might quote from many others who have made just as lucid admissions, but it is not necessary, as I just desire making this point, that were we not conversant with the plain Bible instructions pertaining to this much mooted ordinance, the plain acknowledgements escaping from the Pedo-baptist community of divines, and commentators ought to be sufficient to convince any mind.

Suppose we let our minds revert and notice some of the destructive features employed by St Paul in his administrations, and the way he declared Christ and his doctrine unto the people who came under his immediate teaching, and which has

been written for our instruction in righteousness We are told to obey whether in word or our epistle. Can we discover where he declared one thing and practiced another? I trow not in the law and testimony. After giving his Roman Brethren some preliminary instructions in regard to the prerogatives pertaining to the Christian graces, the advantages flowing from justification by faith, and after satisfying them fully upon these essential qualifications, then, in view of all that has been said, he makes this startling appeal: "What shall we say then? shall we continue in sin that grace may abound? No: God forbid. How shall we that are dead to sin live any longer therein? Do you not know that so many of *us* as were baptized into Jesus Christ were baptized into his death. Notice that little significant *we*, including himself among the number showing very clearly what was the character of his baptism. Is it not then reasonable that consistency would naturally require him to teach to those to whom he was sent to proclaim the glad tidings of salvation, to accept this ordinance in the very same sense that he received it. Or can we suppose that he, one of Christ's inspired mediums, who by his powerful conversion was made a happy instrument in the hands of Almighty God, for the conversion of others, would, like Luther and a host of others, preach one thing and practice another? I for one do not accept of such an unnatural construction. God is not the author of confusion nor conflictions. Our teaching must be made to harmonize with his holy word.

Paul still declaring that same God, says farther unto them, as if to fasten conviction upon them as to the true significance of this holy institution. "Therefore by being baptized into his death we are buried with him by baptism into death, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. I will right here give you one more Pædo-baptist comment, from Adam Clark.

"But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection into eternal life, in coming up out of the water." It has been my experience to know, that all Pedo-baptists, in endeavoring to break the bread of life to a dying world take very especial care to evade these important and significant declarations of St Paul, and do not include them as a part of that Gospel which he has said is the power of God unto salvation, to all who believe, but in consequence of their enlarged views they regard it as well as many other essential qualifications, as matters of indifference, professing great liberality of sentiment; perhaps like Beecher, in the superabundance of divine love in his heart, it seeks avenues of escape as he in the Richardson and McFarland dynasty becomes a party in encouraging adultery, when brought to account by his people, very coolly replies, that in his zealous and unbounded love for the welfare of his fellow man, it is liable sometimes to step over. It is passing strange that people are so loth to declare the whole counsel of God, and shirk the responsibility, in the face of all the plain injunctions we have received relative to these important demands.

We may well exclaim whither are we tending, when we take cognizance of the many portentious occuring events of the day. We are reminded very forcibly of this holy admonition "to redeem the time because the days are evil." Disintegration, turmoil, and strife are developing to a fearful extent in many of the so called evangelical bodies. Divisions have been created upon the adoption of new creeds and ceremonial institutions. Lutheranism Reformedism, and Episcopalianism have taken up their march toward the bosom of their first love and the goal of their affections, looking for shelter under the protecting aegis of the forms and ceremonies peculiar to the Romish Church. And whilst rapid strides are making in the direction of Romanism, there seems to be a general upheaving in the bosom of the so called mother church. The Pope has been made to rest uneasily in his pontifical robes. The dogma of infallibility is fast becoming nauseous upon the stomach of Catholicism, and looks as though a few more good and effective emetics might produce such an erruption as will cause it to throw off the infecting bile and thereby strip his majestic holiness of the sacred invested rite so dogmatically conferred "Who opposeth and exalteth himself above all that is called God or is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2nd Thes. 2: 4.

Then my brethren, "let us give the more earnest heed unto the things we have heard, lest at any time we let them slip." For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation?" Let us profit by the misfortunes and excesses of others so that we keep close vigil upon our own frail bark, lest she too be driven upon the breakers and become a wreck to the fatal delusions that are ever and anon casting their delusive spray over her. Cling closely to the helm Jesus Christ, the rock of our salvation, and when adverse winds appear to check our onward career, let us call upon our captain to guide us by the true chart and compass, that when we are called from this life into the realities of a never ending eternity, we may sail into port with flying colors having this motto inscribed upon our banners, "Safe at home, safe at home;" having attained that glorious hope which was the anchor of the soul all through the changing vicissitudes of this life, we may cast our anchor and dwell forever in the harbor of safety, with Jesus Christ our Lord.

"Lo when the Christian pilgrim views
By faith his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize.

The hope of heaven his spirit cheers,
No more he grieves for sorrows past;
Nor any future conflict fears,
So he may safe arrive at last."

P. S. NEWCOMER.

Christian Family Companion

Tyrone City, Pa., April 5, 1870.

Our Assistant.

Our advertisement for a clerk has been responded to by a number of applicants, several of whom are competent for the situation, some more competent, others less. All, however, have our thanks for volunteering to come to our assistance. Of course all expect an answer. This we fear we cannot do in every instance, as we are already overrun with business. But in due time we will announce our selection, and as we can employ only one, the rest will need no farther answer.

And allow us yet to say to all who have already addressed us upon that subject, as well as to those who have thought of doing so, to be fully competent for the situation requires no small amount of preparation. In our absence he is expected to take charge of the office, editorially. He will have the copy to select and correct. In doing this he must exercise a considerable degree of judgment as a critic, moral and intellectual. He will have the letters to read—good, bad, and indifferent—to answer them, and to attend to their business; the books to keep &c. And last of all—and as much as all the rest—he will have the proof to read, which requires a good practical knowledge of the English language.

Added to the above qualifications, a considerable acquaintance with the Scriptures is invaluable. That these accomplishments may all be acquired in a few years is not to be expected. We can therefore not expect them from one quite young in years.

The position is one of much responsibility, much more responsible than that of the minister. We address a congregation of from five to ten thousand persons, weekly, composed of all classes, from the most credulous to the over scrupulous and doubting.

After considering these things seriously, we trust that all who may be disappointed, as some certainly must be, will allow themselves to be gratified with the consolation that while nothing has been lost much labor and responsibility will be avoided.

"Boil it Down."

There has been quite an awakening among our correspondents in the last six months, and our "Manuscript box" is completely crammed, and a number of sheets have "run over" into a side attachment. And when we turn to it in a hurry for copy, we often think of a remark of brother James A. Sell, when speaking upon this same subject. Tell them to "boil it down" said he How we do wish that some of it were boiled down. It would occupy so much less space. And then it would be entirely too weak to use in its crude state.

It is not for want of charity that any of our correspondents are excluded. Neither is it necessarily for want of space. If all would study brevity—boil down—we would have ample room for all to make use of their talents. Brethren and sisters, when you have written your essays boil them down, & skim them off, until they become strong enough to bear the public eye without undergoing another powerful rectifying process in the editorial caldron.

Rather than exclude a good contributor, one who advances good ideas, and will do us the honor of bestowing care and attention in preparing them for press we will issue a supplement or extra occasionally. But for careless and indifferent writers we would hardly be willing to make so much sacrifice.

Several of our correspondents are following the rules and instructions to young writers, as given in No. 10, and in the March No. of the *Pious Youth*. And if all were aware of the satisfaction it gives us, and how it pleases every one connected with the office, we believe many more would observe them. There is no good reason why all should not do so. We can afford to allow ample time to boil it down.

Somebody sends us the following; I desire through the columns of the *Companion* to ask the Brethren a few questions: When there is a choic eheld for a speaker, and he accepts of the ministry positively, what is his duty? Is it to stay at home and tend to his worldly affairs or to go and preach the gospel.?

The above has undoubtedly reference to somebody. Now who is it? The writer fails to give us his own name, as well as the delinquent minister's. But perhaps this will come to the notice of the good brother who has been remiss in his calling, and then his conscience may call him to make confession, and thus the matter may be set at rights.

The questions are of course not for us to answer, but if we had any decision to make we would say that a brother who accepts the ministry ought not to stay at home to attend to his worldly affairs. Let him go about his Master's business, and his brethren and sisters at home, who have sent him out will attend to his worldly affairs. They will provide for his family, and see that *his* temporal affairs are prosperous to an equal degree with *their own*.

The Postmaster at Columbus, Ohio, notifies us that Amanda J. Medie does not call for her paper. Can anybody tell why it is? Her name stands on our book, good for Vol. 6.

Re-enforced.

The proprietors of the *Christian Radical*, a weekly religious paper of Pittsburg, Pa., have been re-enforced by the association of Mr. Clark, who was for some years editor of the *School Day Visitor*, of Philadelphia. Daniel Schindler is the editor of the *Radical*.

The Pious Youth

For April is now ready, and will reach subscribers soon after the reception of this paper. We bespeak

for the April number a most hearty welcome by its young readers.

Information Wanted.

Some brother has reported that there is an amount of money at Baltimore, for the heirs of one Anna Krug. Anna Krug married Weldy; her daughter Anna married Abraham Myers; her daughter Sally married John Shiveley, and these Shiveley heirs have not received their share of the inheritance. Any of the Maryland brethren who can give reliable information will be rewarded for their trouble. Address this office.

The Brethren at Milledgeville, Ills., have changed the time of their Love-feast from last day of May and first of June, to 29th and 30th of May.

Change of Address.

Elder John Nicholson from Moultrie Station, to Shanesville, Tuscarawus county, Ohio.

The address of Elder Samuel Murray will hereafter be Wabash, Indiana.

Answers to Correspondents.

Jacob Scott. Yes the money came to hand and we sent you one Immersion, and one Moomaw on the 23rd of March.

Joseph G. Snyder. You are credited to volume 7. No. 10, so your money must have been received.

Jonathan Myers. Have sent you what back Nos. of volume 5 we could find. Hope they will reach you in safety.

James McQuoid. The price of the Debate on Immersion is only 75cts. What shall we do with the 30cts?

D. L. Bowman. We do not know where the Wondering Soul may be had. Will try to ascertain and give notice.

Notices.

Technologist. Especially devoted to Engineering, Manufacturing, and Building. Industrial Publication Society, 176 Broadway, New York. Monthly, $2.00 per annum.

It is one of the best publications of its class that we have examined.

How to get Rich, or a Key to Honest Wealth. New York Publishing Company, 21 Courtlandt St., New York.

Rather a readable book, of 144 pages, for 50 cts, post paid. Of course everybody will not get rich by reading this book, but we doubt not that it will suggest many useful hints, which if followed will lead in that direction.

The Handy Book of Husbandry. Guide for Farmers, young and old. By George E. Waring, Jr., of Ogden Farm.

We have been favored with advance sheets of the above work, from which we are led to believe that it will be a book eminently useful and interesting to the Farmer. It is to contain over 600 pages, and will be ready in a few weeks. Price $3.50 and upwards. Sold only by subscription, for which agents are wanted. Address E. B. Treat, Publishers, 654 Broadway, New York.

The *Phrenological Jouinal* for April is on our table. S. R. Wells, 389 Broadway, New York.

The Largest Newspaper Mail which goes to any one firm in this country, is received by G. P. Rowell & Co., the New York Advertising Agents. Their place of business is at No 40 Park Row.

Lord's Supper.

We have received a contribution covering 13 pages of foolscap, under the caption of "The Passover and the Lord's Supper," and signed John Holdeman, New Pittsburg, Ohio. We have not yet had time to examine it carefully, but from a "skimming" we think it very doubtful whether we shall consider it worthy of publication. We fear the object of the author is not to defend the institutions of the Savior, but to advocate his own prejudices. We may have something farther to say of it.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother H.; I consider the *Pious Youth* a most excellent paper. I wish you success. I will send you subscribers whenever I can procure them. I should like to see it in the hands of all our young folks, instead of that most dtestable yellow backed literature with which our country is flooded.

I would here take occasion to say that I am also a constant reader of the C. F. C., a good paper. I love it and could not, or would not, do without it. But there is one feature in it I do not like, and I presume a majority of your readers are getting tired of reading those long and dry reports, where all the little particulars are so minutely given. It is not, and cannot be interesting, or in any way instructive to the general reader; only to those perhaps who are intimately concerned. We do not care to know who took brother H. home for dinner, or who he lodged with, &c.; but if there should any thing of a special nature occur, give the facts in the case, or any additions to the church, that will be interesting, and something that will concern the whole Brotherhood. I would therefore suggest that brethren, when out on a mission of love, and make a report, if nothing special occurs, make it very short. Now what I have said I have said out of love for the *Companion*. S. W. Tombaugh.

Scenery Hill, Pa.

"H." is one of our initials, but we do not presume that our brother intended it for us alone, though we may have been guilty of such offense. But even if it should be us, we stand corrected, for we have no doubts but that such reports are very dry reading to persons who have no knowledge of the persons or places named. May we not expect a reform in this particular?

Dear Companion; As you are engaged in visiting a great many of our brethren and sisters, and their children, I will tell you good news of great joy, which has been among the brethren and sisters here; hoping you will be so kind as to communicate it to your many friends, so that our rejoicing in the common salvation may be mutual. You have often told our family of great joy in other churches, that were visited by the blessing of God's grace to the word preached, so that it became powerful in calling sinners to repentance. Yes, we have often shed tears of joy when hearing such good news, and the angels in heaven rejoice in looking down to see the work of redeeming grace in the hearts of the children of men. So there is a sympathetic joy in heaven and earth, and sinful men are made partakers of a joy that fills heaven, and swells the bosoms of the seraphic host around the throne of the eternal. Thus the elder son is glad to see the younger returning to the Father's house, though there was a time when he did demure, not understanding the mystery of his Father's will. Paul says, Eph. 3: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, to the intent that now unto principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In Acts we read of great rejoicing among the saints, because many were added to the faith. The number is frequently given. The yearly meeting has advised not to give the number. The brethren were fearful it might lead to vain boasting; but you must not tell it in that kind of a spirit. The brethren are telling us of the number added, thinking it too good to keep, desiring to make others partakers of their joy. So we would like to communicate through you, *dear Companion*, what the Lord has done for us here.

The brethren here commenced holding meetings, without intending to hold a series of meetings. They had no help, only the brethren of three little churches, that were one a few years ago. It soon appeared the Lord was blessing the labor. An unusual interest was manifested, such as had not been since Brethren live here. Meeting after meeting was called for, and soon two girls were made willing to follow Jesus. We bless the Lord for these two young sisters whom God called to lead the van, in the great work which he intended to do, in calling sinners to repentance, to be the first fruits unto God among the many precious souls that have since been called. A day was set to baptize these two sisters. When the day came there were five. That afternoon more were made to feel the need of a Savior. Groans were heard, strong men that had long resisted the calls of mercy were made willing, young maidens were seen to weep, shedding tears of Godly sorrow for sin. Before night three more said, "we will go to Jesus." The next day was set to baptize them, and when the day came, there were ten. Up to this time twenty-eight have been baptized, and nine more have said "we are ready."

I will now say a few words to my dear brethren who are a little afraid of protracted efforts in preaching the Gospel, I wish you had been here. Every thing was done in the strictest order of the Brethren, as we receive it in the Miami Valley, where I was raised, under the care of such brethren as Christian Frantz, John Frantz, David Bowman, John Hart, John Brower, John Darst, Michael Etter, and others. The word was preached with more power than is sometimes the case, for where is the minister that would not feel strong when all eyes are fixed on him with the strictest attention, while many faces were wet with tears. Even now while I am writing, the unbidden tear starts to my eyes. God be praised for his work of grace among his children. DAVID FRANTZ.

Cerro Gordo, Ill.

Queries Answered.

To Brother J. H. THARP.

In No. 10, current vol. *Companion*, bro. Tharp asks: 1st. "Who was the author of the Brethren church? When, in what year?"

We answer, the Lord God who "was manifest in the flesh" in the character of the Lord Jesus Christ, was the author of the Brethren church. Reason 1st. The word "church," if I mistake not, was first used by Christ to Peter. Peter said to Christ, "Thou art the Christ, the son of the living God." Christ says, "upon this rock I will build my *church*, and the gates of hell shall not prevail against it." (Matt. 16.) After that the word church is frequently used in the Gospel.

Reason 2nd. Christ the "chief corner stone" says: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Hence it is plain they that do the will of our heavenly Father—obey the doctrines of which Christ is the author—are all a body of believers, having the name of brethren and sisters constituting the "one body," or Church of Christ. Those that believed in Christ unto true obedience to his commands, called themselves "Brethren." They were called by different names by others, and owing to the innovations that crept in, the true church seemed to have been lost sight of; but those were always a few of the chosen ones, that would emerge from superstitious darkness and unfurl the glorious banner of true religion again to the world. Persecutions often scattered them to the mountains, disorganizing them so much as to make their enemies believe they had become extinct. But the Lord was with them, and blessed them unto a reorganization as believers in that faith once delivered to the saints.

Our opponents these days make use of these reorganizations of the Brethren banding together in a

church body after the order of the apostolic church, as being the time of the *origin* of the church. How careful we should be to not give them *occasion* for such fallacious arguments to be used against us, by giving heed to useless histories or "endless geneologies which minister questions rather than godly edifying."

As to the time of the origin of the Brethren (in Christ) church, it was about the year 32 or 33, in the days of Christ's stay on earth, and endowed with full power on the day of Pentecost.

Query 2nd. "Why do the Brethren preachers always close prayer in public assemblies with the Lord's prayer?" We suppose because Christ says: when we pray we should so pray, and as we want to obey him in all things, in this we should also. He also says, "if two of you agree as touching anything that they shall ask it shall be done for them of my Father." So two pray that the assembly may know that at least "two agree," and Paul says "let all things be done decently and in order, and it is order to so close our prayer and if not contrary to any laws of the Lord it is not wrong to do so.

Query 3rd. "Why do Brethren dismiss the congregation by saying, you are respectfully dismissed, or why do they not ask the blessing of God as a parting blessing on the assembly?" I believe brethren do generally ask a "parting blessing on the assembly" in their prayers while *humbled* in a *kneeling* posture before God, and it is probable it will be more acceptable to him if asked while in that attitude. The custom of pronouncing a "benediction" I don't think had its origin in Christ. In dismissing something should be said, and every brother should dismiss his congregation in a *respectful* manner. It is not customary for brethren everywhere to use the phrase the brother quotes, and if used is used doubtless as a matter of courtesy. And Peter says "be courteous."

J. S. Flory.

On Acts 1: 25.

In current volume, No. 10, is a query asked on Acts 1: 25: "And they prayed and said, thou Lord which knowest the hearts of all men, show whether of these thou hast chosen, that he might take part of this ministry and Apostleship from which Judas by transgression fell that he might go to his own place."

The query is: who does the last pronoun *he* personate? Or who was to go to his own place I answer emphatically, Judas; and will endeavor to prove it. First, as a general rule where personal pronouns occur, they generally refer to the antecedent nearest to them. Secondly. If it had reference to the newly elected Apostle the language does not convey that idea, for the new Apostle was to go to the place of another person, and not to his own place. Thirdly. I think the Savior on a certain occasion says: "I have chosen me twelve and one of you is a devil." Consequently while Judas was with the Apostles he was out of his place, and for that purpose he fell from that position that he might go to his own place, the place prepared for all such characters. We hope this answer may satisfy the query. A. B. Miller.

Antioch, Ind.

Another Answer.

1st. There lived a man in ancient days, above eighteen hundred years ago; whose birth was predicted, years before it came to pass; and when it was fully accomplished, it puzzled the wise men to find him, until they directed their attention to the Scriptures. So many are wondering who is the author of the brethren Church, and if they could find some man to be, then they could find a similarity to themselves We have an author and nearly all men that are Bible readers know his name. and they say he is called a Nazarene, the carpenter's son; Christ Jesus, the Son of God and Jesus Christ.—He is the author and none other, for others are impostors

2nd. We close with the Lord's manner of prayer, because the author said: "When ye pray say: "Our Father who art in Heaven," &c.

3rd. We have never adopted the latter as a custom, and prefer to act in unison as much as possible.

William Sadler.

Nankin, Ashland, Ohio.

Brother Holsinger; You say you are still a good way from the 1,000 new subscribers. And then you ask do you know why? I suppose it is because I had not sent any. But you shall not fail on my account. O, no. I shall not allow that. So here I send you two, one for delay. As we enjoy the visits of the *Companion* very much, we desire that our brethren and sisters should have the same privilege.

W. C. Fadely.

Editor Companion: Your paper came to-day, as I directed you to send it. The specimens you so kindly sent me I am distributing to the best advantage, and so far they elicit general satisfaction. I like the feature of introducing the "German Column;" and would like to see those French brethren favored with a column in the French language. The Apostles were gifted with other "tongues," enabling them to preach the Gospel among the nations; and it certainly would be no disadvantage to the brethren to acquaint themselves with a language so popular, and, perhaps, more extensively used on the continent of Europe than any other. Let us acquire living languages rather than dead ones.

Daniel Hays.

Greenland, W. Va.

Brother Henry: The brethren here in Bango branch were impressed with a duty of having a series of meetings. We invited brother Jessie Calvert and Daniel Shively; but they disappointed us by not coming. But Elder Witmore and Elder C. Wenger and John Panhard came to us, and we opened and continued the meeting a few days, and had 13 additions to the Church by baptism. Then Elder David Miller and Jacob Cripe came and we continued the meeting a few days longer, and had 13 more; that made 26 that were added to the Church. May the Lord bless us all, and awaken many others to a sense of their duty Yours in love. Joel Shively

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For the Companion.

Work of the Righteous.—No. 3.

BY D. B. MENTZER.

It is testified that in keeping God's commandments there is great reward. Ps. 19: 11. The same witness also testifies that the servants of the Lord are *warned* by these commandments; and if the warning is strictly heeded, those servants will be the righteous. To be obedient to God's commands is to do right, and it is the keeping of these that makes men righteous.—Right or wrong characterizes all our deeds or acts. Every act on our part is weighed in a balance, and will, in so much, either justify or condemn us. The righteous do right, and "follow peace with all men." Doing right is the work of the righteous.

When we search the Holy Scriptures to find who were the righteous in the ages gone by, we find that they were such only who observed the commands which the Lord had given them. I refer to faithful Abraham as an example; for we learn by what is "written for our learning" that he believed and obeyed God, "and it was accounted unto him for righteousness." Gal. 3: 6; Heb. 11: 8. I refer also to Zacharias and Elizabeth. Of these it is written that they "walked in all the ordinances and commandments of the Lord *blameless*." The sacred writings abound with examples of this character. The references just made show at a glance what is required to make men and women righteous. Man is fallible: a *right* way and a *wrong* way lies open to receive him. If he holds on the right way, he will attain to righteousness, and in the evening of life it shall be well with him; for he shall have the Lord's rod and staff to comfort and support him as he walks through the valley of death's shadow, until he arrives at and enters the home of the righteous. This is the destiny of the righteous man; and what a glorious destiny it is! But "if the righteous are *scarcely saved*," where, my kind reader, will the unrighteous appear! The inference is easy; and, therefore, you may drawn the conclusion, for yourself, for "every man shall bear his own burden."

"The work of the righteous" is of such a nature and character that it will answer God's design in such as shall be found righteous. The righteous are precious in the sight of the Lord; indeed, so precious and valuable are they that he will, sometimes at least, stay his judgments for their sakes. Remember Sodom. If you have read the Scriptures of "the law and the prophets," you recollect that the Lord would have spared Sodom from the great destruction which befell it, if it could have complied with the conditions upon which the Lord proposed to spare it. Every one that peruses the pages of the Holy Bible as thoroughly and frequently as they should be perused, is so well acquainted with the circumstance that I need only say, that great city of Sodom would have been spared if only *ten righteous* persons could have been found in it. Here we observe that potency of the righteous character of persons. I do not mean *self*-righteousness. I do not mean a character of righteousness which has its origin in mere religious presumption, or in a "form of Godliness" which denies the *power*; or, if you please, the *Gospel*, for it is written that "the Gospel is the power of God unto salvation." So says Paul to the Roman believers. Neither do I mean such righteousness as has for its foundation "the commandments of men," or a perverted Gospel of Christ. But I mean that character of righteousness which has its essential origin in the keeping of God's commandments as they are revealed and written, without addition or subtraction.—He that professes to do so and so, and obeys not all God's commands, is not doing right, and hence, is not righteous. In so far as man disobeys God, he is rebellious; but "the work of the righteous shall be peace." Not peace in some respects, and rebellion in others, but a perfect, lasting peace, and peace in all things. The Lord does not require of us a half submission, or a partial obedience. "Ye cannot serve God and mammon." We may think all is right, and we may feel that we are on the right; but thinking and feeling does not make it truly so. How of-

must do as the wise virgins, arise and trim our lamps. As it is not enough to have to fair lamp of profession, so it is not sufficient to have only the oil of grace in the lamp; or to have it burning in some degree. There is more requisite at this time. That our souls may be actually ready, the lamp must be trimmed, which imports a supplying if with more oil; we must seek to have our grace increased, to have new strength and new supplies of grace given as from God, to fit us for the last conflict with our spiritual enemies, and especially the last enemy, death. It imports a stirring up of the oil, and raising the wick some, thing higher; so there must be an exhortation of grace, which may be in a low, declining condition; we must endeavor to stir and raise it up to a lively exercise, and more elevated acts. Stir up the gift that is in us; make the oil burn clear and shine bright. Let us bring faith, love, repentance, and holy desires, to a lively exercise.

This trimming imports the cleansing of the lamp, by taking away the dead ashes that cloud the light, or prevent its burning so clearly as it otherwise would. So we must labor to take away the dead ashes of corruption that hinder the shining of grace; we must remove all unbelief, earthliness, deadness, self, and formality, and whatever else that suppress the exercise of faith, love, and heavenly mindedness; let all these dead ashes be snuffed away by repentance and mortification. As we ought to strive earnestly against all those heart-evils in time of health, now let us give them a dead stroke when death's harbinger gives us a summons. Let us be diligent in gathering up all our evidence for heaven and eternal life, that so we may not venture into the dark valley at an uncertainty. The comfort of dying will much depend on the clearness of our evidences; it is therefore our wisdom to examine them carefully, and see if we can say, "we know in whom we have believed;" we have consented with our souls to the method of salvation laid down in God's word and grace. We are desirous that the glory of it should be eternally ascribed to the free grace of God, and the creature be wholly abased in his sight. We have chosen God for our portion, and Christ for our Savior; and the happiness which we aim at is to enjoy God in Christ forever. And, in order thereto, we depend on the holy spirit to apply the redemption which Christ hath purchased to us, and to sanctify us perfectly. There is no sin but what we hate and desire to part with. We would rather have more holiness, than have health and all the pleasures in the world. We earnestly desire the flourishing of Christ's kingdom, and prefer "heaven to our chiefest joy." If this our evidence be clear, we may cheerfully take death by the cold hand, and welcome its grim messenger, and long to be gone that we may be with Christ. We may say, "though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us." We may go off the stage with these words in our mouths, "into thy hands we commit our spirits, for thou hast redeemed us, O Lord God of truth." Let us earnestly labor to overcome the love of life and fears of death, so as to be contented to part with all things here at God's call. O, brethren and sisters, what is there in this earth to tempt us to hang back, when God calls us to depart? While we are here, we may lay our accounts with many losses, crosses, disappointments, griefs, and calamities of all sorts. Friends will fail us, enemies will hate us, lust will molest us, satan will tempt us, and the world will deceive us! Death is the way that the dearest of God's saints, and all the clouds of witnesses have gone before us; yea, the Lord our God our head hath trod this path, and hath taken the sting out of death. and hath paved a way through its dark valley that we may safely follow him. The captain of our salvation is gone before us, and will any of his soldiers shrink to follow him? Are we content to remain always at the same distance from God and to enjoy no more of his presence than we now do? Are we satisfied to live forever with no more knowledge of God, no more love for Christ, no more holiness or heavenly mindedness, than at present we have? Are we not desirous to go to the place where we will never complain of weariness or wanderings in duty any more? For there we shall be as fixed pillars in the temple of God, and shall go no more out; the eternal adoration and praise of God shall be our delight and element forever. Let us strive to conquer the fears of death and desires of life, which are often great clogs to our preparation for eternity. Let us often be meditating upon the heavenly glory which shortly all of us will see and enjoy. Let it be much in our contemplations of the glorious company above; behold Christ upon his throne, at the right hand of God, and Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David, Elijah, Peter, Paul, and all the rest of the faithful ones, with their crowns of righteousness, triumphing in their Redeemer's love. O think, brethren and sisters, how happy will that day be when we shall meet with our fathers and brethren, and we shall see Jesus on the throne, ready to pass sentence in our favor, "come ye blessed of my father." What frame will we be in when he sets the crown of glory on our heads? O, wonderful free love! we will cry, "O, Jesus, thou didst wear a crown of thorns, that we might wear a crown of glory." O, how happy we will be.

Suppose we had been a companion with John in the isle of Patmos, and had got such a view of the glorious majesty, the bright thrones, and heavenly hosts, and shining splendor which he saw; the saints in their white robes, with crowns on their heads and palms in their hands, and heard them singing the song of Moses and the lamb, and trumpeting forth their eternal hallelujahs; what a heavenly rapture would we have been in? Well, then, O dear believing brethren and sisters, we shall shortly have clearer and sweeter sights than all those which John saw while here on earth. Surely

that heavenly glory is a subject worthy of our thought, and most suitable for us to meditate on in time of sickness, when in view of death. It would be very suitable at all times, in order to our actual readiness for death, to be frequently looking out for Christ's coming. As Abraham stood in his tent door, ready to go forth to meet the angels that were sent to him, so should we keep ourselves in a waiting posture at all times. We should look upon ourselves as pilgrims here, wandering in a wilderness, absent from home, and at a distance from our father's house. O, when shall the time of our pilgrimage, and the days of our banishment be finished, that we may get home in heaven to our friends above, where our Lord is gone and entered into his glory! Our brethren and sisters many have gone to their blessed rest, where they see God's face, and sing God's praise forever; and how can we be willing to stay behind, when they are gone? Must we be sinning here, when they are serving God above? Must we be groaning and sighing, when they are triumphing above in God's love. Let us cry, O Lord, how long? when shall we be delivered from this world of sin, and fly to our Savior, and be with our Lord and our God?

A. J. CORRELL.

Romeo, Tenn.

Christ in the Heart of the Earth.

Reply to brother F. M. Snyder.

He first refers to Matt. 12: 40: "For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth;" and then asked the question: was Christ really in the heart of the earth? We believe that he really was, because it is his own positive declaration. We are aware that it is almost universally believed that this prophecy was fulfilled when he lay in the grave; which is the reason why some are ready to doubt the literal fulfillment of it; knowing that he was only buried on the surface of the earth, and not in the heart of it; for by the heart we understand the center: and also knowing that he only lay in the grave one day and two nights, or about thirty-six hours, only half the time mentioned in the text.

We will now endeavor to show that he (Christ) was actually, or personally, in the heart of the earth. We will first refer to first Peter 3: 18, 19. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison. Here we may come in contact with the views of some; but mark the language of the Apostle, he was put to death in the flesh, but quickened (or made alive) by the spirit; by which (spirit) also he (Christ) went and preached unto the spirits in prison. We do not believe that his spirit went to preach to spirits in prison while his body lay in the grave; not that his spirit preached to the antediluvians through Noah: for the personal pronoun "he" undoubtedly refers to Christ; hence if language has any meaning we are driven to the conclusion that the same body that was put to death, was quickened, or made alive, by the spirit, and by the same spirit it (Christ's body) went and preached unto the spirits in prison.

We will offer another passage which we think will suffice. Ephesians 4: 8, 9, 10. "Therefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Now we think this is conclusive evidence; for we know that the same body that was put to death, was resurrected and ascended into heaven, from the Mount of Olives. And the Apostle Paul says the same that ascended, first descended into the lower parts (or heart) of the earth.

The question may now arise when did he descend into the lower parts of the earth? We conclude, from the foregoing scripture, that it was some time between his resurrection and ascention, which was a space of forty days.

D. P. PRICE.

Mt Morris, Ill.

There is an alchemy in a high heart which will transmute other things to its own quality.

Selected for the *Companion.*

The Bible.

Study it carefully,
Think of it prayerfully,
Deep in thy heart, let its kind precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er love it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore.
With faith that's unfailing,
And love all prevailing,
Trust in its promises, of life evermore.

With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call.
Life's purest oblation,
The heart's adoration,
Give to the Savior, who died for us all.

May this message of love,
From the Triune above,
To all nations, and kindred be given,
'Till the ransomed shall raise,
Joyous anthems of praise,
Hallelujahs on earth and in Heaven.

WM. N. MICHAEL.

Pontiac, Ill.

Let Us Make the Best of It.

Life is but a fleeting dream,
Care destroys the jest of it;
Swift it glideth like a stream—
Mind you make the best of it.
Talk not of your weary woes,
Troubles, or the rest of it;
If we have but brief repose
Let us make the best of it.

If your friend has got a heart
There is something fine in him;
Cast away his darker part,
Cling to what 's divine in him.
Friendship is our best relief,
Make no heartless jest of it,
It will brighten every grief
If we make the best of it.

Happiness despises state—
'Tis no sage experiment,
Simply that the wise and great
May have joy and merriment.
Rank is not its spell refine,
Money 's not the test of it,
But a calm, contented mind
That will make the best of it.

Trusting in the powers above,
Which, sustaining all of us,
In one common bond of love
Riddeth great and small of us.
Whatsoever may befall—
Sorrow or the rest of it,
We shall overcome them all
If we make the best of it.

WHAT EDITORS WANT.—The *Central Baptist* says to its subscribers: "Send us news; fresh reviving thoughts, or soul-stirring tidings. A string of marriage notices a month old, or a long obituary, made up of common places, or a two column essay, dragging through the accustomed ruts of controversy won't cheer the family circle, nor reinforce the pastor, nor give fresh courage to the young disciple."

For the Companion.

None too Old for Eternity.

When persons feel sickness arresting them, then they fear death is approaching. We begin to die as soon as we begin to live. The lamps of our lives are wasted almost as soon as they are lighted. The sand of our hour-glass is run out when we think it is but newly turned. Every man's passing bell hangs in his own steeple. Take him in his four elements, of earth, air, fire, and water. In the earth he is as fleeting dust; in the air he is as a disappearing vapor; in the water he is a breaking bubble; and in the fire he is as consuming smoke. Many think not of living any holier till they can live no longer, but one to-day is worth two to-morrows. We know not how soon the sails of our life may be rolled up, or how near we are to our eternal haven; eternity will find us at any age, and if we have not Jesus as our pilot within us, we will suffer an eternal shipwreck.

What will you do if you begin to die naturally before you begin to live spiritually? How can you bear to give up your spirit before you have received the Holy Spirit? If the second birth have no place in you, the second death will assuredly have power over you. O, how just is it that we should miss of heaven at last, who never seek for heaven till the last! How reasonable is it that God should deny those who deny him, and abuse his grace to sin!

Aged, how much of your life is gone, and yet how little of God is known! Your being ancient in days will be no plea for you before him who is the Ancient of days. The Lord hath made a promise to late repentance, but he hath not made a promise of late repentance. If the heart of man be not now thawed, it may be forever frozen.

You who are young in years, who are just in your prime, your days may deceive you; they pass away like a shadow by moonshine, which appears longest when the moon is lowest. You may not have half a day to live, when you think that you have not lived out half your years. And when the soul takes her flight from her loving mate, the body, they shall meet no more till the great day of retribution.

When you are decorating your body with the varieties of art, then reflect how the eternal word put on the rough suit of humanity. Think how mercy undressed herself to cover you with its garments!

When you take off your apparel, remember that you must put off this tabernacle. Be going to your bed as if you were going to your grave; and so close your eyes in this world as if you were immediately to open them in another.

Do not spend your youthful life in following youthful lusts? Do you not know that the blossom is as subject to be nipped as the flower to be withered? Veins full of blood may be emptied by an accident as soon as those that are leakish with old age. And as there are none too old for eternity, so there are none too young for mortality. And how will you live when you die, if you are dead when you live? Every step that your body takes is toward the earth; oh! that every step your soul takes may be towards heaven! You may be unhappy all your days for despising the happiness of these days.

MAGGIE WALDSMITH.

North Liberty, Ind.

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For the Companion.

The Marriage Feast.

"Go out quickly into the streets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, and the servant said Lord, it is done, as thou hast commanded," "*And yet there is room.*" Luke 14: 21. 22.

The above words, spoken by our Savior, to the unbelieving Jews, is part of a parable of a marriage feast, or supper, recorded in the 22nd chapter of Matthew, as well as in the 14th chapter of Luke, the substance of which is to be found in the 6th chapter of St John, and in the 25th of Isaiah; namely: "the great Gospel feast," Christ and his fulness, the new covenant, and its mercies.—Heaven, and its glories, are thus spoken of in these chapters, and fully described by a feast, a marriage supper, and we are the favored guests, invited. Yet how ready are we to make some excuse. Would you treat any other king, or friend so unkindly? And yet he still wishes you to come, and his servants are commanded to go out, and compel, press, them to come in, *that my house may be filled.*

Should we not feel to rejoice, my dear brethren and sisters, and to return thanks, to our ever good and merciful God, that the door of mercy is still open, the invitation still given to all who are willing to hear. For some of us have dear children, and near and dear ones, by the ties of nature, who are still out of the ark of safety. O that they might enter in now, while they may, before the door is shut. Although this invitation has been given over eighteen hundred years ago, and has been extended down from generation to generation, by his appointed servants, unto the present time. "And yet" to-day "there is room." In this parable the Savior most graciously, and earnestly invites all; yes all are bidden to this marriage supper. None need stay away. No reasonable excuse will be taken. The invitation has gone forth; come then without delay, for most encouraging indeed are the words "*And yet there is room.*" But for *whom is there room*? the only answer is for sinners.—"Christ came to call sinners to repentance." Yes, there is room for the high and the low, the rich and the poor. Although riches are, as it were, golden bars, and silver bolts, to obstruct us on the narrow path that leads us to our eternal peace and happiness, yet with God, we are told, all things are possible. He therefore can pull down the strongholds of satan, and reduce the sinner to that true and humble obedience of faith and love.

Here, too, at this great feast, although given by a king, the poor can find room. Yes, "the poor have the Gospel preached to them," and the poor in spirit receive it. No previous state of preparation is needful to justify the first approach unto Christ. You need not wait till next

year, to be better, "Him that cometh unto me, I will in no wise cast out." The invitation, and the promise is to-day, not to-morrow, next week, next month or next year. "To-day if you hear my voice, harden not your heart." Although like the church at Laodicea, you be poor, and miserable, and blind, and naked; yet come to Jesus, "*come without money.*" To this marriage feast you are invited, you are bidden by the king. All that is required is to have on the wedding garment, for if found there without the wedding garment on, you will be bound hand and foot, "and be cast into outer darkness, there shall be weeping and gnashing of teeth." Matt. 22: 13.

There is room also, for the "BACKSLIDER," and if this should meet the eye of any, who have turned their backs to the "City of Zion," and their faces and steps toward the city of destruction from whence they came. I pray God that you may return unto that narrow path. The end thereof is peace, love, joy, and eternal life. "Return says the Lord" ye, backsliding Israel, for I am married unto you. I will heal your backslidings. Is there no balm in in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered."

But my subject or text, seems to contain language of warning; for we must inquire before we close, before we lay the pen aside. "*How long will there be room?*" The answer to this most important question, seems to be, that there will not always be room. No; there is a time coming, when our seat at this feast, to which we are now invited, and if by some excuse we fail to accept, will be filled, every avenue to the kings court and to heaven will be closed. The door will be shut. When death comes there will be no room for the careless sinner, if he neglects this great salvation, and slights from day to day this kind invitation, as long as he lives; God has declared. "that he will not always strive with man." *Except you repent*" you will, you must inevitably perish; but the word, YET, is a word of encouragement, as well as of warning. Therefore, I would warn you, careless, and thoughtless sinner, young or old, of your eternal peace and happiness, and as there seems to be a little, a moment, as it were of time yet granted unto you, seize, oh seize the golden opportunity, embrace the present time, NOW, to-day, for *yet there is room.*

And to you my dear brethren and sisters; let us be encouraged that there still is room, And having entered the ark of safety, we hope ere long, after all the storms, trials, and temptations in this life are passed, to sit down with all the redeemed, in our Father's Kingdom, to this marriage supper of the Lamb. Did I say hope? yes, we have a hope, "which is an anchor to the soul, both sure and steadfast, and which enters within the vail." Heb. 6: 19. Let us then not be weary in well-doing, but ever rally round the standard of the cross, for we are truly living in perilous times, "Having a form of godliness, but denying the power thereof." And does not "*iniquity abound, and the love of many wax cold?*" But let us who have built upon the sure rock, *Christ Jesus*, by being "buried with him in baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans) let us stand fast, in that "faith which was once delivered to the saints," let come what will and then, when done with time, and time's things, we shall be ready, when the cry is given, "Behold the bridegroom cometh," to enter in, and sit down to the marriage supper, and shall then enjoy the fruits of our labor, and join in the song of all the redeemed. O may our good and ever merciful God ever keep us faithful unto the end, should be the daily prayer of us all.

ISAIAH G. HARLEY.

Philadelphia, Pa.

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Direction

For all of us who may be visited with sickness, to set about actual preparation for death and eternity."

Every one of us that believes we have our main work done, and are always in a gracious state, by reason of our union with Christ and our reconciliation with God, through the merits of Christ's blood, and the universal change that is wrought in us by regenerating and sanctifying grace; upon which account every one of us who is a child of God hath habitual preparation for meeting with death. Yet when sickness comes, there are many things out of order with us that makes death frightful, and undesirable. We must make preparation for death, and seek to have our souls made ready for the bridegroom's coming. And here we will show wherein our actual readiness consists, which should be our proper work and exercise in time of sickness, especially when sickness is lingering, and does not destroy the use of reason. But let us not put it off till sickness comes; no, the time of health is the main working season, and all of us should be beforehand, as far as possible, but, seeing even the best generally find much to do at the very last, seeing sickness is a means appointed of God for his people's good, and particularly for fitting us for a better world; let us labor earnestly to reap the benefit of sickness, seek God's blessings upon it, that thereby we may be helped to discover more of the evil of sin, and that we may see the more effectually the vanity and vexation of the world and get our hearts loosed from all the things of time, and brought to a willingness to be dissolved, that we may be with Christ.

In the time of sickness and death is the time of our greatest need: let us pray earnestly to God for Christ's sake, for such special assistance, influence of his holy spirit, as he knows needful, for us in our present low and weak condition, in order to carry on and complete our actual readiness for meeting God at death, and entering into the invisible world, and being fixed unalterably in our everlasting state.

In order to our actual readiness to go forth to meet the bridegroom, when coming to us by death, we

do our thoughts and feelings deceive us! "Deny thyself" of friends, great men's opinions, and all else, if need be, for "*the word's sake.*" Nothing short of an humble submission to God's will, a full denial of self, and faithful obedience to the laws of righteousness, will make our work a work of righteousness, and secure to us the benefits of this Divine beatitude: "Blessed are they that do his commandments, that they may have *right* to the tree of life, and enter in through the gates into the city."

For the Companion.

Truth.

This very important word may be considered in two different points of view; the first we will call logical truth, which consists in the conformity of a proposition or assertion with the actual state of things. The second is moral truth which consists in the agreement of our words and actions with our thoughts. Logical truth belongs to the thing or the fact asserted; moral truth, or what is termed veracity, has a reference to the person who utters it. In both these respects truth is of immense importance to all intelligent men and women, the importance of which I shall try to show.

In the first place it is the bond of society, and the foundation of all that confidence and intercourse which exists among us as rational creatures. By far the greater part of all the knowledge we possess has been derived from the testimony of others. It is from the communication with others and from a reliance on their veracity that we who were never beyond the limits of these United States know that such a place as Europe exists; or those of us who were never beyond the limits of the state of Ohio, know that such a place as New York exists. On the same ground and veracity of others, we confide in all our domestic relations of life. On the implied veracity of others we retire from our labor at certain hours of the day and sit down to our table to refresh the body; and to go to places appointed for the worship of God. Upon the same ground the child depends on his parent for sustenance and protection, and the wife to her husband for support; and we all rely, every moment, in the faithfulness of God for the regular return of day and night, summer and winter, seed time and harvest, and all other things which we need for our moral existence.

Again; Truth is the foundation of our present comfort, and of our future prospects. On the veracity of those ancient worthies that have lived before us, whose declarations were confirmed to us by signs and miracles, we depend for the hope of the forgiveness of our sins and acceptance with God; and for the consolation which is calculated to strengthen the mind under our sore afflictions, and to cheer us in the prospects of a glorious future, our hopes of happiness beyond the grave. O, how cheering when we can reunite with our departed friends and associates, with angels and just men made perfect, and enjoy their unmixed felicity without interruption and without end. These things we have from the truth of God's word, and the veracity of those penman who placed them on record for our benefit. And any man who would endeavor to take advantage of the sacred records, by misrepresenting their meaning by sophistry or false reasoning, ought to be viewed as a deceiver, and as an enemy to the human race, who would try to deprive his fellow men of their most substantial enjoyments, and their most cheering prospects.

Hence we are told in the Book of Revelations: "that the city had no need of the sun, nor the moon to shine in it, for the glory of God did lighten it and the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abominations or maketh a lie, but; they which are written in the Lamb's book of life." Thus it appears that truth is of the utmost importance to all rational creatures, as it forms the source of our knowledge, the foundation of all social intercourse; the ground of our present comfort and future prospects; the basis of all the views we can take of the divine character, and the enjoyment we expect in the eternal world. It is the bond of union among all the inhabitants of heaven; it is the chain which connects the whole moral universe, and it constitutes the immutable basis on which rests the throne of the eternal.

Let us now take a look at the other side of the picture, and see what the effect would be, suppose the law of truth were universally disregarded. In this case a scene of horror and con-

fusion would ensue, of which it is difficult for the mind to form any distinct conception. It is evident we could never improve in knowledge beyond our personal observation, and it is seen at a glance how limited our knowledge would be if we could not know whether the earth was one thousand or ten thousand miles around it. We could not tell that there existed any rivers or lakes, any mountains or hills on its surface unless we had made the tour in person and viewed it with our own eyes; and of course we should remain in absolute ignorance of the existence and attributes of God and our moral relation to him, and of the realities of a future state? In the next place all confidence amongst us, as intelligent creatures would be completely destroyed. Disappointment would attend every purpose, and every scheme we wished to execute if it depended in the least upon the assistance of others. Confidence being destroyed there could be no friendship, no union of heart, no affection, no comfort in the hour of distress, no hopes of deliverance in the midst of danger. In such a case the mind would feel as though it were in a wilderness, even when surrounded by fellow creatures. Every one would feel as if he were placed in this world on his own footing, and in such a case would flee from the society of men as he would from wild beasts, and hide in forests and caverns of the earth, until death should put a period to our miserable existence. All social intercourse would cease. Families could not possibly exist, nor any affectionate intercourse between the sexes, for truth and the confidence which is founded upon it, or implied in all the intercourse of husband and wife, of brothers and sisters, of parents and children; and the human race would drop into the grave like the leaves of Autumn, without any successors, and soon be entirely extinct.

In short, if truth were completely banished from the earth it would present a picture of that dark and dismal region where all liars have to take up their abode, where deceivers and deceived together shall dwell, amidst the countless multitude of deluded souls, without one ray of hope of ever being delivered therefrom. Such are some of the dreadful effects which would follow if the law of truth were universally violated. In our world this law has heretofore only been partially violated, and see what dreadful mischief, even beyond conception, has its frequent violation created, ever since the time when the father of lies deceived our first parents. How many thousand liars have trodden in his footsteps, and what a host of falsehoods have followed in their train, and destroyed the harmony of the people, and robbed the world of harmony and repose.—Yet how little are we affected by the frequent violation of this law, and how seldom do we reflect that every falsehood we utter is an infringement of that law on which rests the throne of Almighty God, and the eternal happiness of all. For if one lie may be vindicated, on the same principle a thousand might be vindicated, until falsehood became universal among all. And the moral order of the intelligent creation be completely subverted.

GEORGE WORST.

New Gettysburg, Ohio.

Love and Obedience

"If ye love me, keep my commandments," was the language of our Lord to his disciples. "Greater love has no man than this, that a man lay down his life for his friends." "Ye are my friends, if ye do whatsoever I command you." Love prompts to action, and is a moving power whereby faith is received, and seals this testimony, "that God is true." Love places confidence in a parent, the little son, or daughter, are ever willing to do that which pleases them. "If ye love me" was the great moving power that prompted the disciples to keep the commandments of the Lord Jesus Christ. That "faith that works by love," moved them and made them willing to labor for the Lord, under the many disadvantages, in order that they might preach the "glad tidings of good things," and advance the good work to all the nations of the earth. They were not discouraged, although surrounded by persecuting foes and bitter enemies of the cross. They went forth amid all the storms of earth. Through fire and sword they remained as faithful vindicators of the eternal word of God. Their confidence in the Lord Jesus Christ was strengthened by that love which proved stronger than death, and more endurable than gold tried in the fire.

Oh, what a contrast there is between the first Christian and many who pretend to be Christians to-day. Wherever ease and comfort calls they are willing and ready to go, but where trials and afflictions, and disadvantage invite they seem loth to go. But not so with the old veterans of the cross; they were ready to go; give all, spend all, for the name of Christ. Let us return to the principles of Primitive Christianity, by showing our love to God in keeping his commandments, and in loving one another.

In the path of duty God promises his special protection: He will keep us safe, and bless us.

For the Companion.

A Familiar Letter to a Deeply Afflicted Believer.

Love not only draws its mantle over a multitude of infirmities, but over a multitude of sufferings and sorrows, extracting the hues of heaven out of the prism of our anguished tears. The more our thoughts and emotions are "the stirring of Divinity within," our words and actions the expressions of holy love, the more will we "grow in grace," and the great work of Christ be advanced. Our private correspondence should be comprised only of love-letters, our journals be promoters of love, and the aggregate life of the church be the exponent of the Divine Mind and Heart. When correction and discipline and criticism are needed, why not send our impulses through the aorta instead of the bileducts? It is impossible to love any aright unless we first love God with a supreme affection. "The *pure in heart*" alone can "see God," and these are commanded to love one another "with a *pure* heart *fervently*." This requires rigid self-scrutiny. Not all the fires that burn in the human bosom are holy. How often, alas, has the most abominable lust been cloaked with the semblance of love. A seemingly holy demeanor, and the reverent handling of heaven's holiest symbols, have too often been the whitewashing that hid from view the ghastliness and putridness of the sepulcher. It is hard so to crucify the carnal nature as to love as God loves; and yet this is the essence of Christianity, the badge of true discipleship. Our renewed state, and the relations it involves, are summed up in these words: "The love of God is shed abroad in our hearts by the Holy Ghost." There is no lack of love in the world, such as it is, and some of it is expressive of a high degree of native excellence. But the highest type needs transformation, and in the church the rarest attainments in love admit of defecation. We must diligently watch our deceitful hearts lest the serpent beguile us. The shame of Baal Peor is not yet erased from the records of the church. Divine love is not only pure, but intelligent and just. It not only throttles unhallowed emotion, but circumvents and overmasters prejudice. The faintest breath on the window dims the view. The finest film perverts the vision. Thus love connects itself with humility. To *these* God giveth grace, and this alone serves as the condition to right being. Love counts not sacrifices to get near its object, and there alone is the fountain of vital manifestations clarified. We must be in close, dear, loving sympathy with Jesus, if we do not sometimes dislike and blame where God loves and pities. Such a love as God's, which makes the sun to rise on the good and the bad, sendeth rain on the just and on the unjust, is broad, and high, and deep and wonderful. Pity does not make it mawkish, neither does integrity to righteousness make it unjust. It holds an even balance. To get into its mighty current, is to be carried *out of ourselves*, and be God's anointed few. No wonder the love-bearers and love exhibitors of Love Infinite, are called "a *peculiar people*." The love of God, ever swaying us after the Divine Mind will invest us with such strangeness as to make the world *stare*. The incarnation of Deity in a body of sin, was a thirty-three years rebuke of the world's innate selfishness. We are not of the world, therefore the world *hateth* us. Our reputation with the world ought never once to suggest itself in deciding where our path of duty lies. What God requires of us is *so* to love him *as to do all* to his glory. As soon as we begin to calculate personal consequences, we are "like a wave of the sea, driven with the wind, and tossed." Love is the only way to "be steadfast, unmoveable, always abounding in the work of the Lord." As soon as we are governed by the consideration of other people's opinions, Christ hides his face, and then our hearts are fitly mirrored by the sea in a storm. "Looking unto Jesus"—this is the great secret of the continuous influx of Divine Love, of growth in all symmetry of character, of comfort in all our tribulations. And where the gaze is ever riveted on the All-lovely, there will be abiding, holy, ardent, ever-increasing love among the saints. We look unto him, and behold the perfection of beauty in his person, and the perfection of love in his heart; and then we turn to his true representatives and discover in *them*, however faintly, the same lovely lineaments. In the absence of the original, we dearly prize his likeness, even in connection with deepest poverty and personal unattractiveness. Oh, who that is a Christian indeed, can keep back his love from any of God's chosen, even if it be a Lazarus, full of sores, and a companion of the rich man's dogs. I would rather have Lazarus for my brother, with all his rags and ill-odor, than the richest, wisest, most fascinating person out of Christ that ever lived. And even *in* the Church, I will sooner salute a poor, self-loathing colored member, than one whose very garments are impregnated with tobacco odor, and whose lips are stained with the liquid extract. Personal pollution, in whatever form, if not inevitable, is a disgrace to the Church. Love bears all things and endureth all things, even niggardliness and defilement by the weed, but it also *hopeth* all things. While it groaneth, and is burdened, in view of laxity in many directions, it longeth incessantly for the increase of itself out of the fulness of Jesus. Were it not for love, the many disintegrating elements of human infirmity would long since have submerged the work of Christ in oblivion. The heaving, struggling spirit *now* at work, presage a monstrous birth, and can only be smothered in embryo by the tender yet effective manipulations of love. Let each esteem the other better than himself, and then we have a short and easy way to adjust difficulties. The flower of Eden ever puts on its richest hues and emits its sweetest fragrance, when it grows out of the ashes of consumed self. The loving of Jesus and the hating of our own life, denote a moral equation. Why

should we be ashamed of one whom Jesus acknowledges as his own? If Lazarus was so esteemed by God as to be escorted to glory by a convoy of angels, he is good enough for our society. Not only does he yet speak, being dead, but he has still his counterparts in the church. Love never fondles Dives, nor does it give a cold, shy look to the poor. It holds all things common, so that "the brother of low degree can rejoice in that he is exalted," and "the rich, in that he is made low." Love cures the evil of partiality, makes one common Brotherhood, cements and entwines till we are, in the most exalted, blissful sense, *one* in Christ Jesus. What is the great want which we most incessantly feel, and the aspiration that ever stirs the soul's profoundest depths? Is it not that we may be so "rooted and grounded in love" as to "be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God?" If we had more of *this*, how near and dear would we be to God, with what beauty would he clothe us, what power would he give us, and what shining examples of devotion and self-sacrifice we would be. Although we are not what we desire to be, thanks to Redeeming Love that we are not utterly destitute of this crowning grace. "We love *him*, because he first loved us." "We *know* that we have passed from death unto life, because we *love the brethren*." Kinship is the natural basis of our love, but so dear are you to me in Christ, and so strong the bond of sympathy that grows out of sanctified suffering, that when my heart is most aglow with affection, I forget that we are related by a lower tie than that which has its root in the love of God.

It seems that God is still putting fresh fuel into the furnace in which you have so long been a prisoner. If our love often seems strange to the world, God's love seems not less strange to us. That his tenderness should be measured by stripes, and his most paternal intentions by chastenings, requires a faith essentially Divine. His heart-prompted hand and his love-prompted heart, are recognized only by a supernatural vision. That the soul should chant its psalm when his rod lights heavily on the flesh, may well be a wonder to angels. That the saint should rejoice in the consciousness of being the object of God's love when he is discharging his quiver into our keenest sensibilities, is only less astounding than the "great mystery of Godliness" in which it originates. Days of agony, wearisome nights, and sorrowful months are appointed unto thee, but your bed is made and your pillow smoothed by the hand that endured the world's woe in its nail-pierced wound. He was made perfect through suffering, and offers you the same condition that he may share with you his glory. No thorn can goad, no satanic messenger buffet, and no experience afflict you, which has not formed an element, if not an item, in his earthly history and in which he is not present with the most tender, loving sympathy. There is nothing capricious in his dealings. He leads you *into* darkness, because he sees *through* it, and has gracious ends in every threatening cloud that mantles your sky, and in every drop of wormwood that mingles in your cup. And when your drink seems *all* bitter and acrid and flaying to the quivering sense, it is that you may be brought into closer "fellowship with his sufferings." If we would never be emptied from vessel to vessel, but suffered to settle on our lees, *our scent would remain in us*, and our surface-sanctity would ever be soured by the sediment of dominating selfishness. Our vessels must be turned completely upside down, and our bottles broken. Jer. 48: 11, 12. God knows our frame, our sorrows, and our way; and because we are blind, he presents himself as our guide, because we are impotent, he offers his Almighty arm, because we are sinful he engages to be our Righteousness, and because we are foolish and obstinate and self-willed, he chastens "*for our profit*, that we might be *partakers* of *his holiness*." Who would not submit the life-time of Methuselah to the rod of correction, in order to spend the life-time of God in the beatitudes of perfect love? Weary not, my dear fellow-suffers, of the Divine tenderness and fidelity, although it be expressed in a tone as rough as that of Joseph to his brethren. God knows best how to chip and chisel us for our niche in his heavenly Temple. He will not pluck his fruit before it is ripe, and he will see to it that it gets the right proportion of sunshine and shade to bring it to maturity. We cannot ripen ourselves, but we can hold still under the discipline of God, so that he can tint and mellow us for the great love-banquet in the Upper Paradise. Let us offer the right eye for extraction, the right hand and foot for excision, promptly bearing and suffering what Divine Love appoints, being assured that "the loss of all things" here, will be compensated a million fold in the "inheritance of all things" in the world to come.

C. H. Balsbaugh.

———:o:———

Reasonable and Unreasonable.—A Bishop met a female parishioner on the street whom he had not seen for several weeks. His cordial greeting was met by a frigid reserve on her part. He inquired the cause. She replied, "I have been sick for three weeks, and you did not visit me once." "Indeed!" replied the bishop, "I am sorry to hear that. Were you sick enough to have a physician?" "Certainly, he came every day." "How did he know you were sick?" "I sent for him, sir," was her reply. "True," answered the bishop; "and, if you had sent for me, I would have come too."

———:o:———

Prayer draws all the Christian graces into its focus. It draws Charity with her lovely train; Repentance with her sorrow; Faith with her elevated eye; Hope with her grasped anchor; Benevolence with her open hand; Zeal looking far and wide to bless; and Humility looking at home. —*Hannah More.*

Information Wanted.

Of the whereabouts of a person by the name of ISAAC STROHM. If any of the readers of the *Companion* have any knowledge of said person, they will confer a favor on the undersigned by giving his Post Office address through the *Companion*.

C. F. WIRT.

New Boston, Minn.

The Brethren of Cherry Grove branch, Carroll Co., Ill., expect to hold a Lovefeast on Tuesday and Wednesday, the 31st of May and 1st of June. We give a hearty invitation to the brethren coming from the east to the A. M. to call with us. Come to Freeport; thence to Lanark, which will be near the Meeting.

By order of the Church,

ISAAC SCHMUCKER.

Visitor please copy.

The Lord willing, there will be a communion meeting with the Brethren in Benton county, Iowa, on the 2nd and 3rd of June, which brethren going to Annual Meeting are invited to attend. Those coming from Chicago, on the Chicago and Northwestern railroad, will come to Cedar Rapids; then take the cars for Vinton, on the Burlington, Cedar Rapids, and Minnesota railroad. At Vinton they will be met by brethren if notice is given to either of the following named brethren: Peter Forney, Samuel Brallier, Stephen Johnson, Jacob B. Lehman, W. J. H. Bauman, all of Vinton, Benton county, Iowa.

Those desiring to stop with us, who expect to travel on the Dubuque and Sioux City railroad, by notifying George Achenbrenner, will be met at Independence. Brother Achenbrenner's address is Burke, Benton county, Iowa. From here they will be taken to the place of A. M. by private conveyance.

W. J. H. BAUMAN.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156.

D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 17th of May; 1 o'clock, P. M.

MARRIED.

By brother Daniel Zook, at the house of the bride's father, Mr. JACOB LONGERLEVEL to Miss MARIE ELIZABETH BRUMBAUGH, both of Appanoose county, Iowa. Mr. Jacob C. Brumbaugh formerly of Bedford county, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Bachelor Run branch, Carroll Co., Indiana, March the 25th, without a minute's warning, our much beloved brother LEWIS HARTER; aged 55 years, 10 months, and 5 days, leaving a wife and nine children to mourn his loss. He was walking through the field of a neighbor with some of his boys with him and all at once fell on his knees, and then backward to the ground. He was immediately raised up by his boys, but never drew another breath that could be perceived. It was a severe shock to the family. Funeral services attended to by the Brethren.

Visitor please copy.

Jacob B. Landis.

In the Elklick branch, Somerset Co., Pa., March 31st, of fever, sister SUSANNA, consort of brother Peter BROWN; aged 39 years, 11 months, and 13 days. Occasion improved by the writer. C. G. LINT.

In the Otter Creek branch, Macoupin Co., Ills., March 16th, infant daughter of friend Henry and Mary STUTSMAN; aged about 8 months. Disease Whooping Cough. Funeral occasion improved by John Crist and C. C. Gibson, from Isaiah 38: 1.

Also same branch, March 20th, sister CATHARINE BECKNER; aged 36 years, 1 month, and 14 days. Disease Consumption, with which she suffered for several years.—Occasion improved by Nicholas B. Brubaker and John Crist, from 1st Thes. 4: 14 which deceased had selected.

Also, same branch, March 21st, Infant daughter of friend Levi and Mary GANGER; aged 8 months, and 22 days. Disease Whooping Cough. Funeral sermon by John Crist, and Nicholas Brubaker. John 18: 11.

Same branch, March 27th, daughter of brother Henry and sister Amanda SNELL; aged 4 years, 6 months, and 14 days. Disease Whooping Cough. Occasion improved by Daniel Vanimen and John Crist from Hosea 13: 14. ISAAC H. CRIST.

In the Milledgeville congregation, Carroll Co., Illinois, on the 29th day of March, our well beloved sister MARGARET, wife of brother Samuel KECKLER; aged 34 years, 2 months, and 19 days. She leaves a sorrowing husband and 5 children to mourn their loss, which we hope will be her gain. Four of her children have preceeded her to the spirit world. Funeral services by Elder Samuel Holdeman, and the writer, on Revelation 14: 13.

Visitor please copy.

MARTIN MYERS.

In Philadelphia, March 29th, WILLIAM H. Son of brother Jacob and sister Hannah SPANOGLE; aged 17 years, 6 months, and 13 days. At times he suffered extremely, yet never murmured or complained, and passed off so quietly we all thought he was sleeping, and were not aware he was dying until after his spirit had taken its flight.

Our little Sabbath School on Crown St. has lost one of her brightest jewels. "None knew him but to love him." Father, mother, brothers, and sisters, mourn their loss deeply, but not as those who have no hope. Services by brother Fox, and Umstaed. Funeral proceeded to Brethren's burying ground at Germantown.

Visitor please copy.

J. S. THOMAS.

In Johnstown, Juniata county, Pa., on the 18th, of February 1870. TILLIE daughter of brother William and Mrs. EDMISTON; aged nearly 17 years.

Our young friend had been afflicted for several months; yet little did the now bereaved family think that the icy hand of death was approaching to grasp one from our midst whom they so much loved. I can hardly believe her death to be reality, but it is only too real. We sympathize with the bereaved family, for they are bereft of one that was near and dear to them, and also dear to me. She was respected by all.

Also in the same place, March 13th, SUSAN, wife of Solomon SHIRK, and daughter of Gideon and Elizabeth Halteman; aged 23 years. Disease Inflammatory Rheumatism.

This young woman was sick not quite one week when she was called from earth away. We can scarcely realize that she now cold in death is sleeping. But a few months ago we witnessed her at the matrimonial altar becoming a bride in the bloom of health and womanhood, and prospects of a long and happy life. But Alas! he on whom she trusted for future happiness and protection was soon robbed of one that was near and dear to him. On the day she had intended to leave the parental roof for the duties of married life she was confined to her bed, and instead of adorning the house of her husband she occupies that narrow tenement of clay to which we are all hastening. We join the family and friends in mourning her untimely end.

Funeral services by brethren Christian Myers, and Martin Bowers (River Brethren) from Psalmist 90: 12. MOLLIE HOSTETTLER.

In the Bush Creek congregation, St Clair Co., Mo., March 11th, sister, ESTHER ULREY, wife of Aaron Ulrey; aged 52 years, 3 months, and 3 days. She left an affectionate husband and three children to mourn her loss, which was seriously felt. Funeral service by the brethren. Text: 2nd, Corinthians 5: 22. ELI M. COTTRELL.

LIST OF MONEYS received, for subscription, books, &c.,

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PLATTSBURG, Mo. }
March 27th 1870. }

Dear Brother Henry; On the 18th I left the above named place for the Hamilton congregation being solicited when I was on my way from the east to assist the brethren there in a council meeting. We met in council on the morning of the 19th, in company with Elder Peter Overholser, and Christian Root, from the Log Creek branch. Had many considerations and meditations with the church there, and the result of our labors was Daniel B. Sell chosen to the responsible station of deacon, and solemnly installed into office. There were several other meetings held at the same place with interest, and we trust with profit. Left that arm of the church in the evening of the 24th for home. After my arrival home, I received two letters which I shall acknowledge in this public manner. They contained money, sent to help us along with our house. A brother P. P. Brumbaugh of Coffee Run Pa., $1.00. The other signed her name "a sister, $2.00." This was the shortest letter in words we ever received, but it spoke volumes of comfort and consolation to us. She only wanted to know that she was depositing her money in the bank of heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal. The cause, brethren, is surely a good one, and we hope many hundreds not yet heard from will follow our brother and sister in quick succession, and by this means help us to carry the Gospel through the Missouri Valley, till it echoes along the rocky mountains, and many yet in darkness may be brought to the light of the Gospel.

The people here seem to be interested in the good cause. I was at meeting to-day in our new house, tried to labor with my co-laborer, Daniel B. Gibson. After meeting there was a young man came up and took me by the hand and addressed me in the most sympathetic manner, that he wanted to unite himself with us, as he believed we were the true followers of the lamb of God that taketh away the sin of the world. Brethren think of us in our infancy. Pray for us that we may be kept humble, and from the power of temptation that is to try us all.

DANIEL D. SELL.

Brother Holsinger; Brother G. Baker came to us March 5th, and attended 12 meetings; one baptized; good attention given to the word preached. From the 10th evening we had crowded houses, apparently anxious to hear the Gospel preached, which we believe they did hear hope that it may have the desired effect upon the hearts of those yet unconverted to God. We have repeated inquiries about brother Daniel Smith that preached for us in the Missouri Valley branch, Iowa. Our desire is that that same brother D. S. will come to our small branch of 14 members and preach the Gospel to all inquiring, and that the result may end in good. We have a large field of labor open here, mostly families from Indiana and Ohio, and generally good citizens. Also a good healthy country for brethren to get homes cheap and good. We expect to be at Annual meeting, trusting that we will see brethren there that will come home with us. And those traveling west are invited to call with us and preach as it is much needed.

May the Lord bless those ministering brethren and those that go over the bleak prairies, and mountains high to preach the Word to sinners, and tell us all what we should do to inherit eternal life. May the Lord bless all their efforts for good, and finally be saved with the redeemed in heaven.

L. S. SNYDER.

Mo Valley, Iowa.

Brother Henry; When I read the following passages of God's word I have to wonder if our ministers are doing their duty: "And he said unto them, go ye into all the world and preach the gospel to every creature." Mark 16: 15. Here in Illinois we are very much in need of more preachers. We have a small congregation, the Cole-creek branch, of Fulton county, and we are very much scattered; only two speakers, and our bishop, Daniel Zook, is very old; so that it is not best for him to venture out too far. The field is too large for one to do it justice. When I look back to Pennsylvania and other places, where I have seen from four to six preachers at the table at one time, I have to wonder why don't they single out, and go where there are none. "You have not chosen me but I have chosen you and ordained you." John 15: 16.

Brethren, he has chosen you, therefore you ought to go, and fulfill your mission. There are so many teachers in these days, who teach the money gospel, and make men believe they are sent, and tell them this and that is not a commandment, and as they have never seen any believers who do keep the commandments of the Lord, and as these are learned men, they think they ought to know, and thus the people are misled.

Well, but, says one: They have the Scriptures to read." True they have, but in case they inquire for information of one of those men that can construe it to suit their taste? The eunuch inquired of Philip how can I unless some one guides me? Oh, for more such guides as Philip.

Brethren, would it not be more in accordance with the gospel, if you would single out more, and establish more churches. "Go ye, therefore, and teach all nations, teaching them to observe all things, and lo! I am with you always, even unto the end of the world." Matth. 28: 19, 20. Brethren you have the promises of God that he will be with you. O, what a glorious promise. You need not fear, if you do your duty. He will not let you suffer, no matter where you are, so that you are working for him.

P. R. OAKS.

Farmington, Ill.

Brother Holsinger; Another branch has sprung out from the true and living vine. The brethren at and in the vicinity of Dodgertown, Indiana, on the 26th day of March last assembled at the house of brother Levi Fox, and organized, assuming the

name of "Spring Creek branch."—A choice was held, and brethren John Schriver, Sam'l Bowman Levi Fox and Jacob Smell were called to office of deacon. And as the inspired apostles who received their inspiration directly from Jesus, gave instruction to individual churches and the church in general, we hope that those who have received inspiration through God's holy word will also instruct, by writing friendly epistles to this church of "Spring Creek."

E. UMBAUGH.

Brother Holsinger; I am but a young man, and have but lately entered the service of God. Only a few years ago I was taken out of the whirlpool of politics into which I had been drawn, and I feel very thankful that I was arrested from its allurements.

Since then I have read the Bible and Testament with a prayerful and I trust a sincere heart. I have been particularly interested in Christ's Sermon on the Mount. I consider it the key to the whole Gospel.

One declaration stands very prominent in that lesson, namely "No man can serve two masters," "ye cannot serve God and mammon." Brethren, how many of us show forth in our daily lives our wisdom by taking heed to these words? Have our affections, our desires, our whole heart been given to him who has given us these life-giving words? Or are our minds and affections taken up contrary to his teachings? Perhaps in speculating how we may get filthy lucre. Or are we taking thought in advance of to-day, how we may get fine clothes to wear, so that we may appear to advantage along with the rest of the world? "Ye cannot serve God and mammon." Or is it in taking thought how we may have many acres of this earth? Or how many government bonds I may be able to possess? And so we might go on with the things of mammon, but this will suffice. Allow me here to quote a few remarks by B. Pomeroy, in one of his sermons. He says, "There are continents of holy entertainment unexplored, while the entrance to the kingdom is crowded with halting, hesitating souls who want no knowledge of the things of the Spirit world—at least such as come through holy experience. As if unwilling to break friendship with a vain world they linger in the outer court, with the verdancy of Emanuel's grounds stretching off over the Lebanons, and Pisgahs of spiritual Canaan. They have stopped to balance the pleasures of a carnal world against the glories of Jesus Christ." And how lamentably true are these words when we look over the actions and practices of professed Christians in this age of the world. When Christ says forsake all for my sake he means it. When he says forsake father, mother, sister, brother, house and lands he certainly does not mean that we shall spend our time in seeking after them, and have our enjoyment and life in them.

H. F. LONG.

Millerstown, Pa.

A Call for the Needy.

Dear brethren and sisters; I received a letter from sister Mary A. Bartlett of Council Bluffs, Iowa, wherein she requested me to apply to the church for help. And not knowing any better way than to do it through the *Companion*, I will here say, that I am personally acquainted with their circumstances. They had lived neighbors to me, but moved west four years ago. There are seven in the family, the parents and five children.

Bartlett himself is not a member of the church at present, but has been. He has been sick for a long time, and is not able to labor, and all the family has been sick a great deal for the last year. They have lost their team and are very poor in this world's goods. In fact they have not any thing. All their dependence is on the mercies of the people, and two little girls, the eldest about fourteen years.

Now as the request is to me I do not wish to be burdensome to any one arm of the church. But will here suggest a plan that will not be burdensome to any one. Let each arm of the church give one dollar and as much more as they feel able. And let them direct it to my address and I will send it to the sister, and will receipt through the *Companion*. Or let them send direct to Mary A. Bartlett Council Bluffs, Iowa. Any one desiring more information can get it by writing to the sister.

Now brethren and sisters, those who have this worlds goods, respond freely. Remember that it is more blessed to give than to receive.

JOSEPH WEAVER.

BRIMFIELD,
NOBLE CO., IND.

Brother Holsinger; This is Sabbath day, and it seems rather lonely to us, from the fact that we are not permitted to attend meeting on account of the inclemency of the weather. I thought this morning that I could not remain at home. I desired to mingle my weak voice with the humble worshippers of the house of God. Really I could not bear the idea of it, yet our better judgment taught us that it was not prudent to go. This caused us to call to mind what a sad bereavement it would be if we were deprived of the glorious privilege of meeting together at the house of God, as no doubt many of our brethren and sisters are. I have thought to-day that those of us who are happily privileged to attend meeting every Sabbath do not fully appreciate the favor. We feel our inability to be thankful enough for such blessings, knowing how entirely unworthy we are. But we need not be idle at home; we can find employment, if we wish. We can take our Bible and there find many sweets, which will refresh us, and cause displeasures to vanish, and happiness to fill our breast. We can there find a rich balm that will heal every wound, and settle every pain. We are also favored with two periodicals, namely, the *Companion* and *Visitor*, wherein we find many good lessons, and useful instructions, many of which I hope are indelibly imprinted on our minds.

The conclusion of the above was accidently mislaid, and therefore we omit the author's name, as it would do her injustice.—EDITOR.

Christian Family Companion

Tyrone City, Pa., April 12, 1870.

The Draft of 1000.

Brother John H. Roberts, Tindall, Mo., says: I take pleasure in being able to send you four names this time, a gain of one; and I think a few more of our friends will subscribe when they become better acquainted with the *Companion* and *Youth*.

Brother D. L. Miller, Polo, Ills., says: "I found to-day how easy it is (at certain times) to obtain subscribers. I spoke to a friend who I hardly expected would take it, and the answer I received warrants me in sending one of the above two names. I expect to send in two more soon and thus fill my part of the 900."

Brother Jonas F. Engler, Lindsay, Ohio remarks: "I have been watching for a chance to do something to assist in getting the 1000 subscribers, and it has come at last. We have but a few members in the Black Swamp congregation, and they are scattered over two counties. But last Saturday being my meeting day a few of the brethren came to us on Saturday and I succeeded in getting three names for the balance of the year, for which find enclosed three dollars."

Brother Daniel Wolf, Fairplay, Md., sends us twelve subscribers for the balance of the year, with twelve dollars cash. D. N. Wengert, Franklin Grove, Ills., sends six, and says he will continue to work. Joseph Zook sends several names and advances pay for some delinquent subscribers. Hope they will not allow him to suffer. D. H. Garber, Batavia, Iowa, sends three names and cash. C. Wise, of Mansfield, Ohio, sends three subscribers.

And so we might continue on naming, and had intended to do so, but find the list is too long. For the rest see our List of Monies, which tells the story in few words. All have our thanks. Only eight hundred and thirty-five more and our call will be filled We will have them if each friend will send one.

Questions and Answers.

"Is it according to the order of the Brethren to receive ministers, when they remove from one arm of the church to another, by all the members present giving the right hand and the salutation?

And is it required that an ordained elder be present when ministers are received?" J. H. Roberts.

ANSWER.

1. It is not the order with us to receive ministers who move from one branch to another by hand and kiss. The branch from which he moves gives him a certificate according to his position, and the congregation to which he moves receives him by consent, or refuses him entirely.

2. It is not necessary that a bishop be present when ministers or other members are received by letter (or upon certificate), but when a congregation has an ordained elder who prefers to do all such business himself, he might as well be gratified, as it is not a matter that need be done hastily, for a minister may live in the congregation and participate in the service without being formally received. Avoid every occasion of giving offense.

Contributions.

We acknowledge the receipt of two dollars from J. D. Rosenberger, and ten dollars from Abraham Rohrer, of the Pennsylvania House of Representives, to be sent to brother D. D Sell for the use of the Smith Fork branch, Mo.

The Brethren at Aughwick have changed the time of their Lovefeast from the 17th to the 24th of May. Those who are interested will please note this change.

Information Wanted.

Mary Ann Blough, of Newville, Cumberland county, Pa., wishes to hear from Isaac Schmucker, formerly of Ashland, Ohio, of the whereabouts of Susannah Way. Isaac Schmucker was formerly on our list at Lanark, Ills.

Brethren's Tune & Hymn Book

Sometime ago we gave notice that we proposed publishing a Tune Book, which should contain a tune adapted to each hymn in our new Hymn Book. It was our intention then to have the book printed during the early part of this summer: but by the advice of the great majority of those who are friendly to the proposition, we have decided to defer anything more than collections of tunes, and receiving suggestions, &c., until after next Annual Meeting. We understand that a request for such a publication has been passed by one of the District Meetings of the state of Indiana, and we desire that our Brotherhood may have but one book of the kind, and that that shall be as good as possible, whether we publish it or not. Brethren let us act in harmony, and keep discord out of our Tune Book.

In the mean time we invite all who are friendly to the movement to send in their favorite tunes, written either in round or patent notes. We expect to use the patent notes in the Tune Book. Other systems have been proposed, but a very large majority prefer the Patent Notes.

Music Books.—Those who have ordered the "Song Crowned King" are requested to have patience, as we are out of the books, but expect a supply shortly. Of the "Christian Harp" we have a good supply, and can send by the dozen or single copy. See price list

Answers to Correspondents.

J. B. Shively. The address of brother Joseph Weaver is Brimfield, Noble Co., Ind.

D. A. Lichty. It is all right. It came by return mail.

G. Bollinger. It is not marked paid on the book.

W. E. FADELY. We pay no postage on papers sent to subscribers, and never have. The postage on the *Companion* is five cents a quarter, or twenty cents a year, payable at the office where it is received. The postage on the *Pious Youth* is three cents a quarter, or twelve cents a year, payable in the same way. We pay the postage in advance on all other matter sent from this office, except papers sent to regular subscribers.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. Al communications for publication should be writ-en upon one side of the sheet only.

Brother Henry; In No. 10 present volume, brother I. H. Tharp asks: "Who was the author of the Brethren Church?" We answer the brother that it was Jesus Christ, the Lamb of God who established it 1870 years ago in the land of Judea, commencing in Jerusalem. From there she spread forth, until persecution sent her into the wilderness "to her place, where she was nourished forty and two months." But she could not be confined there all the time, for the time of her deliverance came. Our forefathers in search of her, saw her coming up out of the wilderness, "leaning upon her beloved." They hailed her presence with joy, accepted her doctrine at once, obeyed her mandates and reorganized themselves as a branch into the old mother church, which took its rise at Jerusalem, Jesus Christ (not Peter nor the Pope of Rome) being the head thereof. And she will continue until she smites the great Image on the feet, and grinds all to powder, and the wind shall drive it away, and then the Church of the living God shall fill the whole earth, and the Kingdoms of this world will become the Kingdoms of our Lord and his Christ, and he shall reign forever.

2nd. Why do the Brethren close prayers with the Lord's prayer? We answer, just because Jesus Christ the head of the Church has told us to do so. And that ought to satisfy any reasonable man or woman.

3rd. "Why do the Brethren dismiss by saying, you are respectfully dismissed. Why not ask the blessing of God upon the parting assembly?" Why our Annual Meeting has decided against asking a blessing upon the parting assembly, I cannot tell. I have often thought how appropriate it would be for all to rise to their feet in reverence to God and the place, and invoke a blessing from God upon the people, in the language of Paul: "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all." Who could say this would be wrong? If it is I for one would like to be enlightened upon it.

Again, in No. 12, Amos S. Chamberlin asks: "What book of the Old Testament has not the name of God in it?" The name of God is not found in the Book of Esther. Neither is God's name found in the Song of Solomon. I want to ask a question here, and it is this, I have often wondered how some Brethren (and others too) can see such a vivid resemblance to Christ and his Church in the Song of Solomon. Did you ever notice that Christ and the Apostles never quote a word from it? Not a quotation in the whole Bible from it. Hence when I hear a brother, or anyone else, take a text from the Song of Solomon, I conclude he is sharper sighted than Jesus or the Twelve Apostles. If I am in error will some one enlighten me on this?

JACOB MACK.

Brother Holsinger; I want to give you a sketch of our series of meetings in the Big Creek congregation, Richland county, Illinois. According to previous arrangements elder George W. Studebaker from Muncie, Delaware county, Ind, visited us and commenced preaching at the Oak Grove school house, on Thursday evening, March the 17th, and continued (generally twice a day) until Sunday evening, the 27th. As we have no meeting house in this congregation the meetings were held in the Union and Oak Grove school houses and at the brethren's houses. Also 5 meetings with the brethren in the neighborhood of Samsville. Some of our meetings were not very well attended, which was rather discouraging to the ministering brethren; but our beloved brother labored faithfully in preaching the word and establishing the whole doctrine of the Gospel. There was general interest manifested; the brethren and sisters were very much encouraged, and sinners were made willing to confess Christ as their Lord and become obedient to the Gospel. Seven were added to the church by baptism and one reclaimed. Others were almost persuaded to become Christians. Some who professed Christ for years were made to doubt whether they had ever been baptized according to the commission. Brother Studebaker in one of his closing remarks on Trine Immersion made the following proposition: "If any man will compose language that will command Trine Immersion plainer than the commission teaches it in Matthew 28: 19, when all is expressed that is understood, he will be very thankful for the information and will acknowledge it through the *Companion*. And if he cannot compose language that will command single immersion plainer than the commission, he will never say that the commission teaches Trine Immersion, as plain as language can make it. Any one wishing to answer the above proposition can address him through the *Companion*, or at his address as above stated.

On Friday the 25th we were assisted by brother Joseph Cripe from Salem, Illinois. On Saturday had council and choice. Elected brother John B. Allensworth to the ministry, and Barnett Losh and Christopher Marshall to the visit. May God add his blessings to the labors of the church, and qualify these brethren for the work assigned them, and bless the brethren who have so faithfully labored among us with all God's people everywhere, is our prayer.

SAMUEL M. FORNEY.

Parkersburg, Ills

Dear Brother; You will find one dollar enclosed for the *Companion*. This will add one more towards your number. I have been trying for the last year to get subscribers, but this is the first. There are no Brethren in this county that I know. There never was any preaching in this neighborhood until this winter, brother J. P. Moomaw came and preached for us. So now we have meeting once a month, by him and brother David O. Brumbaugh, for which we feel to thank and praise our heavenly Father.

ELIZABETH J. LEWELLEN.

Benton, Iowa.

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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VI. TYRONE, PA. TUESDAY, APRIL 19. 1870. NUMBER 16.

Selected by DAVID D. SELL.

A Crown of Glory.

A crown of bright glory, by faith I now see,
A mansion in heaven preparing for me,
Oh, faithful I'll strive, till my Savior doth come
To bear me away up to yonder bright home.

Though thorny my pathway, and rugged and drear,
'Tis the path of my Savior, then why should I fear?
His promise is faithful, to those who will heed
The call of the Savior, who for us did bleed.

O come unto me he so sweetly doth say,
For I am the truth and the light, and the way;
I'll comfort thee, bless thee, and give thee sweet rest
All through the lone valley, O lean on my breast.

The voice of my Savior, falls sweet on mine ear,
It bids me rejoice and it gives me good cheer,
A little while longer, mid scorn and distress,
And then a glad welcome in Heaven to rest.

The glory, the glory, I feel it just now,
And clouds of bright glory encircle my brow,
A foretaste of Heaven, 'tis joy to my heart,
Oh never, dear Savior, from thee will I part.

"And He is the Head of the Body, of the Church."

Col. 1: 18.

Various are the figures used by the inspired writers, the Apostles, for the purpose of illustrating the church of God, the pillar and ground of the truth, and in every such figures Christ is spoken of as supreme. Are the members of the church represented as branches of a living vine, then he is the true vine. Is the church represented as a flock of sheep, then he is the good shepherd, who even gives his life for the sheep. Is the church spoken of as a kingdom, then he is the king who reigns over that kingdom. Is the church represented under the figure of a body, as in the text above, then he is the head of that body, for God has given him to be the head over all things to the church, which is his body, &c.

I fear we do not esteem the church as highly as we should, for we do frequently hear of members leaving the church, and many seem to take so little interest in the prosperity and welfare of the church. And why should we not estimate the church very highly, when it is declared to be the body of Christ. And Christ the head of that body, who is declared to be the brightness of the Father's glory, and the express image of his person, by whom all things were created, and who upholds all things by the word of his power. How exalted then is the position of those who are members of that body, and how highly should we prize our relationship in that body of which Christ is the head! And how should we strive for the health and well-being of that body! Christ said to Peter: 'Thou art Cephas and on this rock will I build my church." He did not say churches, but church.

Again, Paul writes to the church at Ephesus: "As a glorious church not having spot or wrinkle, or any such things but that it should be holy and without blemish."

The next item that we will notice in relation to the church, under the figure of a body, is the union that should exist among the members. This subject is often spoken of in Scripture. The union of God's people, was one great object for which the Savior labored. It was has instruction. It was the subject of his prayer: "that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." O, how near and how dear must that union be! Then should not all the members of this (Christ's) body have the same nature, and should not that be, that Heavenly and Divine nature of which Peter writes, (second Peter, first chapter.) The union that should exist between the members of the body of Christ, is illustrated in the writings of the Apostles to the church at Rome. He said: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another, in the natural body." Every joint supplies its place. The members are fitly (not unfitly) joined together. So should the members of the body of Christ be united. Each should supply his place in the body and all be perfectly joined together in the same mind, and in the same judgment. And each should know his place, whether bishop or preacher, or deacon, or private member, and should labor for the general good of the church the body of Christ.

And there should be no schism in the body, but the members should have the same care one for another. Suppose a member of the church has been overtaken in a fault, and has stepped out of the way, then the members should not turn from that member with cold indifference. They should not speak lightly of him, for this is certainly not the way we treat the members of the natural body; but we should make him feel that all are concerned and interested in his welfare. Amputation is never resorted to in the natural body until all hopes are lost for the restoring of that member. And then it is a painful operation. And so it should be in the church of Christ. Expulsion should be the very last resort.

And now we will consider the union and relation that should exist between the head and the body. And if we acknowledge Christ as the head of the body, the church, then our wills should all be lost in his. Self should be crucified with him and in all our future actions, we should be governed by his righteous will for the Apostle said, "let that mind be in you which was also in Christ Jesus." He came not to do his own will, but the will of him that sent him. Therefore arm yourselves with the same mind.

In the human body the head is the seat of judgment and will, by which all the members are controlled. One body, one head, and one will, is heaven's order. One body with two heads, would be a monster, and such would be one head with many bodies.

Again; the head is the seat of sensation. What is done to the members is felt in the head. By this means all the members sympathize with each other, and all the members sympathize with the head, and the head sympathizes with all the members. By this we have but a faint representation of the relation and sympathies that exist between Christ and the church. When Saul of Tarsus persecuted the church, it was said: "Why persecutest thou *me?*" Yet Christ was in heaven, and the members of his mystical body upon the earth. Yet Christ, the head, might say: "I feel every pain that they endure for my sake; when you persecute them you persecute me." How near then must be the union between Christ and his people!

Again; what head hath ever shown such interest in the well-being of his body as hath the great head of the church, even Christ! Therefore we should all co-operate in all the interests of the church, that the body of Christ, the church, may be a healthy growing body. The members of this body should keep themselves pure; "for every one that has this hope in him purifieth himself, even as he is pure." Paul saith to Timothy, "keep thyself pure." Shall we then take the members of Christ's body, and introduce them into the beer saloon, or playing and surprise parties, pic-nics, and such? If we do, we dishonor the head. Then let every member keep himself unspotted from the world, which is an evidence of pure and undefiled religion."

DANIEL DEARDORFF.

Franklin Grove, Ill.

Selected by JOHN L. WILLIAMS.

The Fifth Gospel.

Great excitement has prevailed among Biblical scholars, whenever a new manuscript or version of the sacred Scriptures has been discovered. There is a fond hope prevailing that there will yet be found, in some old convent, or in some oriental city, among now reclused libraries, or in some house of neglected antiquities, precious copies of the sacred Scriptures.

A Fifth Gospel has been discovered! and has been in the possession, for some time past, of eminent persons. It is more complete than either of the four now in the Canon, and throws a flood of light upon many points which have hitherto been obscure to most readers of the Bible. No complete copy has as yet been transcribed, although parts of it have been written out. Many persons are now engaged in transcribing it. Such is the great value of this Fifth Gospel that those who have made themselves familiar with it declare that without it the other four are scarcely intelligible. At any rate, no one who has once had the fifth will ever again read the others except under its influence. The Fifth Gospel adds but little to the external history of the Lord; but it makes the facts already known clearer than they were before; changes somewhat the order of events, and clears up some obscurities in history, topography, manners, and customs. But its chief value consists in the great light which it throws upon the spiritual portions of the Gospel, or what may be called the inner truths of the Christian faith.

Although we would wish every Christian person to secure a copy of the fifth Gospel, we do not know of any place where it is for sale. Still, we can, perhaps, point out a way, in which those who are enterprising may get a sight of it, and then procure a copy of their own. But it will require diligence and earnestness.

"Let one become so familiar with the four evangelists, that the life and history of our Lord shall stand before him in a clear light; let him put all the practical points of the Gospel to daily use; let him translate its spiritual elements into personal experience, and its ethical teachings into daily practice, and he will find rising out of the four Gospels the fifth, which will be his own personal Gospel, truly inspired, since it will be the fruit of the Divine spirit in his soul! As in a steroscopic box, two pictures conspire to bring out a third one in the beholders eye more statue like than either of the factors, so on the soul of a Christian the four Gospels cast their combined image rounded out and made more full than is either one of them alone.

They that have only four Gospels have not one. Only they have four who have five. The fifth Gospel is the evidence and interpretation of all the others. With some it is a mere collection of scraps and fragments. But with others it is large, full, overflowing, increasing every year. Blessed are they who have an ample Fifth Gospel.

To Procrastinators.

Have you a habit of putting off till a better time—through an indolence inexplicable even to yourself—little matters that may seem trifling, but which you should really consider as tests of character? To such we say, *fight* this inclination with a persistent strength which will take no denial, if you ever wish to be or to accomplish anything in this world; for rest assured it is the little fox at the root of the vine which will nibble away till every bud and blossom of the future shall be severed with mildew and blight."

"What constitutes wealth or riches? It may be defined as an abundance beyond what our employment or necessities, and the necessities of those dependent upon us, require in the community where our lot is cast. Such an abundance is a *superfluity*, which is another word for riches."

Explanation of Acts I. 25.

In choosing his disciples, the Savior made choice of one, Judas, who was not thoroughly converted, to be an instrument in the hands of the Jews to effect his capture, and he not being wholly purified, was not properly a child of God, but belonged to the adversary of our souls; and when the proper time had come, satan took full possession of his heart, after which he (Judas) went and held consultation with the chief priests and captains how he might betray him unto them; by which transgression he fell from the apostleship, that he (Judas) might go to his own place, for being subject to satan, he was out of his natural element so long as he remained with the apostles.

Examine also the grammatical construction of the sentence in question. "That he might go to his own place." Did the pronoun he have reference to Matthias, it would read thus: "That he may go to his own place;" making use of the present auxiliary "may" in connection with the verb "go;" but as Judas had fallen we use the past auxiliary "might," as the event took place in time wholly past. Therefore we conclude that the pronoun "he" is used to personate Judas and not Matthias.

JACOB BOCK.

Dry Creek, Iowa.

HOW TO BE HAPPY.—Do all the good you can. Whenever you hear of a poor widow, an orphan child, or an aged man who is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion to the poor. Never get angry. If you are slandered or imposed upon, better suffer a little than retaliate and use harsh language. Be not proud or selfish. Think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe. Keep out of debt. Get not entangled in the meshes of the law—avoid it as the sure gate to ruin. Shun vicious pursuits and unprincipled associates. Honor the Sabbath, and serve God, and be devoted to truth and religion. Finally, take some useful paper, pay for it in advance, read it attentively, and you will be happy.—Peace and contentment will smile in your path, joy dance on your countenance, and every hour of life before you will be fragrant with blessings, rich and abundant.

For the Companion.

Brief Expositions.

A Letter to Brother Christian Brubaker, of Lancaster county, Penna.

Grace be with you. Grace we need at every moment, not only to resist the fiery darts of satan, and the seducements and derisions of the world, but also to bear the follies, and infirmities, and inconsistencies of the church. Christ not only suffered from his enemies, but from his friends. While satan bruised his heel, his chosen bruised his heart. During his ministry, he had to bear with their quarrels and rivalries, and their misconceptions of his doctrines and kingdom. When he wanted a few faithful friends to watch with him only one hour in Gethsemane, they fell asleep within a stone's cast of his fearful encounter with the Prince of Darkness. While he was lying with his face on the earth, agonizing in the sense of sin's penal woes, saturating the sod with his blood-mingled sweat, his three chosen disciples were indulging a nap. When he was apprehended and led captive to the waiting Sanhedrim, "they *all* forsook him and fled." While he was standing before his accusers, meekly and silently bearing their affronts, Peter was warming himself at a comfortable fire in the ante-chamber, denying his master with cursing and swearing. And on his way to the cross, not one of his disciples offered to alleviate his burden. Even after his resurrection, he had occasion to rebuke them for their unbelief and hardness of heart. Oh, how many and deep were the wounds that Jesus received from "his own!" Having been made like unto his brethren, he can be touched with the feeling of our infirmities, and sympathize with all whose hearts are burdened with sorrow by reason of the prejudices, or self-will, or frowardness, or conceit, or injustice of any that belong to the church. He bore everything patiently, even praying for his murderers with his dying breath. Here is an example of self-denial and forgiveness that we must by all means learn to imitate. Whoever fails here, fails of Heaven.

This is the third letter I am writing to you since your labors in our midst. Twice before I took up my pen with the determination to prepare a plain, simply-worded letter, but after I had fairly launched into the depths of my subject, I entirely forgot my purpose of simplicity in style, so that till I was done I had clothed my thoughts in language which I feared would baffle you even to distraction. I will try and not drive you often to the dictionary in reading this letter, although it is probable that you will find a word here and there that requires definition. And not only this; my other two letters are very long. They are attempts at methodical explanation, and will appear in print some time this year, if the Lord will. I will give you a synopsis of both, in the hope that you will find them serviceable in your ministry. The first is based on Mark 3: 1—5, and is treated as follows.

1. The withered hand, representing our dead, dried up, helpless condition under sin. Christ often selects a special feature or property in an object to shadow forth states and conditions of universal application. The hand is the symbol of power, and when this is withered, all else goes with it. Where power is lacking to attain the end of being, it is of no consequence, as to any favorable destiny for man, how much power remains. Man is withered at the root, is a ruined power, and works only destructively, like the jarring and grinding and crashing of a disordered machine. Every mortal bears witness to the fact of his paralyzed hand. Impairment of power is manifest in every individual history not only, but in every circumstance of that history. In a variety of ways, even while concentrating all their energies to compass gigantic undertakings, men proclaim their moral paralysis. Proud and haughty and insolent as man is, especially in high position and great authority, his utmost capacity and achievement, in the proper direction of his being, is truthfully embodied in the words, "there was a man there which had a withered hand."

2. The two commandments which preceded the cure. "Stand forth." The first step was to get the man *out of the crowd.* Jesus proceeds on the same principle in the case of every sinner. The first effective call is one of *separation* from the world. Repentance and faith constitute a severing, sifting process. In it we turn from sin to the sin-bearer. But this was only a preliminary means. The man *obeyed*, and "stood forth," and yet was *not cured.* Repentance and faith are included in the first injunction, and sever the sinner from the mass of corruption that environs him; but these inner states want something in which to *externalize* themselves. Then came the second behest—"*stretch forth thine hand.*" He did so, and was restored. After repentance and the exercise of faith, comes the imperative injunction, "he that believeth and is baptized shall be saved." Had that man consented to "*stand forth*," and then refused to "*stretch forth his hand*," he would have carried his withered member to the grave. When persons have given ear to the summons to come out from the world, claim to have repented and to believe in Christ, and then refuse compliance with the further arrangements of God for their reconciliation, they "reject the counsel of God," and "die in their sins." The cure of that man's hand lay in *neither* of his *acts*, but in the power of Him who issued the commandments to *stand forth*, and *stretch out the hand.* So salvation does not depend, *fundamentally*, on repentance, or faith, or baptism, but on that "same Jesus," to whose wisdom and grace and righteousness all commandments and institutions owe their origin. "Standing forth" will avail nothing, unless "stretching out" be added, because *both* are commanded by the same person for the *same end.* Repentance and faith are known to be genuine only when they complement themselves in baptism. So God has ordained, and *that* is the reason why salvation is connected with an external ordinance.

3. The anger of God against all

who find fault with his method of curing the withered hand. "He looked round about on them with *anger*." That look was a fore-gleam of the great consummation of God Almighty. It was a premonition of the dire retributions of the final Judgment. In that look lay concealed the fire that will flash out of the Law-side of Deity into every soul whose destiny will be in outer darkness. It was a faint fore-token of that dreadful effusion of wrath that shall kindle a quenchless hell in every sinners bosom. God has his own way of doing things, and he will allow no one to alter his arrangements. He saves only in his own order, and those who claim to have "stood forth" from the ungodly multitude, and then "halt between two opinions," and instead of going down into the water and be "baptized for the remission of sins," take some other course that is more agreeable to the flesh, will have to bear the terrors, not only of an *angry look*, but of the unmixed, ever-consuming fires of his righteous indignation.

The second letter was elaborated out of Rev. 22: 17. A familiar text, yet as fathomless as the ocean of eternity. 1. Man's thrist smitten condition. In one sense wholly dead, and in the other, dying. Like Hagar, he is wondering in a desert, in quest of water. Sin has dried up every fountain that can satisfy, and so blinded the perishing seeker that he sees not the gushing spring opened by grace. Man is parched and burned up with sin-fever. He is raving in his delirium for something to cool his scorched, blistered soul, and empties cup after cup from earth's broken, polluted cisterns, only to be more thirsty than before.

2. In Christ alone is a "fountain opened for sin and uncleanness." In him is "the water of life." One draught out of his fulness brings more refreshment, and allays our thirst more effectually than a lifetime of incessant bibbing with sin's intoxicating beverage. One drop from his vessel is like an invigorating potation to a dying traveller on the burning sands of Sahara. It opens the eyes, and brings knowledge. It quickens the whole being, and imparts strength. It filtrates into the dryest, most stony, barren recesses in our nature, and turns the *will* on the side of righteousness. It flows out from our eyes and mouth, hands and feet, along life's pathway, and marks its course by verdure and beauty, freshness, flowers, fruit, and fragrance.

3. *It is offered to all.* No thirsty soul is ever fenced away by God's decrees. "Let him that is athirst come," and who is not? All feel a void which Christ offers to fill. The call to come, and the invitations to drink are *unlimited*. God has created no fuel to keep hell's furnace ablaze. No one sinks to perdition save on his own responsibility. Christ died not to ransom only a chosen number, consigning the rest to the torments of his arbitrary ire. The water of life is not held out to some lips, while others, equally needy and eager to drink, are left to perish with thirst. This be far from a righteous God. However limited in its application, the Gospel is a *universal provision*.

4. It is a *free gift*. No one has any claims on offended Deity. When a being of Infinite Perfection shuts the door, it is righteously closed, and grace alone can turn back the bolt. He opened his eternally-throbbing love-heart *voluntarily*, and sent the living stream over the banks of Heaven's river, to flood *the whole world* with the knowledge of his mercy. No one can *buy* this life-giving drink. One drop outweighs the stupendous aggregate of all that is derivitive, rational and irrational. No one can dip it with his own vessel, nor use it claudestinely. It was unsealed amid the strained gaze of heaven and hell and earth, and no one can appropriate it secretly. Christ must be confessed before men. No one can turn it into his own cistern, or store it in his own pitcher, to be used or distributed independent of God's own method. The water, the vessel, the power to approach the fountain, and the disposition and ability to drink, are all the effects of grace, and therefore free gifts. When the flood gates of eternity were opened, the living water came streaming into this desert of sin, rolling its "glad tidings" from Calvary to the ends of the earth. In this tide of grace came also the *means* by which thirsty sinners can be brought to the fountain, and be satisfied with its provisions. Every one is honored with an invitation; furnished with a vessel to be filled; shown the path that leads thither, and the *manner* of drinking. Every one may take of the water of life *freely*.

5. The fact that the fountain is open, and the living waters flow, and a general invitation is extended, does not *actually* save *any one*. After all that God has done, our personal salvation is dependent on our own will. The text says, "whosoever will." To be *willing* to be saved is a greater matter than is generally supposed. The majority think it is no more than *consent*, independent of any expression of will, *correspondent to a Divine formula*. But God says not so. "Whosoever will," must will as God wills. The sinner is not only *invited*, but is *commanded* to drink *in God's own way*. Millions crowd around that fountain, and yet go down into the flames that shall never be quenched. They imagine they are drinking out of "the well of salvation," and are all the time sucking the poison of asps. They are rejoicing in hope of Heaven, and are full of talk about their experience, without even perhaps suspecting that their drink is home-made and death-breeding.—Their passports are of clerical manufacture, bearing no trace of Christ's blood in the signature, and yet they go on their way rejoicing, mingling the songs of Zion with outbursts of glee that savors more of bacchanalia than piety. They are half-drunk and dead-drunk with the waters of the Dead Sea. "Whosoever *will*." No salvation without this. And no one *will* who tries to creep round a single commandment of God. He that has heard the call, and turned his feet toward the fountain, and is not *willing* to be submerged in the *natural* water

as a condition of salvation, will yet but little taste of the *living* water on earth, and in the world to come not a drop to cool his tongue.

In conclusion, there are two appeals in the text—one to the church, and the other to the world. "The *Bride* says, come." *Every member* is charged with a mission of grace to the unconverted. No brother or sister is exempt from the obligation to proclaim Christ and his salvation. The living water is not to stagnate in us, but flow out, not as a rivulet but as a river. We are to say, *come*, in every act of life, in every word we utter. The Bride is to unite with the Spirit in calling sinners to Jesus. Oh, what a solemn, far-reaching ministry is ours! Who is awake to its magnitude? Who is in full sympathy with the Spirit?

The other appeal is to the world. That little word "come," embraces all. It sounds out of Eternity, and has in it the voice of God, the dying groans of Jesus, the pleadings of the Holy Ghost, and the earnest, united invitations of the church. It sums all the toils and tears and martyrdoms of the saints, and all the woes and outcries of ruined souls. Oh, sinner "come," to-day, *this hour*, *now*. Come to Christ, and find in him life, heaven, eternal bliss; or take the dread alternative of death, eternal death, a living death, the curse of God, the woes of hell, and the goading of a guilty conscience forever and ever.

C. H. BALSBAUGH.

For the Companion.

"Give Attendance to Reading." Tim. 4: 13.

Unto Timothy these words were written by Paul; who claims him as his own son in the faith; that he should give attendance to reading. This is what we wish to drop a few thoughts upon; knowing that it is too much neglected. We wish to impress upon our minds the necessity of reading, and of thinking over what we read.

There are two ways to read. 1st. we may read simply by calling the words over, and when we are done we can scarcely recollect any part of the chain of thought communicated, and but very few words. After we are through reading in this way what have we? We have no more knowledge than we had before we read it, and have lost our time. We can boast that we have read this book, and that book through, but we cannot boast that we have thought this book and that book through. 2nd. We may read by calling words, reasoning, and weighing matters one with another, and by these means arrive at the thought intended to be conveyed by the writer; which is the proper way to read. When we read matter intertwined with profound logic or reason, and conclude that we are not competent to comprehend it, by reading it but once, we should read it the second time, and even oftener if not perfectly understood.

Let it be remembered that knowledge consists not in the abundance of word-calling, but, in the abundance of thinking, and understanding; and by these means we will become competent to solve almost any logical puzzle. There are scores of examples in the Holy Scriptures which can only be understood by having the utmost attention confined to the subject and its attributes; and in many cases, the most learned cannot arrive at its full meaning at once reading. The faculty of thinking is just like any other faculty: the more it is exercised the more it becomes developed; and in order to exercise it, as a general thing, the best rule is, when we come across any thing which seems to look dark before us, never to lay it aside until it is thoroughly understood; unless it is one of the secret things which God has reserved to himself. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us." Deut. 29: 29. The revealed things, therefore, we have a right to know, and indeed must know if we would be "wise unto salvation;" and the only medium through which we can acquire a knowledge of them, is to read with diligence and meditate; for the day of inspiration is past. Let us therefore read, dig deep, seek with diligence to know the mystery of Godliness. And when we are together at home or at our neighbor's house, we can engage in nothing to greater profit, than to give one another Scriptural questions, and queries; not for the sake of controversy, but for the sake of growing in the knowledge of the truth. But there are some who it appears become almost insulted when a subject of this kind is approached. They have no spirit of inquiry, take no interest, manifest no disposition to continue the mental exercise. What their reasons are for so doing I know not; unless it is their shallow knowledge of Scriptural facts. A poor excuse! Or for the purpose of introducing a subject of their own taste, one which they are amply qualified to talk about, such as their farms, their cattle and swine, the price of this, and the price of that; such we think do not read much of that which stands firmer than heaven and earth. In order that we employ every spare moment, it is very necessary that we have free access to our library; so that we cannot conclude that it will take as long to get the book we want, as we have time to read; among the books that we should read, are the Old and New Testaments; by which all other books, theologies, and treatises must be tested; and let them be read according to the Bible, and not the Bible according to them.

A few words concerning our accountability to God. We become accountable beings to God just as soon as we can discern good and evil; then we are subject to regeneration; at which time it is required of us to read the will of God concerning our state; and if we justly apprehend them we will find something for us to do; we will observe that there are means prescribed, to bring us under subjection to his will; and whether we comply with them or not we are accountable to him for it.

Then as we are accountable to God for what we are and know, is it not just as reasonable to conclude that we are also accountable to just as great an extent for that which we might be, or know? We certainly are so far as we have the facilities to make us such. If we were not, a man might refuse to qualify himself, thinking thereby to escape other accountabilities, and save much trouble, and greatly cheapen his salvation, and in the world to come be just as good as those who have spent much time and hard labor and have almost sacrificed themselves in attempting to know the whole law.

Let us therefore embrace every moment, and avail ourselves of every opportunity, and read the eternal word of him who has done all we could not do, and left undone all we can do; which are all things "whatsoever he

has "commanded" us; and now it is said, we must work out our own salvation by observing these "all things." And let us accept the admonition of Paul to the Romans, to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service.

LEWIS W. TEETER.

Hagerstown, Ind.

For the Companion.

The One Thing Needful.

Luke 10: 41, 42.

Dear sisters in the Lord; how are we spending our time? Have we chosen that good part which Mary chose, which shall not be taken from her. She sat at Jesus' feet, and heard his word. We also have the privilege to sit at the feet of Jesus and hear his word. Are we like Martha, cumbered and troubled about many things, and much serving? It is written: "first seek the kingdom of heaven and all the rest shall be added unto you." What a blessing is promised. We may be troubled about many things, in decorating and ornamenting our houses, and in setting our table with the superfluities and vanities of this world. We also can spend much time dressing our little children with the fashions of this world, which is vanity and sinful in the eyes of the Lord. If we take care of the time others spend in vanities and foolishness of this world, we will have more time to read the Word of God, more time to go to meeting, more time to visit the sick; more alms to give to the poor. Let us work more for our soul's salvation, and not so much for this dying body, and we will receive the sweet fruits in heaven, where all is love, peace, and joy forever. M. ANGLEMYER.

Elkhart, Ind.

Paul's Sliding Scale.

A tool which the reader may not have heard of, but it is thus described;

Being a mechanic, that eminent man was familiar with divers kinds of mechanical instruments. And as an eminent, spiritual mechanic, he well knew and skillfully used spiritual instruments. And he had a sliding scale, with special reference to the emotions of men's hearts and lives.

The scale he used had this distinguishing peculiarity—it was always in the rising direction. It was downward once in his own case, as pride and self-righteousness were sinking him as lead into the mighty waters, but upward ever from the time of his conversion. And what he himself became he would have others be, only more so; and he urged the upward scale with all his power.

Had a man knowledge of God? but he must be "increasing in the knowledge of God." Had he a loving acquaintance with Christ? but he must "be able, with all saints, to comprehend him" in an ever-widening sphere of knowledge. Had he holy love? but it must "grow exceedingly." Was he liberal with his money? but he must "abound therein more and more. Was he strong in the Lord? but he must be "strengthened with all might." Did he know something of prayer? but he must "pray without ceasing."

So, to every Christian virtue, must be applied the rising scale. With his ardent and loving heart it was all upward and heavenward, soaring and ascending. Every wing must be plumed that way. Spiritual gravitation was the reverse of natural—being not earthward, but heavenward.

Not a few of the disciples, we are sorry to say, fail of harmony with the apostle in this matter, having a different sliding scale. They slide, but in the wrong direction. Faith there had been, but it grew weaker. And the fire of love burned less fervently. And zeal that ran walked at last, and soon limped and then stopped. And he who had given fifty sat down exhausted, and wrote twenty-five, and diminished upon that till the bottom of all responsibility in that direction dropped out.

Has any Christian a right to any other sliding scale than Paul's? Has the Master any other? Is there not shame and peril in having any other?

For the Companion.

Home and its Pleasures.

What joy and pleasures are derived from that simple word home; and yet how few realizes the true meaning of it. When we review the scenes of our childhood's happy days, it seems as if it were but yesterday: so fresh does it remain upon the mind. We would give worlds, had we it to give, to return once more to our happy school days; to greet the pleasing countenances of our loved schoolmates. But, Alas! we trace back the few years that we have been away from the parental roof, and behold what a change! Some have been borne on angel's wings to their heavenly home, while a few of us yet remain near the scenes of our youthful days. Those undoubtedly were our happiest days when we knew of no troubles or trials, but what were easily overcome. What joy it would be to return once more to the parental roof, and see the same kind faces, that once were ours to enjoy. A father's kind advice, a mother's love, and a brother and sister's affection are true emblems of a happy home. It matters not how plain the dwelling be, if the hearts within beat in unison, there is home.

Our home is what we make it. We have it in our power to make home happy, and should it prove otherwise the fault lies within ourselves. There is always some cause for unhappiness. And if we are unhappy here in our earthly homes, how can we, who are pilgrims on our way to Zion, expect to enter that heavenly home which our father has prepared for them that love him. O Christian pilgrim if we would be happy in our father's home above, we must first begin on earth, and on earth is the time and place that we are to lay up treasures in heaven. On earth is the place to prepare to meet our loved ones that have gone before. A little while yet and we too will go to our home alone. There we will be forever at home if we live the life of a true Christian, while on earth. In the future let us avoid all that is evil and tends to make us miserable, that when this life has run its course, and the sun of existence is sinking to rise no more, we may never regret our past life, that when our Lord comes we may hear him say: "welcome thou good and faithful servant, enter thou into the joys of thy Lord."

CARRIE E. BAIRD

Lewistown, Pa.

While we live, we are scholars—disciples; we cease to be Christ's followers when we cease to be Christ's disciples.

For the Companion.

Mirthfulness.

Many young people of to-day have no other object in view than to spend life in gayety. Modern Christians who are inclined to be mirthful have become so habituated to the giddy and gay, that they can seldom assume a look of tranquility, even in the hour of grief and sorrow.

I do not like to see any one have a dull or sour appearance. Nor do I want any one to understand me to be opposed to a laugh when an occasion really requires it. But no one who claims to have renounced the sinful pleasures of this world should be the author of what is only calculated to tickle the ears of the frivolous and gay. That the Christian can direct his conversation as it becometh the gospel of Christ and engage in all manner of light-mindedness is a mystery that I never was able to solve. The Apostle admonishes us to be holy in all manner of conversation. Hence a conversation that only becomes the frivolous and gay cannot be holy. If the Christian wants to live a life of holiness he must not bend to the inclinations of his own will, but he must submit to the will of God. But as Paul, when we would do good evil is present with us. But this is no reason that we should despair of doing our duty. David has said of those that would not consent to the councils of sinners: "His delight is in the law of the Lord, and in his law doth he meditate both day and night." Here is good instruction for those who would abandon the society of the light-minded and gay. Let those who would have the desire of a good heart seek instruction from the word of God and meditate both day and night upon his precious word, and as David has said, "ye shall have the desire of your heart."

Many young, virtuous Christians have so much trouble in watching their actions and gestures that they have often been ashamed of their conduct while in their social circle. To such I would say, do not despair of doing your duty. You can be "sober minded." You can, by the assistance of God, overcome the temptations of the adversary. Your heart's desire is to do right. Then abandon every sin that doth so easily beset you and run with patience the race that is set before you, and in the end you shall receive a crown of life.

F. M. SNYDER.

De Graff, Ohio.

For the Companion.

"Let us Rather Strive to be One."

We are commanded to be of one mind and that mind is to be none other than the mind "which was also in Christ Jesus." The words that head my article are not originally mine, but I use them, being they have some bearing to some ideas that I desire to present to the readers of the *Companion.*

To strive to be one, is to labor hard, or to endeavor with earnestness for a unity. Kentucky no doubt, as well as many of us, has experienced the truth of the beautiful words inscribed on its standard of arms, namely, "United we stand, divided we fall." Bind a number of sticks together in a bundle, and they are not easily broken, but separate them, and take one by one, and but little power is necessary to break them all; so also the Christians, "united they stand, divided they fall." No wonder Christ prayed to his Father, as we find it recorded in Jno. 17: 11. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Paul sharply reproved divisions as recorded in 1st Cor. 3: 3, "for ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Read the connection Again, as in 1st Cor 11: 17, 18, 19. "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." The propriety, nay the necessity, of a perfect union, will be seen in the following passages of Scripture. Mark 3: 25 "If a house be divided against itself, that house cannot stand." 1st Jno 4: 20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

From the article from which we clipped the words heading this article we read, "let us use no party names, lest we create a party spirit, and divide the church into parties, which has proved such a curse to some other denominations," referring to the terms "Old Brethren" and "Young Brethren." Whether those are "party names," or not, I will not say, but one thing I *do* know, the terms "*Elder*" and "*Younger*" are *not*, for they are Bible terms, and I am bound to use them, whether I preach, or write. Not long ago I wrote a few lines on those terms, to which a brother found some objections, and as I desired to reply to the same, I will do it here I have not the Nos. of the *Companion* with me now, but as near as I can remember I remarked that "I was taught to respect old age in the world, and that I was also taught to do so in the church of Christ." The brother intimated that I said that "I was taught to obey my parents," and he, then reminded us that it read "in the Lord" at the close, and so that passage does, but I was speaking about old age, that I was taught to respect it, and never spoke of, or referred to the passage above named. There is no danger of divisions if we use the terms "Elder" and "Younger" if both those characters then do as the Bible teaches, just as in a family there never was a *division* because some were fathers and others children, or because some were called "the old folks," and others "the young folks," but because the young would not submit to the old, as many parents could testify. But there are also some divisions in families because fathers "provoke their children to wrath." Paul calls Timothy his son, so Paul must be the elder and Timothy the younger of the two. Every one who is disposed to submit can learn who the apostle means when he says "ye younger, submit yourselves unto the elder". The elders serve us younger.

NOAH LONGANECKER.

For the Companion.

The Judgment.

O, how dreadful to think that we must stand before the tribunal bar of God, there to answer for all our deeds and words. Let us, therefore be on

our guard and watch, lest the day come upon us as a thief. The time is not far distant when some of us must make that solemn change. O sinner, will you not make preparations for your soul, before death may overtake you? O come, before it is eternally too late. Death is certain, and life is uncertain. O how terrible must the approach of death be to those who have not made that necessary preparation for his coming. It is a fearful thing to fall into the hands of the living God, even when we are prepared, and our peace made with God. O how awful when this is not the case. The time may come that you may wish that you had been as careful to work out your salvation, as to engage in the trifling entertainments of this world. The door of mercy yet stands open for you. But soon it may be closed forever upon you. And then you must go into everlasting punishment; and the righteous into life eternal. Here you can see the great contrast betwixt the obedient and the disobedient.—When the Lord will come to judge us he will separate us as a shepherd divideth his sheep. He will place the sheep on his right, and the goats on his left. Then he will say to those on his right, come ye blessed of my Father, inherit the kingdom of heaven, prepared for you from the foundation of the world And to those on the left he will say, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. O sinner, think of this! No admittance where Christ the Son of God forever reigns. But be cast into outer darkness where there will be wailing and gnashing of teeth. Christ still calls you and you refuse. If you will not come whilst he gives you the opportunity, you will see the time when you will call upon the Lord, and he will not hear your cries. Sinner think of the many warnings you have had, perhaps from a kind father or a dear mother who prayed for you, and talked to you, time and again, and all this you have rejected. O sinner, listen to your kind Savior. He calls you and says "Come unto me all ye that labor and are heavy laden, and I will give you rest." Not only for this life but life eternal. He further says, take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest for your soul. For my yoke is easy and my burden is light. How much should we be engaged in this important matter of seeking a rest in heaven. We are all so much engaged in making ourselves comfortable and happy in this world, and how much harder should we try for a rest in Heaven, for there is a rest for the people of God. Happy are the dead that die in Jesus, for they shall rest from their labors and their works do follow them.

JOHN P. KRABILL.

West Independence, Ohio.

Women in Revivals.

During a series of religious meetings held at Neffsville some time ago, it was observed that most of the persons who expressed a desire for salvation were women. This provoked the stale comment—so often heard from men whose brains are so addled and stupid with rum and tobacco, as to be almost proof against moral and religious influences—"that only weak-minded persons could be induced to seek the Lord, and that men of judgment were not so esily deluded." These remarks became known to some of us. Now I would say. Well friends we had a very profitable meeting some time ago. I wish however to notice a little objection that I heard concerning our meetings. Some persons have said that this is not really the work of the Lord, because nearly all the seekers are females. They marvel, why there is so large a proportion of the weaker sex engaged in this work. Now sirs, I will not answer your question directly but see here. If you go to the Penitentiary and see the number of prisoners there, you will find one or two females to every hundred men. When you answer this, I will be prepared to speak to your question.

When a thousand men can be found as sober, as free from the besotting influences of alcohol, tobacco licentiousness, lying, cheating, gambling and party politics, as a thousand of their wives, mothers and sisters are, and who would be as willing to have their whole histories read before the world as they; and who have done as much to elevate, and as little to degrade the opposite sex, as their mothers, wives, and sisters have, then, if there are not as many men as women among them seeking and serving the Lord, the probable reason will be that in the sacred temple of a woman's heart, there is by nature more of the element of pure devotion, more of the emotion of gratitude and praise, less of self-dependence and independence, and more of that faith which leads the soul to rest and trust upon the everlasting arm of God, than there is in the natural constitution of the opposite sex.

AARON E. BACHMAN.

New Haven, Pa.

Revelations 12.

In the first place it is said "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The sun I suppose to be the brightness of the Gospel, the moon the rigidness of the law, the woman the holy spirit, the stars the twelve tribes of the children of Israel, first literal, but now spiritual. The man brought forth (for the word child in one place stands in italics) I suppose to be the power found in the church, or the church established.

The word dragon very generally I think is misapprehended, and it is here that we meet with the greatest inconvenience in attempting to explain the meaning of the passages of the Scripture in question. Many things under the sun are effected by opposite extremes, and these opposite extremes are the cause of consoant agitations and conflicts coming to the church, I suppose at certain times, at certain places, humility is the holy spirit, is the woman, the great wonder that appeared in heaven. Exaltation is the dragon.

There was more in heaven." But some suppose this cannot be, herein I think they greatly err. In one sense the church is heaven on earth, or at least ought to be, but from whence arise the greatest trials with which the church has to contend; probably, exaltation of spirit.

The 11th verse of the chapter appears to throw much light on the whole question.

"And they overcame him by the blood of the Lamb, and by the word of their testimony *and they loved not their lives unto the death.*

OBED SNOWBERGER.

Quincy, Pa.

White Features and Black Actions.

I wish to say a few words to the little boys and girls who are readers of the *Companion*. Do you know what a beautiful thing it is to be kind to your little associates? And not only to those, but also be kind to every

one whom you chance to meet with.

Quite recently myself and companion were seated in a station-house, waiting for the cars. We noticed standing in one corner of the room a lad of about 10 years, resting himself by leaning against the wall. His sad countenance seemed to speak of deep sorrow. Why did he not occupy a seat, for there was plenty of room? Why it was because he was black. He appeared as though he thought himself not worthy to be seated.

I will now tell you how our attention was so particularly attracted. There were also about 8 white boys, near the same age, who reside in that village. They were standing around that little stranger, pointing and swearing at him, and pushing each other up against him, and laughing and making all kinds of silly remarks concerning him. They kept this up for about an hour, and the poor little prisoner did not make one reply, and did not move except when nearly pushed over by his little masters. He would occasionally raise his sad, downcast eyes and look at them, also cast his eyes around the room as if to see if any one was his friend. We were surely pained to see such wicked conduct, and of course my woman-like feelings were grieved to see a stranger traveling child thus treated and imposed on; but yet childish timidity would not allow him assistance, and the sport of those village boys still increased until the little prisoner was tripped down, and he yet said not a word; but now silently and swiftly the uncontrolable tears rolled down his sorrowful face. Instead of this softening the feelings of the little masters it only increased their laughter. By this time sympathy overcame timidity, and knowing that it was useless to try to resist the sport of so many wicked boys, I quickly arose, stepped to the office and entreated the agent to relieve this poor little stranger prisoner who was quite likely an orphan. And I am happy to say that we saw his eyes brighten, also saw him conducted to the agent's office for protection, and thus the little masters were banished from his presence.

Now the arrival of cars is announced and we were soon flying rapidly along, but could not forget those wicked little boys, who had been, not only acting impolite, but rudely and unkindly, and to a fellow being, who was behaving himself manfully. Although he was black in his features, his actions were entirely white and prudent, while those who were his tormenters possessed white features and black actions.

Now little readers, be careful lest you be white and your actions black. I know you would not like to possess black actions, so be kind and obliging to all, and in short always try to be good. Then you can be white indeed.

REBECCA SNAVELY.

Hudson, Ill.

Christian Family Companion

Tyrone City, Pa., April 19, 1870.

Sudden Death.

This morning, April 15th, an accident occured in our town, resulting in instantaneous death. Old Mr. Eyer, perhaps near seventy years of age, residing in the country, some four miles from Tyrone, came to town in his one-horse spring wagon, with marketing, as he has been doing for many years. He stopped in front of our office, and after disposing of some of his produce, drove up street, when his horse took fright and ran away; while at full speed the wagon struck a vehicle standing in the way, which threw the old man upon a wheel, and then upon the street, fracturing his skull at several places, and causing instant death. He was a very respectable citizen, and we feel pained at his sudden departure from our midst.

Home Missionary.

A resolution will be introduced at the next meeting of the Middle District of Pennsylvania, calling for a system of home mission, by which at least two brethren will be sent forth to preach at every place within said district, where an opportunity may open, and especially where calls are made. We simply make this announcement in advance that brethren may take council upon the matter before the delegates go forth upon their mission, as it is greatly desired that some conclusion may be attained to at the coming meeting.

Number Fifteen.

Our last week's paper is sadly confused in the paging. And as we were absent from home the mistake was not discovered until the entire issue had been worked off. We hope our readers were able to find the run of the matter, and those who wish to preserve the papers will mark the page figures as they should be.

We also remark here that number 15 has run short. Quite a number of new subscribers did not get a copy of that issue. They will begin with this number. Hereafter we will be prepared for any emergency. One dollar will pay for the balance of the year from any time in April to the end of the year.

Who is the Founder of the Church of the Brethren?

We think the above question has been sufficiently ventilated through our columns, although several replies are still on hand. Our history has been traced back to Jesus Christ, and any farther would hardly be any advantage.

The Pious Youth.

This favorite among the juveniles of our Brotherhood is becoming more popular every month. The April number has been sent out, and we believe it will make some new friends. The January and February numbers will be sent as specimen copies to all who desire to solicit subscribers. We are now collecting good thoughts for the May number. Who will think something on paper for it?

Brother Daniel Studebaker, Anderson Valley, California, says: "We are still trying to do the will of the Lord in our weakness. There are only three members in this valley. We sometimes feel very lonesome, being so far away from the Brethren. But still we are not alone, for the good Lord is everywhere, and he says in his word: "Where two or three are gathered together in his name there will he be in the midst of them." The harvest is truly great in this part of the country. I think good might be done here, if some good brother would come and labor among us."

Blood Cleanser and Panacea.

The column of advertisement of the above popular family medicine, by Saylor, Price & Co., goes out this week. If our readers wish to read it again, they will know where to find it. But perhaps they will have read enough and will take the wiser plan of trying the medicine for themselves, and thus get a practical knowledge—that is, if they are sick. But take our

advice and never use any medicine unless you are sick.

The Call for 1000 Subscribers.

The work is going along finely. Although we close our columns a day earlier than usual we announce an addition of 35 names for this week. This will make us 200, and leave only 800 more to make up the thousand. Only a little more effort on the part of each friend, and we shall reach it. There are so many who have not yet filled their quota. Our list of moneys received is the place to find the names of those who are exempt.

Brother Holsinger; I have been taking your *Companion* for the last three months and am very much interested with it. As you wanted a few more subscribers I concluded I would try to do something to increase the number. I sent some of my *Companions* out among my neighbors. Then after sometime I went around to see whether they intended subscribing for it, and found five of them had concluded to do so. I did not like to give my paper, as they get soiled. I had some idea of having them bound but they are still not lost. If the subscribers after reading them would send their *Companions* among their neighbors instead of laying them in some corner, or giving them to their children to tear up, your subscribers would double their number in a short time. I will do all for you I can. You will find enclosed $5 00 for the five names, from the 1st of April to the close of the year. JOHN EVERETT.

Fannettsburg, Pa.

We do not like to see our friends give away their copies, as we would prefer to have them preserved and bound. For that reason we offer to send specimen copies to those who wish to solicit subscribers. If brother Everett (or any others who have given out their copies) will inform us what copies he lacks we will supply as far as we have them. Nos. 3, 9, and 15 are short, and several other numbers are very scarce.

Elder Isaac Price, Schuylkill, Pa., fills his quota, and has several over, to the *Companion*, and sends us a dozen subscribers to the *Pious Youth*. He has ordered specimen copies, which he distributes at every convenient occasion. Our papers only need to be seen. They speak for themselves. Then offer to serve those who desire to subscribe.

John H. Filmore, Mt Etna, Adams county, Iowa, has tried what he could do, and the result is at least half a dozen new subscribers on our books.

A sister who has often inspired us with new courage by her words of cheer, drops the following bit of pleasantry: "Will these two subscribers fill my quota? Please don't call for "three hundred thousand more." If you do I shall have to coerce, or throw up my agency." Her quota is full and she has a fair credit on the next draft. We shall not make another call at any rate until the present one has been filled. But suppose we should then ask for forty-five hundred more new subscribers, how easy a matter it would be to raise them, for each old one would only need to get ONE new name. We see no good reason why *our* paper should not have 10.000 subscribers. We see no limit this side of that number. Every new name added to our list adds a new worker to the family.

Elder Graybill Myers will preach at Birmingham, Pa., (God willing) on Sunday, May 1st, at 10 o'clock, A. M.

Brother Elijah French, Burns Station, Dickson county, Tenn., wishes some brother or brethren to come to them and preach, and thinks brethren who wish a good country would do well to settle at that place. He promises to do all he can for any one who will come there. He may be addressed as above.

Answers to Corespondents

C. P. SPANGLER. Give them to anybody that will read them

GEORGE A. REED. Your answers are correct, but you will see that we have already published them. Well done for a little fellow of your age.

D. H. RUFFNER. You have now paid to the end of this year.

LYDIA ANGLEMEYER and others. The questions having been answered in a previous number, we do not think it necessary to repeat any other answers.

TOBACCO. Our correspondent—and we are very glad there is but one—will please take notice that we cannot allow him to defend the smoking and chewing of tobacco. We are pretty liberal, as our patrons well know, but when we have tried a thing ourself, and know it to be an evil, and nothing but a continual evil, we put our foot upon it and keep it there. Among such things are chewing and smoking tobacco, drinking intoxicating liquors, eating swines' flesh, dancing, wearing of jewelry, and a host of other superfluities that we could name For such we cannot allow one good word, for what can be said against one, can be said against all.

You say "every herb was given to man for meat, and that you believe tobacco was one of them." Then why do you not eat the "herb?" That would perhaps test your theory. God did give man every herb, but he gave him sense enough to know which to cultivate and which to destroy, which to eat and which to burn. But we nowhere learn that he made one particular bitter "weed," which, although too nauseous to be eaten, may be chewed and then spit out just to make us sick. Better take it calmly, and plead guilty, but ask for time to break off by degrees, from all your bad habits. Do not ask us to allow you to defend that against which we are resolved to use all our influence.

Notices.

TROUT CULTURE. By SETH GREEN. It no doubt contains much information upon the art of propagating fish And as this is rather a new business, those who think of entering into it should avail themselves of the advantage of the experience of experts in the profession.

Published by Seth Green & Collins,

Fish Farmers, Caledonia, New York. In paper covers $1.00.

"PARIS BY SUNLIGHT AND GASLIGHT." *A work descriptive of the Mysteries and Miseries, the Virtues, Vices, splendors, and Crimes of the City of Paris.—By James D. McCabe, Jr. National Publishing Co., Philadelphia.*

All that has made Paris the most beautiful and attractive as well as the gayest and wickedest City in the world, unite to make this book interesting. The author, writing of what he has seen and experienced, has sought to make his volume not only the most powerful and fascinating sensational work of the day, but also a book which shall hold a place in every man's library as an authority upon the subjects whereof it treats. The book is magnificently illustrated with 150 fine engraving by the leading artists of France:—Dore, Therond, and whose names amply attest the character of the work. It is comprised in one large volume of over 800 pages, and sold only by subscription.

Friend John Planck, Smith City, Petis county, Mo., says: "My wife is a member of the church, and we like to read the *Companion*, as there is not much chance in this remote section of country to hear the true Gospel preached, as we understand it."

We have no doubt but that what our friend says, is true, nevertheless that is no good reason that he should feed upon the "barren mountains of sin." Why not feast upon the bread of life, which is the word of God? Hope the Lord will send some Philip by that way, who may help you upon the way in which you may go on rejoicing.

A brother sends us a subscriber who he says is not a member, but he hopes "the *Companion* may make him one." We heartily unite with him in that desire, and pray the Lord to bless it to that end. Brethren and sisters, let us make the conversion of sinners the sole object of our writing, preaching and praying. Do you not think we ought to imbibe a little more zeal for the salvation of our fellow creatures? We verily think so. Then let us be up and a doing. Every effort will have some influence. We have had repeated testimony of the good results of the reading of the *Companion*, to persons not members of the church. And we have no doubt but that a little more honey on the pens of its writers, would yet more increase its influence for good. Let us make our paper a living minister of the word of truth, breathing forth words of persuasion that cannot be resisted. And then let us send forth that minister into the "highways and hedges," where his influence may be most needed. He will not be afraid to enter the palaces of nobility nor ashamed to visit the abodes of poverty.

See how boldly sectarians and politicians sally forth with their pernicious documents of delusion and sin. Hardly a week elapses that we are not waited upon to solicit our influence to aid in some way, to advance their interests. Verily their zeal is worthy of imitation by a people who are engaged in a better cause.

Writing Music.

Mr. Editor; Your system of writing music with numerals has been handed me for inspection and opinion, but could not give full satisfaction, as your remarks on the subject were so short. It is not my intention to criticize the system, but would like to ask one question, if you please: to wit: How will you determine the difference between the Major and Minor modes? Or will the music be written exclusively in the Major mode? This you can answer through the *Companion*.

Yours with respect,

WM. N. MICHAEL.

Pontiac, Ill.

Our friend mistakes. We are not the author of the system, by any means. The fact is we know very little about it. Perhaps some of the friends of the Numeral System can explain. If they can do it briefly our columns are open to them.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Dear Brother Henry; This evening while reading 1st. Cor. 3 : 11, the language of a certain man was brought to my remembrance; said he: "The Brethren preach a solid foundation; but they are so very poor in eloquence." I thought what wonderful puffs we get sometimes through the ignorance of some people. A foundation is that part of a building which is just laid, and upon which all the rest stands. If the foundation of a building is bad, or gives way, the whole edifice is in danger. It is therefore of great importance that it be solid and durable. Now the Scriptures often compare spiritual things with natural things. The church of God is here compared to a house or temple, a habitation of God through the spirit, or as it is expressed, verse. 9. Ye are God's building. Of this building, Jesus Christ is the foundation. The whole church of God, in all ages, and in all places, rests entirely upon him. He is to every true member of it, what a foundation is to a building; he bears the whole weight of it. The occasion of these words was this, there had been divisions among the Christians at Corinth. They admired one preacher, and despised another. One party was for Paul, another for Apollos. Paul reproves them for it, and shows them that all their ministers were but like workmen employed in the same building. Paul was teaching the Corinthians, not to give the honor to man, but to God, who is the Fountain and source of all good.

I feel to say my dear brethren and sisters, never to look to the eloquence of man, but ever look to the great Master builder, for we can never think a good thought, or perform a good action, without his aid and assistance.

Yours Fraternally.

WM. H. QUINN.

"Is it I?"

On page 218 of the *Companion* are found a few questions, and a partial answer by the Editor, concerning the duties of the ministry, which have perhaps caused as many repetitions of the caption of this article as any thing

ever did in the same time, and I have no doubt many a heavy heart, already burdened by the care of a large family of small children, and perhaps involved in debt, either through misfortune or the care of the church, was made to sigh deeply: "Is it I?"

The Apostle Paul who had perhaps the advantage of a very large majority of those under the yoke of the ministry on one occasion said: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." This declaration of the apostle rings, or should ring very clearly in the ear of every minister of the Gospel, and not only there, but also in those of every man who has the helpless depending on him We often hear complaints against the ministry. I happen to know of one who is blamed because he does not consider it his duty to travel from fifteen to fifty miles every week to attend meeting. Now this brother has a family depending on him for support. He through misfortune has become involved in debt, and he is desirous of providing things honest in the sight of all men, in other words to pay his debts, and how can he do it and spend as much time in the ministry as above indicated?

I do not know whether the above case called forth the query referred to, but I am inclined to think that if the querist puts himself to the trouble of examining his case he will find it an analogous one.

If any minister neglects the ministry of the word for the sake of hoarding up the perishing riches of this world, I hope he will seriously reflect and reform and go about his "father's business." But again, I hope that no one will neglect his by neglecting those for whom he should provide. I trust that none of the laity whose minds are called to the subject, will neglect to attend meeting.

Again, if any one has been called to the ministry, and the church has made provision for him to the extent that he could in reason agree to devote all his time to the office, I hope he will not leave the word of God and serve tables.

I would yet recommend all to read carefully the fourth Chapter of the first Epistle to the Thessalonians.

Jos. Holsopple.

Indiana, Pa.

Covering Heads.

A question: "What will we do with sister Hannah Knauff?"

The above question was asked a short time ago, after hearing a sermon on the propriety of sisters having their heads covered in time of prayer, in token of their subjection to man and God, as taught by Paul. 1. Cor. 11.

Ans. I have nothing to do with sister Hannah. It is my duty to preach the *Word*.

Question. But sister Hannah wrote sometime ago in the *Companion*, "that if the brethren require us to have our heads covered when about our work, they should not have their's covered."

Ans. I do not require sister Hannah nor any one else to cover her head. It is God, who is head of all, who requires women to have their heads covered in time of worship: or when praying or prophesying. If sister Hannah finds fault with what is required, she must settle the difficulty with the one that requires it.

Remark. But I think a sister of influence ought not to write as she did.

I also think so. No one should write, or do anything whereby a brother or a sister stumbleth or is made *weak*. I understand, made weak in obedience to God. Destroy not those for whom Christ died.

We should all give our influence in favor of the truth. Paul says: I can do nothing *against* the truth, but *for* the truth."

I suppose sister Hannah did not intentionally weaken any one; but I will just say here that her article had that effect. Some took it, or understood her to mean, that women need not cover their heads in time of worship. Paul certainly teaches otherwise. He says 1 Cor. 11: 5. "But every woman that prayeth or prophesieth with her head *uncovered* dishonoreth her head: for that is even all one as if she were shaven." The 6th verse first part reads in German, "Will ſie ſich nicht bedecken, ſo ſchneite Mann ihr die Haar ab." Some say the hair is the only covering required. Paul certainly conveys the idea that the woman must cover her own head Nature covers the head with hair. The woman must cover her head herself.

Yours in love

John Wise

Explanation of Luke 16: 9.

"I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

That the unrighteous mammon is this world seems clear. And all that have of it are only stewards. For the earth is the Lord's, and the fullness thereof. The rich man is our heavenly Father. When he entrusts to his stewards, his earthly bounties he commands that there be good use made of them. Though the earth was cursed, the people of God are not to lay up treasure on earth, by a right use of those means there can be good done. It seems the steward had wasted his goods; he was resolved what to do. So he called his lords debtors to him, and lessened their bills. And the lord commended the unjust steward because he had done wisely. That which commended the steward was, he lessened the wants of the needy, by showing mercy as far as lay in his power. Or such means as he had at his command. Daniel when he told the king's dream, told the king to break off sinning by righteousness, and thine iniquities by showing mercy to the poor. Dan. 4: 27. Jesus told the young man: "If thou will be perfect, go sell all that thou has and give to the poor, and thou shalt have treasures in heaven." Matth. 19: 21. By these Scriptures and others that can be referred to, will be understood how to make yourselves friends of the mammon of unrighteousness. The children of God are to use this world, but not abuse it. Christ told his Apostles "the poor you have always with you. By supplying the poor the rich are applying the riches to those that are promised the kingdom of heaven. Therefore by applying these earthly goods which are entrusted to us, to those objects of real want, this world will be a blessing in our hands. though secondary matter with us. We cannot trust any farther in them, then our natural wants demand. By properly applying we do justice to God and man, and thus make friends thereby, that

when ye fail they may receive you into everlasting habitation. "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom, which he hath promised to them that love him." James 2: 5. I will conclude with the 11th verse: "If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches?"

ISAAC EBY.

Perry Co., Pa.

To Parents.

We think we have just lived long enough in this sinful world to know something about the customs and vices prevalent in our day. We often hear heads of families complaining of having so much trouble in their families. This we will admit in part, for "man born of woman is of few days and full of trouble." (Job.) But the writer is convinced from personal observation that some parents heap to themselves trouble, by the example and influence they show their children. Any parent who will help to twist the rope to hang themselves with, is not deserving of much sympathy. When parents encourage their children in pride, and criticize with all the biting sarcasm that can be vented upon their neighbors, and in some cases their brethren and sisters. When even death will not deter them from worshipping at the shrine of the god of fashion—in all probability more than misfortune will befall such families. They will tell you in their conversation that they are the most intelligent persons in the neighborhood. Now if parents will persist in thus cultivating the faculty of self-esteem in themselves and their children, they need not lament when they witness the ripe fruits of their labor.

C. P. L. ROBERTS.

Conemaugh, Pa

An Imposter.

Brother Henry; Please give notice, of a certain man by the name of Dr. E. Graw, traveling through this county, recommending himself as a great Doctor, deceiving the people, and gathering in money. He came to my house having learned that my daughter had been very sick, and had a large bealing at her neck, which had been lanced a few days previous by our family physician. After gathering all the information he could he left my place and circulated that I had sent for him to Philadelphia, and he lanced my daughter's neck, for which I paid him $100, which was all untrue.

He travels on a buggy, is a German man, speaks very broken English, tells me he can read different languages; boasts of curing Fits, Piles, Rheumatism, Consumption, Sprains, &c. He handed me his card with his address, which is Dr. E. Graw, No. 704 North Second St., Philadelphia. Will some of the brethren of Philadelphia please let us know whether there is a man by that name there, as a Dr. in the Hospital, as he seems to travel mostly among the Brethren.

HENRY HERSHBERGER.

Bloody Run, Pa.

We think by this time our brethren ought to have learned enough to be upon their guard against all traveling doctors. If not, perhaps a little practical illustration, by way of application may have a tendency to make more lasting impressions.

Change of Address.

Hiram Hoff changes his address from Fremont, Nebraska, to Hamburg, Iowa, and sends us three new subscribers.

Lovefeast in the Middle Creek congregation, Mahaska county, Iowa, on the first and second days of June. The meeting will be with brother P. Pfoutz's, seventy-five miles south of the place of Annual Meeting.

By order of the church.

S. P. MILLER.

The District Meeting for Western Maryland will be held at Brownsville, the 3rd of May next. Those attending the Meeting will stop at Brownsville station, on the Washington Co. Branch R. R., a short distance from the meeting-house.

EMANUEL SLIFFER.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Northern Indiana, 3½ miles south-east of Elkhart, May 6th.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the secodn Friday after Good Friday, in the Lower Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156.

D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills.. June 2nd, and 3rd.

In the Anghwick branch, Huntingdon county, Pa, on the 17th of May; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Thorn Apple branch, Barry county, Mich., March 7th, HARRIET, daughter of brother Darwin M. and sister Sarah WOOD; aged 9 years, 10 months, and 19 days. Disease, Typhoid Fever, from which she suffered two weeks, when the messenger of death relieved her from her suffering. She was buried on the 8th, followed to the grave by mourning friends and sympathizing people. Funeral occasion improved on the 7th of April, by Elder C. Wenger and James Miller, from Ind., from Rev. 7: 9. 10.

JOSIAH G. WINEY.

In the Big Creek congregation, Richland Co., Ills., March 23rd, of Typhoid Fever, DAVID, son of brother John and sister Catharine GLOTHART; aged 30 years, 6 months, and 15 days. Funeral services by Elder Michael Forney, from Matthew 24: 44.

SAMUEL M. FORNEY.

November 12th, 1869, in the Indiana Creek branch, Montgomery Co., Pa., sister CATHARINE NICE; wife of the late brother John Nice; in the 84th. year of her age.—She was a faithful member of said church for 55 years. Eight children, 52 grand children and 37 great grand children are left to mourn a devoted parent of whom it may truly be said, "A mother of Israel much beloved."—She was never weary of extending the hand of charity to minister to the needy; and her

memory will ever be fondly cherished by the many recipients of her warm benevolence.

In the Monticello branch, White county, Ind, January 23rd, brother JOHN STRAUSER; aged 57 years, 3 months, and 5 days.—Leaves a widow and 5 children to mourn their loss. For many years he lived in Juniata county, Pa. Funeral services by the Brethren.

In the same Church, Feb. 23rd, brother MICHAEL CRESSWELL; aged 72 years, 8 months, and 19 days. The deceased emigrated many years since, from near Mc Veytown, Mifflin county, Penn. Funeral services by the brethren. JOSEPH AMICK.

Near Orbisonia, Huntingdon county Pa., March 16th, DANIEL BOOK; in the 59th, year of his age. He was a consistant member of the River Brethren society. He leaves a wife and seven children to mourn their loss. Funeral services by brother John Spanogle, from Hebrews 9: 27, 28, to a large concourse of people. ISAAC BOOK.

LIST OF MONEYS received, for subscription, books, &c.,

Mary Ann Cherry 1.50, Joseph Weaver 10.00, Abraham Bowman 1.00, D. E. Price .75, James H. Ownby 1.75, David Shons 1.25, Daniel Dooly .60, Jesse Fellebaun 1.00, Julia A. Blough, 100, Noah Longanecker, .75, Geo. Worst, 100, Ross R. King, 100, Amanda Bashor, 1.50, Emanuel R. Zug, 1.50, G. W. Studebaker, 1.75, D. W. Ruffner, 1.50, Jos. A. Hetrick, 2.50, Catharine Shugart, 2.50, Abra. Snowberger .30, John Plank, 75, Adam Swinehart, 1.00, Waltar Clark, 1.00, Isaac Selt, 1.00 John H. Filmore, 2.00, Hiram Hoff, 3.00, J. D. Engles, 1.50

B S whitten 2.25, John H. Stager 2.75, M A Anderson 1.00, David Stoner 1.50, J S Masterson 1.50, Elder Isaac Price 12.25, Ella Williams 2.00, Hannah Huff 1.00, John T Lewis 1.50, Frederick Klepfer 1.00.

Daniel Wolf 1.00, Jacob Sheline 1.00, Mary Bosard 1.75, Elmira Armstrong 1.00.

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VOLUME VI. TYRONE, PA. TUESDAY, APRIL 26. 1870. NUMBER 17.

Selected by B. CLEMMER.

Life's Journey.

What sorrows have pierced me since I was a child,
And mother so often caressed me and smiled;
O solemn I feel when I think of the days
That I sat and indulged in my innocent plays.

No cares to molest me, no troubles to bear,
And all that I looked at was pleasant and fair.
No spot so endearing on all this vast earth,
As the home of my childhood the place of my birth.

And while in that peaceable period at home,
I knew not the future was shaded with gloom
But the vileness of sin on me hath entailed
The cares and the sorrows I often have wailed.

Within its dark limits I wretchedly fell,
But found that good pathway that rescues from hell;
Yet still by earth's sorrows I often am riven,
But trust in the prospects that wait me in heaven.

And while in this region of sorrows and care
I bear the same troubles my brethren must bear;
We all must traverse the same pilgrimage road,
If ever we enter that joyful abode.

I'm in the same conflict my fathers were in,
I have the same power to triumph o'er sin;
I tread the same path that my fathers have trod
To the realms of glory the home of my God.

More glorious by far than my birthplace at home
To view my dear Lord on his Majesty's throne,
And dwell in his presence with those gone before
To share heaven's glory and sever no more.

For the Companion.

Christian Encouragement.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

These words were spoken by Christ to his disciples, just before he was nailed to the cross. He was telling them of the trouble and sorrow that was awaiting them. It must have filled their hearts with sorrow indeed, when he told them that he was shortly to be taken away from them; that he must suffer and die, to make their redemption complete. But he did not leave his disciples comfortless. He told them "he would send the comforter, even the spirit of truth, which would guide them into all truth." While he was speaking to them, it seems they became sorrowful, because he told them that in the world they would suffer persecution, and all the scoffs that could be heaped upon them by sinners.—While they were thus troubled in heart, he says to them: "But be of good cheer, I have overcome the world." O! do we not suppose that these words filled their hearts with gladness.—"I have overcome the world." I will be with you in all of your sorrows; whether in perils of the great deep, or in perils among the wicked one; or in offering up your lives for my sake: yes, "be of good cheer." Paul rejoiced that he was accounted worthy to suffer shame, and many stripes for the name of Christ. He did not fear man; but he did revere God's name. He often suffered for his name. His hope was in Christ Jesus. He told his brethren that he must depart and leave them; for he says: "And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God shall see my face no more. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words that he spake, that they should see his face no more." How they loved him; they knew that if they never met again in this world, they could meet in heaven where trouble, sorrow, pain or death are known no more.

"But be of good cheer, I have overcome the world." O, brethren and sisters, let us cast our minds back to the time when Christ was with his disciples. He often met with them and comforted them. While he spake words to them that caused them to become sorrowful, he would speak words to them that would again cheer them, and they often rejoiced in his name. Will we not listen to his word and obey him? Christ told them that in the world they should have tribulation. "We must, through much tribulation, enter the kingdom of heaven." Let us look back to the time when many Christians had to offer up their lives for the words of Jesus. They were tied to the stake, there to suffer one of the most horrible deaths. O, what a time it was! Fathers taken away from their children, and Mothers torn from their little ones to offer up their lives at the stake for the name of Christ. Do we not suppose they often thought of the word, "be of good cheer, I have overcome the world." O brethren, should such a thing be staring us in the face, let us not be terrified, but hold the closer to the word of God. Do we suppose that we would be as steadfast as these Christians that offered up their lives at the

burning stake; but we have one that will help us in all time of need. When Peter saw his Master coming to him, walking on the water, he went to meet him, but when he saw the waves, and that the wind was boisterous, his faith failed him and he began to sink, crying, "Lord save me!" Christ took him by the hand and raised him up. Then let us, when trouble and storms of grief stare us in the face, and when persecutions shall arise, stretch forth our hands and cry, Lord save me! Christ's hand is ever near the Christian, ready to lift him up. O brethren and sisters, let us pray for one another, and love one another, as Christ gave command, that we may be partakers of the blessings that are in store for the faithful. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

B. BASHORE.

Whitesville, Mo.

For the Companion.

"Let Your Light Shine."

In the 5, 6 and 7 chapters of Matthew can be found recorded the sermon which Christ preached to his disciples. In that sermon Christ said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." We wish to talk in a plain and simple way about this light, which Christ would have us to let shine.

Light comes from heaven, but darkness proceeds from a different source. Christ is light, for he says: "I am the light of the world." Christ is the true light; "the same that John came to bear witness of." John says: "God is light, and in him is no darkness at all." Light originates with God, and beams forth into the hearts of the pure and upright, through Christ, who himself is light. Darkness proceeds from the devil, who himself is darkness and the author of it.

As the text was delivered for the disciples and believers, through succeeding generations, it follows that our remarks should be directed to the Brethren and those who profess Christ. Let us then bear in our minds the text. We have already seen that Christ is light, and that the devil is darkness. "Let your light shine." What for? That those around you may see your good works; so they may see and know assuredly that there is reality in the religion of Christ, and so by your upright walk and chaste conversation, they may be induced to renounce their wicked ways and "glorify your Father which is in heaven."

Brethren, how is it? Do we let our light shine, or do we frequently forget ourselves? How brightly does our light shine? Is it not at times very dim with some of us? With sorrow have we sometimes seen the dim light and dark examples of brethren, and those who would be Christians, and we wish not to exclude ourself. Now, brethren, let us always be careful when we come in contact with the people of the world. They are always watching us, and if our lights are dark, they will see it. Let us always remember: darkness comes not from God. Boasting, light-minded conversation, rough and hard words, loud laughing, joking, jesting, &c., are not becoming a follower of Christ. They are no ornament to the Christian; but to the reverse. They may be better designated as a part of satan's school. The sons of God must be above that. What folly to conform to the sinful customs of the world, sharing the pleasures with ungodly men, when we cannot obtain the least hope or solid comfort from any of them on a bed of affliction. The nearer we live to Christ, the brighter our light will shine.—Brethren, let us think of these things. Let us try to cultivate a Christian spirit, and a charitable disposition. When we hear any unfavorable reports about our brethren and sisters, let us not think evil so soon. Never believe a bad report until we know it to be so. Otherwise we are not charitable. When a thing is bad let us try and not make it worse than it is. Kind brethren and friends, think not that I consider myself so pure and perfect; no: I sometimes think I am the very poorest among you all; but what can I do? I know nothing better than to try again, and by the assistance of a merciful God struggle to the end. May the good Father bless us all, and abundantly favor us, and may we become stronger and stronger in the power of his might, so that when it pleases him to call us away, we may be ready to go, and forever enjoy ourselves in that land where sorrows can never end, and the weary are at rest, remote from the regions of sin.

J. R. DEPPEN.

Nachusa, Ill.

Selected by L. B. Reflogle.

The Bible the Best of Classics.

There is a classic, the best the world has ever seen; the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity we discover a title to our veneration, unrivaled in the history of literature. If we have respect to its evidences they are found in the testimony of miracle and prophecy in the ministry of man, of nature, and angels. Yea, even of God manifest in the flesh—of God blessed forever. If we consider its authenticity no other pages have survived the lapse of time, that can be compared with it. If we examine its authority—for it speaks as never man spake—we discover that it came from heaven in vision and prophecy under the sanction of him who is Creator of all things, and the giver of every good and perfect gift. If we reflect on its truths they are lovely and spotless, sublime and holy as God himself, unchangeable as his nature, durable as his righteous dominion and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them not like the relics of classic antiquity by the perishable glory and beauty, virtue and happiness, of this world, but by the enduring perfection and supreme felicity of an Eternal Kingdom. If we inquire who are the men that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depth of ages and from the living world, from populous continent and the isles of the sea comes forth the answer; the patriarch and the prophet, the evangelist and the martyr. If we look abroad through the world of men, the victims of folly or vice, the prey of cruelty, of injustice, and inquire what are its benefits even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant reply as with one voice that humility and resignation, purity, order and peace, faith, hope, and charity are its blessings upon earth. And if raising our eyes from time to eternity, from the world of mortals to the world of just men made perfect; from the visible creation, marvelous, beautiful, and glorious as it is, to the invisible creation; of angels and seraphs from the footstool of God, to the throne of God himself, we ask what are the blessings that flow from this single volume! Let the question be answered by the pen of the evangelist, the harp of the prophet and the records of the book of life. Such is the best of classics the world has ever admired; such the noblest that man has ever adopted as a guide.

We have classics in this our day that are perverted with spurious doctrine. But the Bible is pure, holy and undefiled. And has been written by inspired Apostles, who have it from him who came down from heaven and spake as never man spake before or after.

God's Word.—Seeing a man reject the inspiration of the Scriptures, while he maintained his belief in Jesus Christ and his redemption, I compared him to some one who has a costly perfume in a glass vessel; he breaks the vessel, thinking he can at the same time preserve the perfume, but he loses all. Set aside the inspiration of the Scriptures, and all Christian doctrine will disappear, This is not a theory; I have seen it to be a fact; therefore the question is one of the greatest importance. I am not ignorant of the difficulties that are raised, but the plentitude of the divinity to be found in the Scriptures is too great to be in the least prejudiced by them.

To the Reader.

We fear these words are not always considered, and taken to ourselves, when we read an article headed "to the reader." Perhaps we see some things in it that points out our wrongs in some way. We should examine each sentences, each word, and see whether there is not a meaning for us, either an instruction, an encouragement, or a warning. We see a great deal written in the *Companion* to parents, about instructing their children in bringing them up in the nurture and admonition of the Lord, which we think is right and good, and which is indeed a great responsibility resting upon them. We fear this is too much neglected. Instead of parents warning their children from the poisons and foolish fashions of this world, they help them to it, and sorry to say there are brethren and sisters that will do it also. The root is this: they will put it on their infants, and children yet under their government, and control. Dear brethren and sisters we claim to be a plain and separate people and would not follow the frivolous and foolish fashions of this world. Then let us *all* take heed and not be the leader of this great evil in our families, for we are taught in the teaching of Christ, that we are to bring up

our children "in the nurture and admonition of the Lord." And we are to instruct them in the way they should go, that when they become old they may not depart therefrom. Now, dear brethren, you who love the Lord, and would not grieve his spirit, consider for a moment the following sentence: "Instruct them in the way they should go." We cannot believe that Christ meant, that we should instruct those tender lambs in the fashions of the world, for he says we are to be a separate people, and if we encourage them in the ways of the wicked and thoughtless while in their youth, they also will not depart from that when old. 2 Peter 3: 17. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Yours in the bonds of christian love.

A SISTER.

For the Companion.

The Resurrection of the Dead.

"Blessed and holy is he that hath part in the first resurrection.—On such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

We often meet with neighbors and friends that seem to know but little about the subject that is now before us. Some will tell us that the rising from the dead means only to rise from a sinful state to a righteous one. Others will say that the dead will all rise at one time, and again some will say that when the spirit leaves the body and takes its flight in the other world, it will immediately be judged and forever dwell at God's right hand, or be banished from him forever. I must say that such do err, not knowing the Scriptures, for the Scriptures teach us that there is a resurrection of the body. One will ask, what kind of a body will rise? Paul tells us. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." 1 Cor. 15: 42, 43, 44.—And we find that the resurrection of the body is divided into two classes; the just and the unjust, the first and second resurrection.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 5. And Paul says: 1 Thess. 4: 16. "The dead in Christ shall rise first." So we find that if there is a first resurrection there must be a second. And we learn that the period of time between the first and second resurrection, is a thousand years, which time satan will be bound not to tempt the human family, until the thousand years are past.

Well may the saints be said to be blessed and holy, that have part in the first resurrection, for they shall not die anymore. They shall be priests of God and of Christ, and shall reign on the earth; they shall be rulers of many things, and over many cities, and they shall be worthy guests at the marriage supper of the Lamb, that shall take place in the evening of this world.—But we must have on the wedding garment; we must wash our robes and make them white in the blood of the Lamb.

We find at one time the Sadducees (who deny that there is any resurrection) came to our Savior and consulted him on this subject; and he taught them that God is not the God of the dead but of the living, for all shall live unto him. So I understand that the righteous will not enjoy those blessings that are spoken of in the Revelations and in many other places, while men are dead, but after the resurrection from the dead, for Christ expressly says: that all "shall live unto him;" but Christ shall first come to collect his jewels home, from the four winds of the earth. Where Lord? We find where the carcass is, there will the eagles be gathered together. And Christ will reign until he has put all enemies under his feet. The last enemy that shall be destroyed is death.

Then will come to pass the saying that is written; "death is swallowed up in victory, O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law." O, sinner, is it possible that sin will sting in death. I tell you that "sin killeth beyond the grave." This is the second death of the unrighteous. "Knowing the terror of the Lord, we persuade men."—Therefore turn unto the Lord, who "will have mercy, and to our God who will abundantly pardon," and seek to have part in the first resurrection, for on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

NOAH MILLER.

For the Companion.

A Fragment.

To a deeply suffering saint.

Your letter, written in untold physical agony, is like an echo, or continuation, of the Benedicite of the three Hebrews in Nebuchadnezzar's furnace. We need not go to learned Doctors of Divinity for arguments in favor of the evidences of Christianity. In the sick chamber throughout the Church of God, we find monographs of holiness and meekness which are almost too brilliant for angels' eyes to decipher. In many a dusky, dreary, lonely, sickroom may be read epistles of Divine love and wonder, before which the most erudite professor of theology would stand as mute as a babe. No disquisition was ever given to the world of such cogency as that which is "manifestly declared to be the epistle of Christ—written with the Spirit of the living God." Your bleak, barren Patmos, swept by storms of suffering, and encompassed by floods of tears has been transformed into a bright, lovely Isle of Grace by the glorious revelations of eternal love.

You have indeed become a child "of sorrow, & acquainted with grief," but have, in the same degree, been crystalized into the beauty of the Divine character. Your fearful throes of mental and bodily anguish have furnished occasions for wonderful displays of Christ's power and readiness to support and bless and strengthen. The assimilation to the Divine likeness thus gained, is of more worth than a thousand years of uninterrupted health. Saying nothing of the immense wealth your sufferings are to the church and the community. You are learning more and more the depth and beauty of the words, "every man that hath this hope in him, purifieth himself, even as he is pure." The joy that was set before Christ, was enough to sustain him under the shame and sufferings of the cross; and eventually to see him as he is, be like him, be made "partakers of his holiness," "sit with him in his throne," be forever associated in his dignity and glory and Kinghood —is not *this* sufficient to make every furnace of affliction resonant with Paul's triumphal love-song in Rom. 8: 35—39.

From the world you have nothing to expect. Its joys and pomps and promises are only bubbles and shadows. You have nothing to hope from any remedial efficacy save his who has "all power in heaven and in earth." You are cut off from all sources of pleasure save that which is opened in the wounds of Jesus. Two things you need—*present* comfort, and the *hope* of endless bliss. You want grapes from Eschol to keep your mind and heart full of the promised inheritance; and you want a bow in every cloud to keep you from sinking in despair under your trials. With a few reflections on what Christ has promised you *here*, I will close this letter. While you gaze at the love-painted bow that spans your sky, you may also regale your soul with clusters from the heavenly Canaan. When God speaks his mind, it is for our comfort. Every promise relating to the present life, is one of the colors in his rainbow. There are some passages in which all the colors concentrate. In Isa. 48: 10, he tells you how he is related to your sufferings. Listen to his wondrous declaration: "I have chosen thee in the furnace of affliction." God has *chosen* thee. For what? For himself, for his glory, for his heaven, for his everlasting companionship. As the espoused of the Lord, will you not gladly suffer some discomfort and inconvenience before *moving time*, knowing that the eternal fellowship of the Beloved will more than compensate for every trial and sacrifice? God has chosen you, wedded you, and is now dressing and adorning you with the jewels of his love, so that he may delight in you forever. Not only has he chosen you, but his love and wisdom could select no better place than the "furnace of affliction." This figure makes the soul shrink and tremble. We have an instinctive dread of fire, and to be turned into a heated furnace could never be the work of love, were it not the work of God. To have a "burning fiery furnace" as God's *choosing* place, *meeting* place, *loving* place, is truly wonderful. "It passeth knowledge." But Eternal Love will have it so, and we should be glad to get back into the presence and fullness of the Godhead on *any* terms. In a *furnace* of fire we are prepared for the "excellent glory," and in a *chariot* of fire we mount to the heights of the heavenly Zion. Whether it makes our flesh and soul quiver, or whether it be like the dew, the zephyr, or the sweet aroma, it is the fire of love. Christ came to kindle a *fire* on earth, and rejoiced to see it burn; and when he ascended on high, he promised to baptize his followers with "the holy Ghost and with *fire*." Thus God deals with all his true disciples. Why he has made your furnace so hot, and keeps you in the flame so long, is known only to himself. Could you lift the vail, and see as he sees, with what blissful repose of soul, would you exclaim, "even so, Father." When you are done with earth, and will be conducted into the inner shrine of Divine life and love, where the "seven lamps of fire burn before the throne," you will see how wise and loving your Savior-God has been in all his painful dealings with you in the wilderness. *Now* you are astonished at the severity of his discipline, but *then* you will be amazed at the depth and tenderness and foresight of his love. Whatever comes from his hand, whether scourge, or wormwood, or fire, bears tokens of his love. "For our profit," to effect our transfiguration into "his holiness"—this is his own interpretation of his furnace-teaching. He sits by the crucible, regulating the flame, tempering the heat, separating the dross from the gold, at last pouring you into the mould of perfect beauty, "purified seven times." A living *Savior* in the midst of the furnace, smiling the sufferer into hope and peace and patience, will bring out a *saint* that will shine a quenchless star in the firmament of glory forever and ever. "Beloved, think it not strange concerning the fiery trial which is to try you, as

though some etrange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

C. H. Balsbaugh.

For the Companion.

High Sounding Titles.

In these days of excitement and extravagance it is quite common to meet with books—both religious and otherwise—the names of which have quite a high and showy sound. Not only is this aim at popularity found among those who figure in the higher circles, but also in those professing to have left that grade, and to have condescended "to men of low estate:" professing to be the simple followers of the meek and lowly Lamb of God, and to be observing all things that he has commanded.

We are therefore liable to be led astray, if we have not the organ of caution fully developed—if we do not closely heed the Apostles advice: "Prove all things, and hold fast to that which is good."

Being in the *Companion* Office for several days, and glancing over the catalogue of books in the Editor's library, the thought under consideration suggested itself to my mind.—I acknowledge myself, always to have been somewhat scrupulous on this head: and whenever a work fell into my hands with such a high sounding title, my mind felt somewhat prejudiced against it; from the fact, there are so many schemes now afloat, by which to make money. But notwithstanding my prejudices, I am free to own to the truthfulness of an old saying: "The abuse of a thing is no argument against it."—Although I have met with works, the title of which I did openly pronounce too bold or assuming; yet have I found others, the title of which sounded equally high: but upon proving them, they have removed my prejudice, and endeared themselves to my memory. As an instance, among others, I will allude to a work, entitled: "The Handwriting of God:" written by D. A. Randal of Columbus Ohio. The agent, Mr. Jos. H. Akers, of Martinsburg, Pa., an old acquaintance and friend of mine, came along with the book and described its merits as a book of travels: but being acquainted with my circumstances, and peculiarities, he did not press the matter very hard. But being persuaded that the character of the book would sustain the import of the title it bears, he kindly offered to let me read it through, and if I did not wish to keep it then, he would take it back again. Now I ask, who, that has any taste for book learning, or histories of travels, could or would have refused so kind an offer? I could not? But with the suspicion as above confessed, I commenced the perusal.

A familiarity soon sprang up between myself and the author. I had not turned very many leaves until he had led the mind into the land of Bible history; and by his observations of manners and customs, still prevailing; as well as of the fulfillment of ancient prophecy confirmed, elucidated and illustrated many things that heretofore had been somewhat mysterious. The author is so plain and unassuming in his style, that all who understand the language can comprehend what he says. By the time his observation and journey (not his fancy and imagination) had led my mind out into the wilderness, and which he does as if he took one by the hand, I at times almost imagined myself as standing beside him, gazing upon those spots, sacred in the memory of every true reader and believer of the Bible.

The first complete emotions of sublime feelings, that his eloquent description of scenes before him, kindled within me, was at Mounts Horeb and Sinai. There he leads the reader up, up, up! the rugged mountain cliffs, regardless of the bounds which Moses set; he breaks through, nor does he stop at the foot but gains the summit of one peak, and as near as possible of the other. There he takes his Bible and reads the wonderful scenes connected with the place, the awful manner in which the God of Israel manifested himself when Sinai was all on smoke as of fire—the sound of the trumpet exceeding loud; and the flashes of lightning playing around its summit; and the peals of thunder shaking its very base. There he also reads of the time when the prophet Elijah fled from the face of the persecuting queen Jezebel; when there in a cave, a wind, a fire, and an earthquake passed by. &c. Also of the Israelites encampment before the mount: and in a sublime manner portrays to the reader's mind the beauty and grandeur of the scenery in colors that I never had comprehended before. He then withdraws from his company; kneels upon the unpolished flinty rock and prays for his flock, or church, whom he had left in this far western country. Many other scenes described in said work are fresh in my mind; but fearing I might weary the patience of the readers, or be impeached with exaggeration I will pass them by.

In justice to both the author, and agents of the book I must say, that to me it is an interesting work to read; so much so, that when I was through with reading it the first time, I felt as though I were taking the parting hand of an excellent traveling companion; very much as I did feel in September A. D. 1866, at Washington city, when taking leave of brethren H. D. Davy and Joseph Henricks, after spending about three weeks with them, in the most pleasant and sociable manner among the brethren in Va., Tenn., and N. C.

In conclusion I would say to my courteous friend Akers: "Now I believe, not because of thy sayings," only. See John 4: 42. All scepticism of its title being inappropriate has been removed from my mind.

Daniel M. Holsinger.

Duncansville, Pa.

Praying and doing. You every day ask God to make you good, kind, true, and obedient children. At least so I hope. But are you also trying to do these things? God cannot make you good unless you are willing to be good. So you also have some things to do in this matter. Not only pray, but also to try to do God's will.

Selected by NANCY J. SHERFY.

My Angel Mother.

There is a land beyond the river,
Where the skies are ever fair,
And we have an Angel mother,
Who is waiting for us there.
She went o'er the silent waters
At the rising of the sun,
And I know that she is happy,
For the Christian's crown is won.

Chorus:

Come, O boatman! row me over
To a fairer shore than this,
For my heart grows weary waiting,
For my Angel-mother's kiss.

In that land where she is waiting
For the ones she loved on earth
Sin and sorrow never enter,
But eternal joys have birth.
There the loved ones gone before us
Wait and watch beside the tide
For the friends they left behind them
On the river's earthly side.

When the solemn summons calls us
To the mansions of the blest,
We shall loose our earthly sorrows
In a sense of blissful rest.
There eternal peace and quiet
Fills the heart forever more,
And no pain can ever enter
On the river's farther shore.

Washington, Tenn.

Selected by LYDIA JORDAN.

Why Should a Man Swear?

I can conceive of no reason why he should, but often reasons why he should not:

1. It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar. Altogether too mean for a decent man.

3. It is cowardly. Implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man, well bred—refined. Such a one will no more swear than go into the street and throw mud with a clodhopper.

5. It is indecent. Offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."—Pope.

7. It is abusive. To the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous; showing a man's heart to be a nest of vipers, and every time he swears one of them sticks out its head.

9. It is contemptible; forfeiting the respect of the wise and good.

10. It is wicked; violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.

Long Hair.

"Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?"

What do we understand by long hair? How did Paul wear his hair? No doubt after the requirement of the law and the similitude of Christ. Christ did not come to destroy, but to fulfill the law. Paul saith he was blameless. Phil. 3: 6. Nor would he make void the law by Faith, any farther than where Christ revised it. Rom. 3: 31. Christ did not give us a new command concerning the hair. History tells us he had his hair parted on the middle of his head, hanging down to his shoulders, after the mode of the Nazarenes. This I doubt not being just about what the law required. Neither shall they shear their heads nor suffer their locks to grow long, they shall only poll their heads. Ezekiel 44: 20, Leviticus 19: 27, and 21: 5. This is after the German translation. There is no such thing as shaving or razor named in the German.

Now would Paul say it was a shame to do as Christ and the old fathers did, and some of our old brethren still wish to pattern after? No. Paul did not mean so. All he means is that our locks should not have their free course to grow as long as womans. "Whosoever is ashamed of me and of my words, of him will I also be ashamed." What is there in Jesus to be ashamed of? Is it because of the sign in Bethlehem? Luke 2: 12, 34. Or because he was a Nazarene, or because his visage was so marred that he hath no form nor comeliness nor beauty, that we should desire him? Isaiah 52: 14; 53: 28.

But Paul was not ashamed of all this. No. Even when he was accused before the great as a ringleader of the sect of the Nazarene, he did not deny, but confessed that he so worshiped the God of his Fathers, believing all things that are written in the law and in the prophets. Acts 24: 5, 14.

Again, we read that at a certain time he had a vow, and he had his head shorn. Acts 18: 18; 21; 24. This might be understood he had his head shorn to make that vow; but I understand he had his hair growing as long as that vow was on him, and afterwards had his locks shorn off. This we can easily discover if we look at the order in which the Israelites or Nazarites were to keep their vows. See Numbers 6: 5, Judges 13: 5, and 1st Samuel 1: 11. Now my dear brethren, I beg you to peruse these scriptures, and see why it should be wrong, and not more agreeable to the pattern of Christ, and his ancient followers, to wear the hair a little more differently from the world than some of our brethren do. It does not seem to be so much trouble any more for our brethren to wear their beards since it has got so fashionable among the world, but I fear we might still have the sign of the beast on our foreheads, or at least be a little too much ashamed of Jesus of Nazareth. Can there any good thing come out of Nazareth? Come and see out of love, for consideration.

JOHN S. NEWCOMER.

Social Meetings.

"Then they that feared the Lord, spake often one to another." Mal. 3: 16.

We are glad to know that God's ancient people did assemble, and experience has taught us the more frequently we meet and talk of our hopes and fears, the stronger will be our Christian ties. The apostle Paul says, "teaching and admonishing one another." Brethren, when we meet for a social religious meeting, speak together of Jesus your Savior, of your trials and troubles, your victories. Whenever you meet a fellow Christian, do not fail to speak of the things of Jesus; you can thus help each other in the right way. You will have less disposition to find fault, and have fewer difficulties. You will then become a loving band of praying brethren. Christians are Christ's only representatives upon earth. Oh, then, live together in love, strive to become like your Divine Master.

MOSES FRANK.

Elkhart, Ind.

A book's a book, although there's nothing in it.

Brotherly Love.

I read an article in the *Companion*, vol. 6: No. 7, headed "Brotherly Love," written by brother I. N. Crosswait. While perusing the same my mind was drawn closely to the subject of Brotherly Love. What a strong command, given by the Savior, that his followers should love one another with the love that was in our dear Savior while here in the flesh. Oh, to see the coldness that is exhibited sometimes by one brother towards the other, or one sister towards the other. I think sometimes, is it possible that we who have covenanted with the dear Savior when we joined the church, that we would forsake all worldly lusts, and our old sinful ways, and live and lead a reformed life; a promise we made before Almighty God, and the Holy Angels, and a multitude of human witnesses, that we would live soberly, righteously henceforth, and then come so far short as we do sometimes, in exhibiting that love towards each other by our actions. 1st John 2: 4. He that saith, "I know him and keepeth not his commandments, is a liar, and the truth is not in him." 5th verse. "But whoso keepeth his word in him verily is the love of God perfected. Hereby know we that we are in him." 10 verse. "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." 11th verse. "But he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes." Dear brethren and sisters, we may say that we love our brother or sister, and by our actions we shamefully deny it before God and man, for actions speak louder than words, in many cases. And oh, why is it that we see so much of this coldness, the spirit of envy, jealousy, and partiality exhibiting itself as it does. We certainly have come into those "last and perilous times, when we will be lovers of ourselves more than lovers of the dear Savior and his commands. Are we letting our lights shine as we are commanded? I fear not. And why? Because we seek not, nor ask for that true light. We want to go along with one foot in the church and the other in the world, living a kind of moral life, careless and prayerless, half ashamed of the Savior to confess him publicly; ashamed to be caught on our knees praying in our families, night and morning, around the family altar. We have no relish or desire to do so, the enemy telling us it is not necessary if we pray in secret once and awhile, as we are going about our daily business. It is all sufficient. But, dear brother and sister, we must come out as bold soldiers of the cross, and the only way to accomplish it is to come humbly before God on our knees, and ask him for the knowledge of the truth, and that Divine love that we must have dwelling in us, to become true followers of the meek Lamb of God. Oh, that we would be more careful, and prayerful, from day to day, and so spend our short time in this world, that it may be acceptable to our heavenly Father. Then we would exhibit that true love one towards the other. Oh, what a glorious, happy time we could then have here together, and cheer each other on our way to that heavenly Canaan.

JESSE OHMERT.

Selected for the *Companion*.

The Missing Disciple.

It was a dark and gloomy evening when the doors of an obscure house in Jerusalem were closed upon a little number of plain men, who, with a few women connected with them, had assembled for prayer, and as they prayed they wept at the prostration of all their earthly hopes. They were discouraged and disheartened, for their Lord was taken from them, and he whom they trusted to have redeemed Israel was by wicked hands crucified and slain. They were weakened also by dejection. Their number had always been small and feeble. The great and learned, and the rich were never with them. Judas had apostatized. Peter, though reclaimed, had once denied his Master, and they dared not rely upon him. And now, as they looked around the room upon each familiar face, they became more disheartened, for they missed another of their little number. Thomas, one of the twelve, called Dydymus, was not with them. How discouraging. Could it be that Thomas had apostatized, like Judas, or denied his Lord like Peter? If not, what could have happened? What had prevented him from coming to the prayer-meeting? Thomas had been a forward man, and if not as much so as Peter, yet more so than some others, for once when Jesus informed the disciples of the death of Lazarus, Thomas was the first to speak, and proposed to his fellows that they should go and die with him. Yet in this day of gloom, in this hour of severe trial, when men should have been prompt if ever, Thomas was missing. But where was he? Oh! where was he? Could Thomas have been sick? The sacred historian is silent on that point. Good men are as liable to sickness as others. And when really sick, men are excusable for absence from any religious meeting whatever. But are there not some whose seats are vacant in the house of God on the Sabbath, on the plea of ill health, who are at their business early on Monday morning, and continue it through the week? Oh, this Sunday sickness, how it sometimes thins the house of God! The prayer-meeting, too, is affected by it.

We repeat the question, where was Thomas? Had some important worldly business detained him from meeting with his brethren on that occasion? Business is sometimes pleaded in excuse for absence from religious meetings during the week, and we can readily imagine cases where the excuse is valid, but it is not always, and probably not often. The great end of life is to serve God, and prepare for heaven. For this we were brought into the world, and for this we have been sustained hitherto, and we should take good heed that we suffer not worldly things to hinder, much less to exclude this great work of life. Thom-

as had a soul to be saved; he had been a member of Christ's family for three years. As he travelled about the land and was at this time a stranger in Jerusalem, we have no reason to believe that business prevented him from meeting with his brethren to pray; but whatever may have been his excuse, Thomas was the greatest loser by absenting himself from the prayer-meeting, for some of the most heavenly consolations were imparted to those who were present when the disciples went in and shut the door. They were in deep sorrow. The crucifixion and all the awful scenes of Calvary were before them, and as they prayed they lamented and wept; but in the midst of their gloom, a heavenly form stands among them. It is their Savior; they know his welcome face, they hear his well known voice. As he says, "Peace be unto you," what a change came over their feelings! Their mourning was turned into joy. "Then were the disciples glad when they saw the Lord." But Thomas lost all this; he was not there. And while his brethren were filled with joy, he, as before, was filled with sorrow.

The absence of Thomas from the prayer-meeting led him to the crying sin of unbelief. When the disciples told him that they had seen the Lord, he would not believe it. He had evidently become hardened in unbelief. His fellow disciples were sincere men, and he must have known they would not tell him an untruth, and still he would not believe them. His language was most unbelieving. "But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Had Thomas been at the prayer-meeting when the Lord came into the midst of his disciples, he would not have talked in this unbecoming manner; but he was away, and the consequence was his heart was hardened in unbelief.

Added to all the rest, the conduct of Thomas was an injury to the cause of religion. It was said of the disciples in another case, that the Jewish magistrates took knowledge of them that they had been with Jesus. They remembered that these were the men whom they had found uniform in their attachment to their master and his cause, for the enemies of Christ always watch the conduct of professed Christians. What must have been their impressions to see Thomas absenting himself while his brethren were assembled for prayer. Perhaps they did thus observe him and were hardened in sin on his account. "Ah," they would exclaim, "here is one of these reformers occupying himself with the business or pleasure of the world, while his brethren are praying. This is a specimen of the new religion. It will soon die away." Thus is religion injured by those professed Christians, who neglect the meeting for prayer.

And perhaps religion is injured in another way. Some inquiring, yet trembling soul may be hindered. Such persons always look to professed disciples for examples, and if these are remiss and careless, the result may be the loss of a soul. Reader, are you a professor of the name of Christ? Have you enrolled yourself with his people, and did you not covenant to avoid all sinful stumbling-blocks, and to walk with your brethren in unity and love, seeking the prosperity and enlargement of the church of which you are a member? And did you not do this voluntarily? How then can you justify yourself in the neglect of any of those means which God has always blessed to the comfort and edification of his people. The prayer-meeting stands prominent among the means which preserve the life and power of religion in the church. It is the spiritual thermometer, indicating the warmth or coldness of religion among a people. Let it no longer be neglected, especially by those who professed to love Christ; and when he comes into the midst of his people, as he ever does when they assemble in his name, let none, like Thomas, be missing from the place, lest they fail of the blessing.

LYDIA LAUVER.

Shainesville, Ohio.

WEARY OF LIFE.—Yes, it comes to the *Christian* sometimes in his conflicts with self and sin, and all the devices of satan to grow weary of the ceaseless warfare and say, "I am weary of life. Would that I might die." He should remember, however, that 'the race is not to the strong,' and the promise is to "him that *endureth to the end.*" Oh, how much is included in the word "endureth!"—how much of stern toil, of care, of bitter sorrow. He who gave this promise knew full well all that his children would be called to endure. He himself trod life's darkest, roughest, paths. He was tempted like as we are tempted, drank to its dregs the bitter cup of sorrow and affliction, was acquainted with the most poignant grief, but never, *never* from his lips went up the murmur, "I am weary of life. Would that I might die and escape all its evils." The road of life is hard at the best, and our feet bleed and "scourging winds scathe us" as we grope on. But from out the darkness shines the cheering promise breathed by the "man of sorrows," "I will be with you to cheer and support you even unto the end." Let us meet bravely and bear patiently all the ills of life, and learn to "suffer and be strong," knowing that the promise is sure to all such as endure unto the end. How much more like Christ would we be if, under all circumstances, we could lift to heaven an unclouded brow and in all sincerity say, "Not my will, O God, but thine be done."

"Christ says, 'If ye love me'—what? Enthusiize—show it in rapture and be filled with joy? No. 'If ye love me, keep my commandments.' He accepts these things in lieu of emotions."

Guard against reading too much or too rapidly. Read rather with attention; lay the book often down; impress upon your mind what you have read, and reflect upon it.

Christian Family Companion

Tyrone City, Pa., April 26, 1870.

The Call for 1000.

"I have often felt like doing something for you, but could think of no one that would likely want to take the *Companion*. But at last I made an effort and succeeded in getting two subscribers, and I know if they will read the paper carefully they will find it both edifying and instructive." So says sister HANNAH WERTZ, of Johnstown, Pa., and her experience gives another testimony to the assertion that something may be done when an effort is made.

Joseph Zahn, Pyrmont, Indiana, sends us seven subscribers.

A number of others have filled their quotas. For a list of them, see our "monies received." We have added forty names during the past week. This leaves us seven hundred and sixty to make up. A few more efforts and we shall reach the point. Now kind friends will you come to the work? We mean you who have not yet sent us a subscriber under this call. Remember we claim that you owe us an effort to get one subscriber, besides the $1.50 which you have paid. You pay the $1.50 for the paper, and we claim an effort to get one subscriber, for sending you a first-class paper at a low price. The more you appreciate our labors the stronger will be the efforts.

"Don't Talk of Commission.

I want nothing for what I do in behalf of the C. F. C. and P. Y. until you have 10.000 subscribers for each. After that I will take the usual commission of ten per cent."

So says one of our friends. Very well, brother, if you can stand it, we see no reason why we should object. We can then extend our liberality a little farther toward those who are in less favorable circumstances. Your favors are highly appreciated.

Traveling Agent.

We have appointed brother Samuel A. Moore, of New Enterprise, Bedford county, Pa., a traveling agent for this office. Any orders for books, or subscriptions through him will be promptly attended to.

Answers to Correspondents

MARGARET DEARDORFF. Yes; it is marked paid.

JOHN ARNOLD. Occupy with them, and see if they will not bring a sub. or two.

JACOB FISHER. The money came all right, and the paper is being sent.

JONATHAN MYERS. The order has come to hand, but the "Advice Sheet" from your Post Master to ours, is missing.

G. W. STUDEBAKER. The order has not yet come to hand. Are you holding it as your receipt?

JESSE ROOP. Think it will be all right now. Cannot tell why the paper does not go to Elias Fisher.

"THE DYING BROTHER." We will insert the above song, also known as the "California Brothers" in the May No. of the *Pious Youth*, where we think it is more appropriate than in the *Companion*. The price of the *Youth* is 10cts a nnmber or 1.00 per Annum. Back numbers furnished from beginning.

J. B. GIBBLE. You will see by referring to No. 13 that arrangements have been made with the Pittsburg, Fort Wayne and Chicago Railroad for excursion to Annual Meeting. Also in this week's paper brother John P. Ebersole gives notice that he has made the same arrangements. Farther information will be given in our next.

"OWE NO MAN ANYTHING." Our view upon this passage is that it implies that we ought to pay for what we get

HENRY SMELTZER. We will freely change your address, if you will inform us *where from*, that is where you are now getting your paper. This is absolutely necessary.

ALL THE LEADING NEWSPAPERS published in the United States may be found on file at the Advertising Agency of G. P. Rowell & Co., of No. 40, Park Row, New York.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writt en upon one side of the sheet only.

The brethren, especially the ministering brethren, that will attend the District Meeting, in Adams county, are informed that the brethren in Codorous congregation, will have a Lovefeast on the 19th and 20th of May, God willing, and that we wish them to stop with us over the feast. It will be on the railroad, 5 miles below York, on the Northern Central road. Please inform your father, Daniel M. and Isaac Myers, in particular, because we wish them to be with us if they can. By order of the church. THOMAS GRAY.

Proposed Visit.

On the evening of the 4th of May, at Belsana, at Br. Brallier's. On the evening of the 5th at brother Samuel Brallier's, at the Pike. And on the evening of the 6th at Scalp-level, and remain over Lord's day. This will we do if the Lord will.

MARK MINSOR.

Dear Brother Holsinger: I am but a new reader of the *Companion* having only received and read 13 Nos. of the present volume, yet I can say that I like its character well, and could wish its introduction into every family in the Brotherhood.—Because to my mind a paper of its nature, system of conducting, and with such able contributors, cannot help to effect and bring its candid readers to such a unity of mind, and oneness of understanding of the Scriptures and its essential practice, as decrees and commandments through any other channel can accomplish. Some say, too much controversy, too much contentions among brethren. It will not do.—It will pull down, instead of building up. Now I do not think that brethren and sisters write their articles with any such intention, and if they do happen to differ somewhat, I take replies as only candid and sincere reasonings, and try to profit by them. I cannot even see any wrong, in a

friendly and well meaning controversy, for such are the leading steps to reformation. Suppress reasonable controversy, and reformation will cease, and since it is evident that different opinions will continue, controversy, and a contending for the faith once delivered to the saints, is a necessity.

The two leading subjects of inquiry, as I see, and understand seem to be as to what the Savior alluded to, in the parable of the elder and younger sons, and also what is understood, or should be understood, by Paradise. I do not feel myself fully able, to describe the various ideas I have heard advanced on these subjects, nor feel qualified to give the understanding I have gathered from the reading. Yet I would, if permitted, say, that I cannot fully give my approbation to the explanation, although I fully appreciate the efforts made to give light on the very important subjects. And do candidly wish I had the ability to convey my simple understanding to others. But since I cannot undertake this, I desire that some brother might try and give the fruits of his investigation to the readers of the C. F. C., on this following suggestion. In the first place to take Divine nature, as it is exemplified by the teaching of the word of God, as the elder son, of that certain man. And human nature, as being in the same household with the elder son and the father, until this human nature, or the younger son demanded all that belonged to him, (that was earthly) or till human nature became degenerated.

On the subject of Paradise I would suggest, respectfully and in love, that the term, state, or condition be used instead of place, or locality. Then it may perhaps agree better with all.

Beloved brethren and sisters in Christ our Lord; let us be intent to become one in mind, one in thought, and one in action, then only will we be that one Body, that one Church, which Christ Jesus the only begotten Son of God the Father, has purchased with his own precious blood. Do not get weary in doing good.—You who have the ability to write, let us hear what the Spirit says to the Churches, or to the members which compose them, which is all the same. Yours, with christian affection.

CHRISTIAN SHANK.

Lawrence, Kansas.

Brother Holsinger; Having been called by brethren near Pierceton, Ind., to assist doing some church business, I returned from there to this place, called Webster, to visit the brethren here, where some twenty years ago, I and other brethren from Turkey Creek, held forth Christ and him crucified, to the first settlers of this place. There were then but a few families who had moved from Tuscarawas, Ohio, by the names of Mack and Shock. After some years, the number had multiplied, and they were organized with Philip Rothenberger (Swiss brother) and Conrad Brumbaugh for their leaders, and though the adversary hath severely tried them they have steadily increased in number, and that they may be encouraged in their divine life, and become more dead unto this world, I shall drop these few lines and say: Dear brethren and sisters; as you are surrounded with many and various temptations, and even satan is not idle in your midst, to divert you from the object in view, namely, peace and holiness, be watchful, be vigilant, be prayerful, and prudent. The greater distance you keep from the world, and the closer to one another and the church, the safer you are, and the easier it will be to lead a divine life and assimilate, or become like the pattern—Jesus Christ. You have, perhaps, failed in being immerged in the body of this world, which is divided and in opposition to the body of Christ, the church. How can it be possible to be a member of two bodies that are so adverse to each other as the body politic, and the body of Christ. Paul questions: "Can you eat of the Lord's table, and that of the devils? You may be offended at me for this expression, and call me to account; but I only answer where there is division and hatred there is the work of the devil, and that he may not get a hold of any of us, Jesus said: "If thy brother trespass against thee, tell him his fault," to gain thy brother, that is, to gain union.

Now, whatever causes hard feelings leads to disunion, and if there is not union maintained in the body of Jesus Christ, there can be no prosperity. I know quite well satan can no longer defame our doctrine successfully, but he can defame our character individually, and collectively, namely as a body, and that is his watchword, now, everywhere. None of my dear readers will think me out of my place when I see the enemy approaching and call the alarm; though I am not regularly an alarmist, yet since there are so many of my brethren of such an easy disposition that they are inclined to play at ease with the vain bubbles of this world, that I am under concern for them to rouse them from their dreaming security.

When I look on the bright side of the subject my heart bounds for joy and pleasing anticipations for the future—for in spite of all the devices of the enemy, the borders of Emmanuel are still enlarged, and though many a young man, as well as old ones, turn away sorrowful when they are called upon to part with their worldly possessions, for the benefit of the poor, to give them the Gospel, there are still more and more who glorify the Lord, that they are counted worthy to suffer poverty and even reproach in giving the bread of life to the famishing poor. The blissful sensation they experience when they have cast their bread upon the waters, and it returns again with accumulated bounty, makes them strong and valiant, and if they could whisper into the ears of the wealthy and say, Just try it to communicate of the abundance the Lord hath blest you with, they would do it; but they dare not speak loud for fear it would look as if they wanted it themselves. My sheet is full. I close abruptly. Yours in love.

F. P. LOHR.

Dear Brother and Sister in the Lord: After you left this morning I learned of brother L. of your unpleasant situation as members in the church in which you reside. I can, therefore, not forbear addressing a few lines of consolation and encouragement, knowing from my own experience, as well as from observation, how difficult it is for us when yet very young and unexperienced in the church, to bear up under reproaches and harsh treatment, as I learn you have met with; but remember, when children were brought unto Jesus, and the disciples rebuking them that brought them, the kind Savior said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of God." That dear Savior is as kind to-day as he was then, and if you are truly humble and meek as little children you are to-day as well beloved by him as those were, eighteen hundred years ago.

It is true, dear brother and sister, we that are set as watchmen over the work of Jesus, have a continual combat with the devices of satan, and his insinuations that he whispers into the ears of the young and inexperienced, that it is not so material about what you wear and what company you are in, nevertheless "Evil communications corrupt good manners," and if we wear the garment of sin we shall be polluted, and we would rather that all of our dear young brethren and sisters as well as older ones, could see the propriety of abstaining from every thing that is offensive and grievous, and that may have the least appearance of pride; yet we are called upon to reprove, exhort and admonish with all long suffering and forbearance. Indeed I often feel sorry to see my dear brethren act so hastily with young members, under the impression of duty; when my own experience hath taught me that loving kindness produces better effects than strenuous exactness doth. In your case I would say in all kindness; try to lay off everything that may be gay and after the style of the fashionable world, and show a meek disposition as becometh a child of God; ask the brethren to bear with you a little longer. Don't be surly and obstinate. Remember you will not find better pasture than among the flock of Jesus. If even here and there his shepherds are not of the most approved kind, you know that one of old would have had fire fall from heaven because people did not answer his wishes. I indeed fear *that* spirit is cultivated a little too much in many places, and if I could reach the understanding of every ministering brother I would say, be kind, be gentle with the little ones, visit them privately often, show them that you love them, and that you have a real concern for their soul's welfare, you cannot fail but gain them, for love begets love. Yours in the bonds of the gospel.

Dear Brother Editor; Inasmuch as I have learned that some of our brethren in the east expect to stop with us on their way to the Annual Meeting, if they knew where and how, I wish you to give the desired information, which is as follows: Stop off at the Quarry Station, on the North Western railroad. This Quarry Station is 276 miles west of Chicago, and 206 miles east of Council Bluffs, and 1½ miles south of my place, and our meeting house 1½ miles North of my place, where we expect brethren from a distance to preach to us on Friday, Saturday and Sunday, being the 3rd, 4th, and 5th of June next. We give a hearty invitation to all who desire to be with us on that occasion, and if they inform me when they will be at the Quarry Station, they shall find a conveyance to my house. On Monday, the 6th of June, they can go by public or private conveyance from here to the place of the Annual Council, which is to commence on the 7th of June. My address is Quarry P. O., Marshall county, Iowa.

ELDER JOHN MURRAY.

Brother Henry; As I have not much to do this morning, I thought I would say something for the *Companion*. We know that God never made one man above another, for all are born of a woman, and with the same spirit, but we know, when we come to know right from wrong, then come two spirits, one of God and one of the Devil. One of those two spirits we must serve. We can serve either of them, but we read there is but one spirit for man to worship, and that is the spirit of Christ Jesus. We must deny the spirit of the devil, if we ever expect to enter into the kingdom of Glory, where God is, and all the holy angels. He said, "my yoke is easy and my burden is light." It seems to me that there is no man born that cannot wear an easy yoke, and a light burden. If we serve the devil, we cannot have an easy yoke. Envy, hatred, malice, strife, and swearing, lying, tattling, makes a a heavy yoke. Who would not take up the easy yoke of Jesus and learn of him? B. V. ISENBERG.

Rogersville, Tenn.

Information Wanted.

There is a man living near Whitesville, Missouri, by the name of Solomon Naugle, who claims to have been a member of the church of the Brethren, and wishes to be received as such by the brethren here, but cannot, under the present circumstances, from the fact that he has no certificate of his having been a member, and the brethren here are unacquainted with the matter. He says he was baptized in Seneca County, Ohio, about twenty years ago. The names of the ministers of that congregation were John P. Ebersole, Isaac Hardsauck, Haynes, and Alldifer. He was baptized by Haynes.

He left Senica county and moved to Henry county, and there joined the United Brethren, and it is supposed associated with them until he moved to this country. He also states that he received a letter of recommendation from the Brethren in Senica county Ohio, but by moving it got misplaced. If any of the brethren inform the brethren here about the subject of our notice, it would be well to write immediately, through the *Companion* or privately, for his silvery locks tell us that his race is almost run.

SAM. C. BASHOR.

WHITESVILLE, ANDREW CO., MISSOURI.

Rail Road Notice.

I have made arrangements with the Pittsburg, Ft. Wayne and Chicago R. R., for excursion from Pittsburg to Chicago. Those wishing to pass over that road at excursion rates, must obtain an order, and by presenting said order to the ticket agent at any of the following stations, they will sell you a ticket from the first to the sixth of June, good to return until the 16th of June, viz: Pittsburg, Columbiana, Salem, Alliance, Canton, Wooster, Loudonville, Mansfield, Crestline, Bucyrus, Upper Sandusky, Forest, Dunkirk, Lima, Delphi, VanWert, Ft. Wayne, Columbia, Pierceton, Warsaw, Bourbon, Plymouth, Valparaiso. I want the housekeepers of every congregation, or some one authorized by the congregation, to let me know by letter immediately, how many orders they will want and I will send them as soon as they notify me. Give name and post office in full. My address is: Fostoria, Seneca county, Ohio.

JOHN P. EBERSOLE.

Brother Henry; Permit me to express my mind through your columns on the inconsistency for Brethren to engage in political contests, by aiding and putting men into power, either by casting their ballot or otherwise, and afterwards, in case of trouble, when their help is needed, refuse to sustain or aid them, either in time of war or otherwise. They then claim the non-resistance protection from the government. I am aware that a good many brethren do not side with me in this, but I hope they will bear with my remarks, and at least not become offended, using charity enough to give it a candid perusal before they pass judgment.

I once was a pretty active politician and could see no harm in it, but for the last two or three years I have made it a subject of inquiry, whether we can consistently engage in politics. We are to be a separate people from the world, and I have come to the conclusion, that if ever power is invested in the man of the world, it is the law making power, and those that have the same to enforce. Now as we that profess to be the followers of Christ, must be a separate people from that body, how can we consistently use our means and power to put men in that position, and, as I remarked before, refuse to sustain them when difficulties arise. But says one: The constitution gives that position. So it does, but the government changes sometimes, and I would not think or feel so ready to ask the protection from the party in power whom I had refused to sustain. If I would I must come to the conclusion that if he granted me protection as a non-resistant he was doing more for me—who had treated him as an enemy—than I was willing to do for him, and yet claim to be a child of God. My dear brethren, it appears to me that there is evidently a want of faith on our part. I have no doubt but that if we will exercise true faith in the protective Providence of God that he will take care of us, and if we even forsake all for Christ's sake we shall be abundantly comforted in the present world, and in the world to come have life eternal. Now, brethren, if this is the reward that we are to receive, why can we not forsake the pleasures of this world a little more, and increase by degrees in the knowledge of the Lord.

We should be true to our country, and discharge our duties to our country, where such duty does not conflict with our duty to God. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. But says one, "we are commanded to be subject to higher powers." So I say, when these powers do not conflict with duties we owe to God. We are commanded to obey that power, but it must be a God fearing power, to make it obligatory; for the apostle Peter said to that power we shou'd obey God rather than man. But says one, "we are not compelled; we can use our own pleasure in this subject. This only makes it worse on our side, if we willingly violate this privilege. But we hear again that it is no violation of the laws of God. Let this be as it may, we are commanded to abstain from all appearance of evil, and this appears to be an evil in my estimation. Brethren, let us try to become more united. Think a little of the deluge of war and bloodshed, we have just passed through. If we look around almost every church has been shaken to the very foundation, north and south, scattering each other as brothers in the same church, just because the love of God was scarcely luke-warm.

Just look at the different Christian sects. When the war broke out, all at once, we could see the clergy and their whole congregation repair to the field of battle and justify themselves that they had a Divine right to slay their brethren for no other reason than that they did not just think as they did. Now my brethren, if we do not wish to drift, inch by inch, into the same channel, let us lay aside our privileges that we can so safely do without, and engage more in the service of the Lord, and have been taught by his disciples. It is almost an every day occurrence, that some one of our members is cast up for bad behavior and it is too true, and we are just stumbling blocks in the way of others that would perhaps come in if we would be more particular in our walks and conversation. I will come to a close, my article has grown much larger than I expected it should. but I ask my brethren to bear with me in love, and what I have tried to write is out of love to the cause of Christ. Let us cultivate charity, and bear with each other, and still become more attached to the word of God and to each other in love, is the prayer of your unworthy brother.

ISAAC BARTOW.

Millerstown, Pa.

Brother Henry; I wish to write a few lines to you in order to let the Brethren who are traveling know where we live. It matters not whether they are on a preaching tour, or searching for a location, we are always glad when brethren come to see

us. And especially to the ministering brethren we would say: make this one of your passing ways, and come over and help us, so that we may all be built up in the most holy faith, that we may be strengthened in our faith and go on our way rejoicing and contend more earnestly for the faith once delivered to the saints, that we also may be able to bring many souls to Christ.

We number about sixty-five members in this arm of the church. Officers: Two speakers and four deacons. We in our weakness and by the help of God, are still trying to keep the ark of the Lord moving along slowly, and to encourage one another in our pilgrimage here below.

Now, then, as the A. M. will be in this State this spring, if God is willing, no doubt there will be a good many brethren from the Eastern States to the A. M., and probably some will want to look at the country as they pass along. To such we would say, give us a call. We are living in a good and healthy country, and plenty of stone coal, timber and rock. Mills plenty, land rates from seven to fifty dollars per acre. We are in the south east part of Keokuk county. Our meeting-house is six miles north-west of Richland, and eighteen miles north of Fairfield, our nearest railroad station, at this time. Ministering brethren or others coming by Railroad, and expecting to stop with us a few days should be at Fairfield by the 28th of May. We will meet brethren at Fairfield if notified in time of their arrival.

Addres C. Wonderlich, or myself, at Richland, Keokuk county, Iowa.

JOHN FRITZ.

PLATTSBURG, Mo., }
April 10th, 1870. }

Brother Henry; I must intrude a little more upon the columns of the *Companion*. Since I last wrote I have received good encouragement from parts of the brotherhood, chiefly all from sisters, in relation to our meeting-house. I received a letter from a sister in Lancaster county, Pa., which was encouraging to us. She requested me to withhold her name and amount. I will grant her request, but would say; your money has been applied to the paying of our house. We hope and pray that the Lord may reward you at the resurrection of the just. I have received $2.00 from brother Henricks, of Ohio. I have receipted to one sister, of Maryland, who contributed liberally to our wants, by private letter, by her request. Still hope that many brethren will respond to our call, as the cause is God's and must prevail. So far as heard from the sisters are far ahead. Will you allow this brethren? All that I have received, and all I shall receive hereafter, I shall receipt through the *Companion*, or by private letter, when requested.

DANIEL D. SELL.

Lovefeast in the Middle Creek congregation, Mahaska county, Iowa, on the first and second days of June. The meeting will be with brother P. Pfoutz's, seventy-five miles south of the place of Annual Meeting.

By order of the church.

S. P. MILLER.

Brother Henry; Please notice that we, the Brethren composing the Panther Creek branch, Dallas county, Iowa, expect to hold a Lovefeast, the Lord willing, on the 11th and 12th of June, at the house of brother Robert Badgers, 6½ miles North of Adel. This will be the first lovefeast ever held in Dallas county. We extend a hearty invitation to the brethren and sisters generally, especially the ministering brethren. By order of the church.

C. LONG.

What course is to be pursued when ministers fail to enforce church discipline? For instance, when a man who has been a preacher in the church is expelled, and certain members continue to fellowship him as a brother, going to hear him preach when the brethren have meeting in the vicinity at the same time, and persuading other members to accompany them, thus causing a division and dissatisfaction throughout the church. When our officials fail to bring such to an account is it not exceedingly demoralizing and a great injury to the cause? Would it not be well for the Annual Council to set any such church in order by enforcing strict discipline? We think it is certainly lowering the standard of Christian dignity when this state of affairs is allowed to exist. *What is to be done?*

J. S. THOMAS.

Philadelphia.

The Brethren of Rock River congregation, Lee county, Ill., expect to hold a Lovefeast on the 26th and 27th of May, 10 A. M. We give a hearty invitation to the Brethren coming from the east to the Annual Meeting, to call with us. Come to Franklin Grove; there you will be taken to the meeting house, where the Annual Meeting was in 1865. There are five lovefeasts in rotation in Northern Ill., after our lovefeast, before the brethren have to cross the Mississippi to Annual Meeting.

ANDREW M. DEARDORFF.

Brother Henry; Please announce through the C. F. C., that the Brethren in Upper Canawago congregation, Adams county, expect to hold a Communion Meeting on Saturday, May 14th, at the Brethren's meeting-house, within about 4 miles of the stopping off place, New Oxford. We heartily invite the delegates, (especially ministering brethren.) The delegates who (N. B.) intend coming by railroad to New Oxford, from Hanover Junction, should come by the noon train to New Oxford, Saturday, May 14. Yes, all intending coming by railroad to New Oxford, should arrive there at noon. We intend holding meeting on Sunday, May 15th, at as many places as possible. Brethren will be met at Oxford, noon train, to convey them to place of meeting. If two or four of the ministering Brethren coming by way of Cumberland Valley railroad from Carlisle to Mount Holly, would please write in time, and address Jacob P. Lerew, York Sulphur Springs, Adams county. The brethren should be at Mount Holly depot, Saturday, May 14th. And they there would be met, and conveyed to brother J. P. Lerew's house, distance about 6 miles. They would

hold meeting at Latimore meeting-house, near York S. Springs.

A. BROWN.

In addition to the above we are requested to say that those who come to Harrisburg by Saturday noon, and will take the one o'clock train on the Cumberland Valley railroad, to Carlisle, and thence by branch road to Mt. Holly, will be meet there, entertained over Sunday, and then conveyed to place of District Meeting. We are informed that by taking this route it will cost less than half the fare from Harrisburg, required to go by way of York and Hanover, &c. Those who expect to take this route should address brother Lerew, as above.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Northern Indiana, 3½ miles south-east of Elkhart, May 6th.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156.

D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

Warriors Mark, Pa., May 21st and 22nd. Stop off at Tyrone, on Saturday morning.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 24th of May; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

In the Smith Fork branch, Clinton C., Mo., on the 21st of May next.

D. D. SELL.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Osceola, St. Clair county, Mo., November 10th, 1869, brother JACOB F. CRIPE, oldest son of brother Christian and sister Catharine Cripe; aged 24 years, 2 months, and 14 days. He leaves a wife and one child, and many relatives. He was unprepared for death when he took sick. He called on the Brethren to pray for him, and during his sickness they carried him into the water and baptized him. He lived about fifteen days after, and died with bright prospects for the life to come. Funeral services by Jacob Ulrey, and John Ulrey.

SUSANNAH MUSSELMAN.

In Marrion, Indiana county Pa., in Montgomery branch, March the 24th JONATHAN W. CARROLL, son of friend J. F. and sister Barbara Carroll; aged three years, and fifteen days. Funeral services at the house, from John 11 : 25 : 26. by Mark Minser.

P. BEER.

In Waterloo, Iowa, March 28th, sister ANNA EBY, wife of Dr. Samuel Eby; aged 43 years, 8 months, 17 days. Disease Consumption. Sister Anna had a good hope, looking forward for the crown after death. The dear sister felt concerned for her dear sisters in the Lord. She expressed herself in this wise, that some of the sisters will dress very plainly, but have "fancy fixings" in their houses, which is wrong. They might just as well put it on themselves, for if their heart is proud it is no difference where it manifests itself. This conversation took place four days previous to her death. O could we all feel so deeply concerned to serve the Lord, as the dying sister did.

MARTIN BUECHLY.
Visitor please copy.

On the 28th of March, of Heart Disease and Dropsy, KATHARINE, wife of Wm. LOEHR, after suffering nearly two years with Inflammatory Rheumatism. She leaves four children and a sorrowing husband. May this second bereavement bring him near to Him who can heal all wounds. Her age is not known to me. F. P. LOEHR.

In the Clover Creek congregation, Blair Co., Pa., April 14th, HARRY, son of friend Martin B. and Sarah MILLER; aged 1 year and 27 days. Funeral services by our friend A. Bowers and the writer, from 1 Peter 1 : 24.

S. A. MOORE.

In the White Oak branch, Lancaster county, Pa., Nov. 12, 1869, SYBILLA, daughter of brother Benjamin and sister Sybilla EBY; aged 4 years, and 5 days. Funeral services by the Brethren, from Acts 17 : 30, 31.

In the Chiques Creek branch, Lancaster county, Pa., Dec. 5, 1869, friend WM KOBB, aged 71 years, 3 months, and 13 days. Funeral services by friend Harple.

In the same branch, Dec. 28, 1869, ELIZABETH, widow of Abraham WIMER, who died about 9 years ago, aged 84 years, and 4 days. She was a member of the River Brethren church for many years. Funeral services by brother Jacob Reider, and Henry Engle, River Brethren, from Isaiah 38 : 1.

In the same branch, Feb. 8, sister BARBARA MASTERSON; aged 86 years, 7 months, and 6 days. She was a consistent member of the church for many years. Funeral services by the Brethren, from Revelation 7 : 5 last verses.

In the same branch, March 11th, MARY ANN, only daughter of friend Peter and Rebecca GINDER; aged 4 years, 11 months, and 7 days. Funeral services by the River Brethren.

E. G. ZUG.

In the Cherry Grove branch, Carroll Co., Ills., April 8th, at the residence of brother Isaac Rowland, sister SARAH STITZLER; aged 63 years, 3 months, and 25 days. Our sister became a member of the church long since, and lived until the time of her death, faithful in the service of the Lord, having a good hope of a resurrection to life eternal. Her remains were interred at Arnold's Grove, followed by a large concourse of sympathizing friends. Funeral services by brother Henry Martin, and others from Rev. 14 : 12 13.

JOHN J. OMMERT.
Visitor please copy.

In the Berlin branch, Somerset county, Pa. April the 11th, sister SALLY, wife of brother Casper KELLER; aged 55 years, 1 month and 11 days. Disease Cancer at the breast. Occasion improved by George Schrock and Elder Jacob Blough, from Philippians 1st : 21.

MICHAEL WEYAND.

LIST OF MONEYS received, for subscription, books, &c.,

John Stretch 1.00, D. H. Bosserbrake 1.00, A. & J. McCamant 1.00, Sarah Bowbry 1.00, E. Beyer, 2.00 Catharine Smith 1.50, John T. Lewis 1.50, E. S. Miller 1.50, D. F. Stouffer 3.00, Joseph Bowman 1.00, S. S. Griffin 50, Hiram Musselman 2.00, Jacob Zigler 1.50, Henry F. Neikirk 2.00, Mary E. Brallier 75, Harva McFeters 1.00, J. H. Warstler 1.50, Hannah Wertz 2.00, Geo. Wolf 75, Elijah Showalter 1.50, Daniel Smith 10 00, Moses Keefer 75, J. Zook, Jr. 1.50, John J. Emmert 3.00, Aaron Berkeybile 1.00, John H. Fillmore 1.05.

Christian Shank, 2.00, Henry Knox, 1.50, Daniel Achenbade, 1.00, Matilda M. Beardorff, .50, E. G. Zug, 1.00, W. W. Heaver, 3.00, Alpheus Mellott, .75, S. A. Moore, 2.50, Sol. G. Arnold, .75, David M. Witmer, 1.75, John Everett, 1.35, Jacob S. Miller, 1.50, Wm. S. Murray, 1.00, Catharine A Good, 1.00

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VOLUME VI. TYRONE, PA. TUESDAY, MAY 3. 1870. NUMBER 18.

For the Companion.

A Fragment

To a Poor Brother and Sister.

Providence has cast your lot among those who possess but little temporal property, but you may have all the more reason, on this account, to be thankful and contented. When the Dispenser of all good empties his Cornucopia into our lap, we find few, perhaps none who will say, *stay* Thy hand it is *enough*. But when the mandate comes, "go and sell that thou hast, and give to the poor," there is a general disposition to demur. Poverty is no sin, *per se*, although the causes that lead to it are often criminal. Who can be poorer than Christ? And yet he was in the condition that secured the highest possible exaltation and glory. It is one of the blighting sins of the Church, that there is so much importance attached to wealth. If right views were cherished universally on this point, resulting in a true Christian consecration of our means, we would have Christ all but visibly walking in our midst. "Not far from every one of you," would become a thrilling realization. Pentecosts would take place at Jerusalem & the tide of Divine Life would again flow into the adjacent territories, Mammon wields his sceptre in too many hearts, to allow the strength and freshness and beauty that should characterize the Church of the living God. Paul says truly "the love of money is the root of all evil." To be rich is no more a sin than to be poor; but it is too often allowed to usurp the place of moral qualities, giving position and influence and authority, thus too often introducing partiality into the Church, which engendres "confusion and every evil work." To "*lay up* treasure on earth" is a direct violation of the behest of the Almighty; and yet how many, even in Zion, struggle and toil, and sacrifice health and comfort, for the *accumulation* of worldly property, as they never did for the promotion of Christianity. The faith and love of many are too dwarfed and feeble to believe what the Holy Ghost has recorded in Acts. 20: 35; and yet the principle there enjoined is the great, grand, glorious truth on which our salvation depends. 2 Cor. 8; 9. The love of Christ invariably constrains to sacrifice. It is the very essence of Christianity. True religion gives liberally; but wisely. It seeks wisdom from above in the distributing of its bounties. When the love of God impels, and the wisdom of God directs, we will hold all we have at the disposal of the great Proprietor. "What hast thou that thou didst not receive?" "Why dost thou glory as if thou hadst not received it?" Whether spiritual or temporal gifts, to retain or use them without Divine permission, is to abuse them. How dear Christ is to us, is manifest from our love to his cause, and our efforts to *fulfill* the prayer, "Thy kingdom come." We are to be "diligent in business," as well as "fervent in spirit," and if we take heed to the latter, we prevent the former from being a curse. Whoever allows his money to outweigh his interest in the dissemination of the Gospel, and the rescue of souls from sin and damnation, is pitifully poor in the midst of his abundance. To love God supremely is the last insurance of life and property, as it puts both into his hands for disposition. Love has no deeper joy than to offer itself up for its object, and to employ its possessions in the consummation of love's great end. The soul that has found Jesus in all his grace and power and sweetness, does not ask, how much money may I amass, but how much can I spare for Jesus, and how shall I disburse it so as most to glorify him? "We are not our own, for we are bought with a price." The poor widow had "two mites," and had the privilege of reserving one; but no, "*all* her living" must go into the Lord's treasury. "Go and do likewise," is a needful injunction to thousands of our members, at the present juncture. If Christ gave *himself*, why should any repeat the old sin of laying only "a certain part" at the feet of Jesus? It all belongs to him. My dear young brother and sister do as Paul commands in 1st Cor. 10: 31, and you will be a light to the world, a blessing to the church, and ultimately jewels in the diadem of "the King of kings."

C. H. BALSBAUGH

For the Companion.

The Judgment.

This is a subject of great importance, and should be considered as such by all: "for we must all appear before the judgment seat of Christ," 2 Cor. 5: 10. When that great and notable day will come, when Christ will come to judge the world, it is an abiding consequence that each individual will stand at the "judgment seat of Christ" and receive according to the deeds done in the body, whether they be good or bad. We must labor diligently, that we may be accepted of him when he "shall come in his power, and all the holy angels with him." There is a certainty that we must stand before the Judge to have our causes tried; and according to our works he will judge us either for happiness or everlasting destruction. Then we should live according to his will, and make it our great object so to act, that he will then say to us: "well done good and faithful servant, enter thou into the joys of thy Lord." But on the other hand, if we are careless, and unconcerned about our soul's salvation, and do wickedly, then he will say unto us: "I never knew you," "depart from me, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels."—Matt. 25: 41. We should do the will of the Lord. Whatever sacrifices the doing of the will of God may require, it is wise, cheerfully and promptly to do it; for all the trouble it will require in this world, is nothing to the misery which the neglect of it will occasion in the world to come. Men must, by the holy spirit, through trials, the discipline of providence, and the word of truth be purified from sin in this world, or remain under its power, and suffer its consequences forever in the world to come. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5: 28, 29. He passes to the great and most astonishing manifestation which he is to make of the truth that he has life in himself, namely, the final resurrection, by his word, of the just and of the unjust; and the decision of their destiny for eternity. Jesus Christ the Son of God, was appointed of the Father, to be the dispenser of life to men; not only to heal the sick, but to raise the dead, and judge the world. All men should honor the son even as they honor the Father. Those who love not the Son, the love of God is not in them; and they will lose the benefits of his redemption. "When, the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on the right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31, 33. And to them on the left he will say: "depart from me, ye cursed, into everlasting fire;" and they go away to meet him no more. This should lead each one without delay to prepare to obtain the one, and escape the other. Our nearness to eternity, and the shortness of the time before we shall be in heaven or hell, should lead us to be obedient to the commands of God, and be ready, so that at whatever time, or in whatever way we may be called to leave the earth, we may, when absent from the body, be present with the Lord; beholding his glory, and rejoicing in his love. We think it a solemn thing when we have to part with friends here on earth; but O, how more solemn it will be at the judgment day, when we have to part, never to meet again!

WILLIAM H. LICHTY.

Waterloo, Iowa.

For the Companion.

Spring Time.

Who does not welcome the approach of Spring? When the weary months of the winter season are about dispersing we naturally long for spring and welcome its approach. And when it has fully arrived, how happy all seem to be. We again witness the earth arrayed in her robes of green, and the forest waving under the load of beautiful foliage. We see flowers springing up all around us, opening their petals to the sun, that they may expand more perfectly. The little birds are singing their sweet songs—they, too, seem happy, from them we can glean a lesson of contentment and resignation. Every leaf and flower we behold, will teach us a very useful lesson: they will teach humility, if we would be taught by the common things of earth.

And, in a spiritual sense, after experiencing days of gloom and sorrow—the heart being heavy, carrying a load of guilt and sin, all seems dark and gloomy; but, finally, these clouds disperse, the burden is removed, the heart has been changed by the renovating influence of the gospel; all is light, joy, and peace.

Everything seems to have changed, and to wear a different aspect. We naturally think of others that are groping their way through this vale of tears, with not a hope on the other side of the grave. When this burden of sin has been removed, and we are admitted into the light of the Gospel, it is then springtime. We behold flowers in our pathway, that once were not esteemed more than briers and thistles. What once seemed a heavy task, now is a pleasure to engage in. The progress may seem slow; but if continued gradually, through time, it will be most fully developed. 'Tis true, we meet with temptations on the way, which are sometimes hard to resist; but our heavenly Father tells us, if we resist the evil one he will flee from us. His grace is sufficient to bear up even the weakest believer.

There are so many temptations and allurements thrown in the way, that are calculated to attract the attention of the youthful mind and entice them to sin! In these last days the times and the people are being so perverted, that they will tell us we can join with the world and participate in their sinful amusements, and, at the same time, live the life of Christians. But how can this be possible? The Scriptures say: "come out from among them and be ye separate." How can we, therefore, be separate from the world, when we are uniting with it in all the trifling and giddy pleasures of the day?

Those of us who are yet in our youthful days meet with temptations, that perhaps older persons do not experience. Hence the necessity of being watchful and prayerful, lest we should be led from the path of duty. Christian pilgrim to the celestial city, let us be faithful to our high calling, that when our troubles and trials are all over, we can meet our loved ones, and once more be reunited in those mansions of bliss, is the sincere desire of your unworthy young writer.

W. A. Clark.

Shirleysburg, Pa.

For the Companion.

Deceit.

No one can tell how much this abominable vice is practiced in the world. The Scriptures say: "the heart of man is deceitful above all things and desperately wicked." And we see the truth in the example's of every day. No difference where we chance to go, we meet with deceitfulness. We hear expressions of friendship fall from lips we think are true, that we imagine are pure from uttering anything they did not mean; yet could we only glance into that secret chamber—the heart—we could there see perfidy and inconstancy to the vows which they made. Deceit is often used as an artifice to lure the innocent and entrap them in a snare. A smooth face and deceitful tongue have done much evil, and if permitted, will do much more. We cannot be too vigilant in guarding against such mean pretenders, of which the world has many. And at the present day we scarcely know what to believe, or whom to trust. Those we think to be our friends are enemies, when our backs are turned, and would betray us at any moment. Sadie Kauffman.

Belleville, Pa.

The Sabbath.

A Sabbath stillness—how grateful to the eye, the ear, and the soul! Earth's feverish throb is hushed in the quietness. Nature seems to rest, and her fields and woodlands assume a brighter green. The sun shines with a mild light, and the breeze whispers more softly as it moves by. The clear toned bells break out upon the still atmosphere, and the waves of sound chase each other away in undulating melody. The hum of busy life has ceased for a moment, and weary men turn to their homes for rest. Welcome the Sabbath! It comes like a calm haven after a stormy passage on the sea of life, and with the sails of care all furled, the tossed spirit is moored at the hearth. The streams flow more stilly, and the lakes are like mirrors. As much as the Sabbath is trampled on and disgraced, it is a blessed day for the world.

"Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

Selected by SARAH P. HARLEY.

Laying aside the Weights.

"Let us lay aside every weight, and the sin which doth so easily beset us." Hebrews 12 : 1.

It is no matter of great surprise that many who belong to the Christian Church and profess to be the disciples of Jesus, do not make that advancement in the divine life which it is both their duty and privilege, and hence remain spiritual dwarfs, to the great detriment of the Church. Many things contribute to induce such a sad state of affairs. The neglect to perform many duties, binding upon every Christian is one of the great hindrances to thousands of souls in their spiritual attainments.

But there is another class of obstacles, no less fatal to the soul's growth and which utterly excludes all possibility of Christian maturity.—They are represented in the Word of God as *Weights* to the soul, and those who are made concious of any such weights clinging to them, are commanded to *lay them aside.* Every one professing to be a child of God may readily know when he is clogged by any of these weights.—He may know it in two ways—first in that he is frequently conscious of the absence of the Holy Spirit; and, second, by comparing his outward life with the Sacred Oracles, given for his instruction. Those who are willing to *lay aside every weight*, as soon as they become aware of their existence, are by no means in that danger of spiritual shipwreck as is the case with those who make no effort to ascertain whether they have any weights clinging to them, much less endeavor to cast them aside when discovered by means of God's Word, or when revealed to them by the Holy Spirit. The command nevertheless is—*lay aside the weights.* But there are many who persistently refuse to do this, while others will not admit such things to be weights to their souls which the Bible enumerates, either directly or indirectly, and positively demands that they be *laid aside.* Jesus employs still stronger language than Paul, "*cast them* from *thee*!"

There are many good people in the Church who wish to do right, but yet affirm that their consciences do not condemn them for the indulgence in certain things, of which the Bible however, says, *lay them aside.* Their consciences possibly have become more or less *seared*, and need a more thorough purging, and a restoration to that tenderness and acuteness which characterized them when first they knew the Lord, and when they sang—

I want the witness, Lord,
That all I do is right,
According to thy will and word
Well pleasing in thy sight.

Some say they do not feel impressed by the Holy Spirit to discard what more conscientious or enlightened members suggest to them as contrary to the religion of Jesus Christ, and are ready to declare themselves unwilling to *lay aside* that which is pronounced hurtful, until they are specially impressed by the Holy Spirit to do so. Will such please suffer a word of exhortation? Jesus says: "If ye love me keep my commandments." And where, dear brother and sister, are we to learn his commandments, if not in his Holy Word? And if that *Word* says *lay aside* a certain questionable article, will *you* say, "No, I will *not* do so until impressed by the Spirit of God to lay it aside?" If we really love God we shall not wait for him to resort to any special means to make known his will to us. We shall be willing to accept the ordinary method of ascertaining God's will concerning us, which is by his Word. While we are waiting for his *Spirit* to *reveal* to us what his *Word* plainly *teaches*, we may lose a great deal. Delays are dangerous in spiritual matters as well as temporal or worldly things. We cannot be near as acceptable to God by obeying him only when goaded by his Spirit as when there is a cheerful acquiescence to his will. If we are the true followers of Jesus we shall not only be willing to know and do his will, but exceedingly anxious to obey every precept and command of his Word. There will be a holy ardor to ascertain and a most earnest *desire* to *do* his will in all the minutest things affecting both our physical and spiritual well-being, so that the language of the poet will find a constant echo in our hearts:

"Oh may it all my powers engage
To do my Master's will."

If such be the case with the child of God, there will certainly not be that almost incessant cry of weakness and barrenness of soul, of which so many often complain. It is occasioned by disobedience in some way, and very frequently in matters where a simple *laying aside* of a certain *weight* would prevent such a degenerate condition of soul.

But there are numerous kinds of weights to be

laid aside. Some are far more deleterious than others, and may cost a severer struggle to have them removed. Others, again, are of such a nature that they cannot be classed as simply among the common faults and weaknesses of professed Christians; they cannot escape with so mild a name, but must be regarded as sin, and which, if not at once abandoned and repented of, must speedily bring the soul into fearful darkness and positive condemnation; and from this state the steps may be but few until both body and soul are ruined. But the more ordinary *weights*, and with which many Church members are clogged and crippled, are the indulgence in *vain* and *gaudy apparel*, including many articles of *costly adornment*, while others may be cheap enough, but exceedingly ill-becoming those who profess to be followers of the meek and lowly Jesus. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4.

Levity is another of the weights which draw heavily upon the graces of the soul, and frequently cause such a great leakage that little or nothing is left to indicate any spiritual life. The prayer of the Psalmist should be the petition of individuals having this weight about them: "Set a watch, O Lord, before my mouth; keep the door of my lips." The command, "Be ye holy in *all manner of conversation*" cannot be too frequently meditated upon by all Christians.

Wines, beers, liquors, &c., used as daily beverages, constitute *weights* that Christians cannot afford to have hanging about them. They invariably produce most unfavorable results, not only in themselves, but in their families; and what is first considered harmless gratification, may sooner or later prove the fatal weapon that not only lays low the body, but sinks the soul to a drunkard's hell. Beware of the wine-cup and the beer-glass! Spurn them as your enemies in disguise! Think of the adder! "Look not upon the wine when it is red," &c.

Tobacco has proved a heavy *weight* to many professors of religion, especially when indulged in simply for the gratification of the taste; and certainly the filthy habit of chewing it, must be regarded, when viewed with an enlightened and tender conscience, as ill-becoming one who professes to have offered his body, as well as his soul, a living sacrifice unto God. The body, scented and made impure by tobacco, cannot be otherwise than a *filthy offering* to God; and how can one expect God to be pleased with such an offering, or that he will accept it at all! Let us cleanse ourselves from *all* filthiness of the *flesh*, &c. If we wish our bodies to be temples of the Holy Ghost we certainly ought to endeavor to keep them as pure as possible.

Novels and light literature are weights of unsuspected heft. Shun them as you would shun poison. They may please the fancy, but they will also taint the soul. Let the blessed Bible and other useful volumes be perused and studied. Biographies of holy men and woman will prove intensely interesting, and highly instructive and edifying. "Search the Scriptures." "Of making many books there is no end." Beware of three-fourths of them!

Inordinate desire for, and hasty seeking of wealth is a weight that almost constantly clings to many professors of religion. Lay it aside if you would prosper spiritually. You can well afford to be poor in this world's goods in order that you may be "rich toward God." The spirit of *speculation* is the spirit of the world. Beware lest you find yourself swiftly borne along with the strong current that may carry you entirely out of the kingdom of grace, even though it may leave you a dead member in the church. Seek the "unsearchable riches of Christ." They are the only true riches. All others must pass away, and if our hearts are upon them we may perish with them. "He that maketh haste to be rich shall not be innocent."—Prov. 28, 20. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6, 9: 10.

Many other "*weights*" might be mentioned, but I forbear. Doubtless there are some of which the Word of God does not refer directly enough to enable *all* immediately clearly to see their duty in abandoning them. But a thorough and prayerful investigation will, without doubt,

result in the necessary revelation as to what things are detrimental and what are innocent. But in those rare instances in which the *Word* may not meet your case, the Spirit certainly will see to it that his promptings and wooing are instantly obeyed, and all will be well. May God deliver us *all* from every "weight," light or heavy, so that *nothing* may impede us in our heavenward race.

For the Companion.

A few Words of Warning

To the young who follow after the foolish and wicked fashions of the world.

My dearly beloved: My heart is often pained to see the pride in dress that exists at present among the young, and especially to see it among those who have vowed before the Lord to "renounce the sinful practices of this world," or those who are the children of pious parents. So I undertake to write a few lines to exhort and warn you.

Unconverted youths! Does pride keep you from the church of God? (Perhaps with many it is the chief thing.) Cannot each of you be willing to lay *everything* aside that may be offensive to God, and say, "Here, Lord, though I am unworthy of thy favor, since 'the heavens are not clean in thy sight," yet am I ready to do all that thou mayest require of me? Then will the Lord accept you and make you happy; (See Job 22: 29.) But if you refuse until the day of judgment, then will he cast you away into everlasting torment, (See Isa. 2: 11, 12.) and justly too, for he that will not accept the being invitation of the Lord now, must not expect grace hereafter.

A few words now to brethren's children, whom I often, with sorrow, see adopting the foolish and sinful fashions that the proud and sinful have invented, rather than the humbles style of their pious parents. Children, why is this? Are you ashamed of plain clothes? Fashionable ones are more to be ashamed of. O, please be guided by reason, not by feeling! Strive to be respected by the virtuous, rather than praised by the vain. Remember Christ said he will be ashamed of those who are ashamed of him, when he comes in his glory.

Finally, let me address my dear young brethren and sisters, whom I love, and hope to meet in heaven, but who are yet striving to serve two masters; who appear to expect to have the praise of the world here, and nevertheless, the approbation of God hereafter. Consider the pattern that our old brethren have set us; consider the humility of the apostles; and, above all, carefully consider and strive to imitate the humble character of Christ, who is our perfect example. Do you love Christ? If you really do, cannot you humble yourselves for his sake, when he has so *greatly* humbled himself for your sake? David, the holy psalmist, says, Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Psa. 138 :6. To which class would you belong! If you choose to be long to those whom the Lord knoweth afar off, it is evident that you can never dwell with him, but must, in the of the Judgment, be cast away with the wicked. Let me cite you also to what the beloved apostle Paul says. He tells Timothy that he will "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but with good works." 1 Tim. 2; 9, 19. What beautiful adornment does the apostle here recommend! Would that every sister, young and old, would adopt it! But I deem it not so necessary to multiply passages from the word of God to *prove* that *pride is an insult to God*, as to exhort and *warn* you, lest, even knowing these things you drift along carelessly, and make shipwreck of your souls. Think seriously. Think what a shame it is to Christ, to profess his name and yet cling to Satan. Think of the solemn baptismal vow that you made before God and witnesses, namely, that you would "renounce Satan with all his pernicious ways, and sinful practices of this world." Will you go before the great Judge with this vow broken? I hope not.

That we all may keep in the valley of humility until the Lord comes and bids us "come up higher," is my desire.

CYRUS WALLICK.

Breedsville, Mich.

For the Companion.

"Jesus Wept." John 11: 35.

We are now thinking about what caused our dear Lord to weep. A certain man was sick, and his illness was brought about to show God's great power as manifest in his Son, Jesus Christ. It was Lazarus, whom Jesus loved, that was sick: "Therefore his sister sent unto him, saying, "Lord behold, he whom thou lovest is sick." Now, this sickness was not unto death, but, that God might show his power, and that men might believe. After our Savior heard that he was sick, he still abode two days in the same place;(Bethabara.) this he did, that he might manifest himself to be God in Christ Jesus. Then after two days, He said to his disciples, "let us go into Judea again." His disciples said that the jews in Judea sought to stone him. In answer to this, see 9th verse. Then, after answering, he speaks of Lazarus for the first time, saying: "Our friend Lazarus sleepeth, but I go, that I may awake him out of his sleep. The disciples say; "Lord if he sleep, he shall do well;" but Jesus spoke of his death, and said plainly: "Lazarus is dead.

Our Savior is now in Bethany, the town of Mary. Martha has heard that he is coming,and goes out to meet him, and said: "Lord, if thou hadst been here, my brother had not died? Now mark the faith Martha had in her Lord. She knew whatever her Savior would ask of God, he would do it for him. "But I know that even now whatsoever thou wilt ask God, God will give it thee." Mary has now come to our Savior, repeating the words of Martha, and weeping. Our Savior seeing her weeping, and those that come with *her*, "He groaned in the Spirit and was troubled." Where have ye laid him? were the words of our Savior to them.

They say: "Lord come and see." "Jesus wept." Oh! my dear reader, just think of *it*—our dear Lord weeping; and what for? Why, for poor frail man such as you, and I. Can we not then, weep for our own soul? Some of them that stood by, remarked: "Could not this *man*, which opened the eyes of the blind, have caused that even this man should not have died? Jesus, again, touched with the frailty of human nature, groaned in himself, and came to the grave and said: "Take ye away the stone." Martha remarked to Jesus—"Lord by this time he stinketh, for he hath been dead four days." To this, our Lord answered her as recorded in the 40th verse. They take away the stone. O what a solemn occasion! Our Savior lifts up his eyes to heaven, with increased confidence in his Father, and said: see 41 & 42 verses. It was for the sake of poor, frail humanity, that he asked so much of his Heavenly Father, that they might believe. After entreating his Father, he "cried with a loud voice, Lazarus, come forth!" Oh! methinks I can see the solemnity that prevailed at that moment,—some waiting with confidence and faith for, Lazarus to come forth; others, to see whether Jesus had power to raise the dead. There is no more doubt, "he that was dead came forth, bound hand and foot with grave clothes. Jesus said, "loose him and let him go." Dear reader, think of it,—dead four days—and even buried—now alive and walks! who did this? Why, our Savior, who is ever pleading for you and me at the right hand of the Father on high; who is ever willing to accept us through him who did this wonderful miracle; and to keep us in everlasting bliss, where we may see our Savior face to face. May God own and accept us all in heaven,—is the prayer of your unworthy brother.

GEORGE W. BURKHART.

Nolo, Pa.

Prayer, like the precious metal, comes most pure from the heated furnace.—Bickersteth.

Accept evil for good.

Selected by BARBIE E. MILLER.

Lean on Jesus.

Faint and weary, near to perish;
Weak and helpless soul thou art;
Of thyself thou canst not flee
From the ills surrounding thee;
In the fight with earth and sin,
Singly thou canst never win;
Upward look, and ever cherish
Every promise in thine heart.

Christian, lean thy head securely
On thy blessed Savior's breast;
He will give thee peace of heart,
He will light and strength impart;
So, beneath his gracious eye,
He will all thy want supply;
He will keep and comfort surely,
He will give thee joy and rest.

Green Springs, Pa.

Selected by EMILY R. STIFFLER.

Go Forth and Reap.

When thou hast sown the precious seed
Of truth and love by word and deed,
In patience then the Master heed
Go forth and reap!

When thou hast viewed the whitened field,
Burdened with its abundant yield,
Prepare the harvest blade to wield—
Go forth and reap!

Alas! alas! the precious grain
Is trodden by the hoof of gain,
O saint, let love of Christ constrain!
Go forth and reap!

When thou hast prayed, and waited long,
For truth hast suffered shame and wrong,
Take up the hopeful reaper's song—
Go forth and reap!

The reaper wages full receives,
And garners up immortal sheaves;
Let him this promise who believes,
Go forth and reap!

Hollidaysburg, Pa.

For the Companion.

Adorning.

Dear brethren and sisters, being somewhat impressed by this subject, I will try, by the help of God, to write a few lines for the *Companion*. I will refer you to 1 Pet. 3:3, which says, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." See also, 1 Tim. 2:8, and Zech. 1:8. "And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." It is a sad fact that we see many of our brethren and sisters clothed with strange apparel. Our Savior says we are to observe all things he has commanded us. This is a command as binding as any other. Why is it not kept, and the old order of the Brethren established? We see many of our members dressing themselves and their children with the world. We are to be soldiers of the cross together, therefore we should have more oneness amongst us. We profess to be a separate and distinct people from the world; so if we conform ourselves to the world, I claim we deny our profession. Some say, "if the heart is right, all is right." I say, amen. But if the heart is right these things are not on the body;—they are in the the heart, before they are on the body. Some would say "these little things don't matter." What does the Bible say? Catch "the little foxes that spoil the vines." (Cant. 2:15.) As this is the first time I have attempted to write for the press, I will close;—hoping some brother or sister will say more upon the subject. I have written out of love to my brethren and sisters, and love to Christ. Amen.

SUSANNAH C. PETRY.

How to Find a Field.

Some ministers are uneasy because they have not a "field" large enough for their talents. They want wide scope. Let us tell you what we saw the other day. It was a man selling some rare sort of cement for broken glass and crockery. He took his station at the corner of a street, and began to talk in praise of of his wares. At first he had but one or two hearers, but he talked and talked just as earnestly and eloquently as if he had a crowd. His cement—why there was nothing like it! It came from a far country— from China—the famous Chinese cement—no family could do without it. Gradually one and another halted as they were passing, until at length he had a "field," and was all in his glory.

Imitate this vender of cement. Talk to your few hearers just as earnestly and thoroughly as if you had a house full. Put your whole soul into your work and keep at it. Preach, preach, preach; never you mind whether you have few or many to hear you. Cry aloud and spare not. You will have hearers enough by and by.—*Exam.*

United to Christ, all is heaven; separated from him, all is hell.—Dr A Clarke

"Win and wear it," is inscribed on the crown of glory that fadeth not away

For the Companion.

The Mind of Christ.

"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, did not account it robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men. And being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross." Phil. 2: 5–9.

Elsewhere, the apostle tells us, "If any man has not the Spirit of Christ, he is none of his." Rom. 8: 9. In our text, he tells us what the mind of Christ was; that notwithstanding he was in the form of God, possessed of equal power, honor, and majesty, that of all this he emptied himself, and instead thereof took upon him the form of a servant, and became obedient.

A servant is one that dedicates himself to the service of another, by the choice of his own will or inclination. Thus Jesus dedicated himself to the service of his Father.

In the above text, we have pointed out to us in a concise manner, what is required of us. The example of Jesus is presented, and we are commanded to imitate. He having emptied himself, or laid aside all that glory that he had with the Father, entered at once upon the great work that was given him to do. In tracing his life, we find him ever engaged in the great work for which he gave himself. "Lo, I came to do thy will" said he, and the records of his short, but eventful life, show how completely he did that will. How arduous were his labors. All day he would spend in teaching the people, while the night he would devote to communion with God. One object engrossed his whole attention. "The zeal of thy house hath eaten me up," said he.

Upon one occasion, when his disciples brought him food to eat, and desired him to partake, he said, "I have food to eat that ye knew not of," and, as they did not understand him, he farther added, "My food is to do the will of him that sent me, and to finish his work."

Have we, who profess to be the servants of Jesus, given ourselves up as completely to do his will, as he gave himself up, to do his Father's will? *We must have the same mind that was in Christ.* Have we that mind? Of him it is written, "He pleased not himself." Can this be said of us? Do we not in any way please ourselves? Do we never gratify our fleshly desires? When we thus open our hearts, and the light of inspiration streams down upon them, then it is that our innate depravity is exposed. And O, how little do we then appear in our own eyes. When we are once brought to know Christ, and also ourselves, then it is, that we can see how poor and destitute we are. Then we begin to hunger and thirst after righteousness, and the blessed promise is, we shall be filled.

First, we must become poor in spirit, we must be emptied, emptied of all that nature hath implanted within. The word of God is represented to us as a light, and as a sword. Armed with this, we can penetrate every chamber of our hearts. While its light exposes to us the vicious inhabitants thereof, with the sword we can slay them. "For the weapons of our warfare are not fleshly, but mighty before God to the pulling down of strongholds," casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ. As each chamber becomes emptied of its former inhabitants, Christ will take possession. But the advancement that is made in this work depends upon ourselves. If we arm ourselves with all the weapons of our warfare, and resolutely determine that every thing shall be brought into captivity to the obedience of Christ, that we will spare no former inhabitant however eloquently nature may plead, then will the work advance rapidly, and citadel after citadel will yield. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16. By the above rule we can rightly determine to whom we belong. Are we Christ's servants? Then we dedicate ourselves to him. We feel that we are no longer our own, for we have been bought with a price. Again we are told to love the Lord our God with all our hearts, and with all our soul, and with all our mind. "This," says Jesus, "is the first and great commandment. And the second is like to it: "Thou shalt love thy neighbor as thyself." If the above command is obeyed, there will be no room left for self. God must be supremely loved. All the wealth of our affections must be placed upon him. He must be first in our hearts. Then we must love him with all our souls, with all the strength of our spiritual being. If we do, then can we in truth adopt the language of the pious David, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." And our neighbor must be equal with ourselves. Let us here pause and reflect. Do we honor God with what he has given us possession of? Has he given us minds that are capable of grasping deep things? Do we devote the strength of that mind to him; or do we use it in the gratification of our own vanity, in procuring for ourselves the applause and flatteries of men? If we do, then were it better for us, if this great trust had not been committed to us. Are we so situated that we have much time at our command? We are in duty bound to spend every moment that is not employed in making the necessary provisions for our bodies, in His service. Do we spend every moment that we can possibly spare, in laboring in our Master's vineyard? Ah! there is much work to do: "The harvest indeed is great, but the laborers are few." Do we enquire what work we can do? There is work for all, for the weak, and for the strong. Should we be at a loss to know what work to engage in, let us inquire of the Master as did Paul, "Lord, what will thou have me do?" And most assuredly, if we are willing to work, he will give us plenty of work to do. Let us not, we who have espoused so noble a cause, we who can labor for so great a Mas-

ter, and especially when his work is languishing for want of laborers. Oh! let us not spend our time in vanity. Would we rather spend our leisure hours in preparing something merely to please the taste or the eye, than to devote it to our dear Master? How much better would it be for us, should we at such times imitate Mary. Then would He also say of us, we have chosen the good part, which shall not be taken away from us. Let us from henceforth leave all unnecessary and ornamental work to those, who if not thus employed, would be employed in something worse. But let us, who are invited to engage in such noble work, when we have done for our bodies that which they really demand, work for our Master. How much work could be done in this way, that is now neglected. There is work here for you to do, dear sister, that none else can do. Many a delicate plant needs your tender hand to cultivate and prune it, that cannot bear to be tended by a stronger hand. Would you not rather, dear sister, go into your Master's garden, water and cultivate those drooping plants that are destined to bloom on the shore of immortality, than to spend your time in cultivating those that will bloom but for a day?

Have we wealth at our disposal? This, too, belongs to him to whom we have given ourselves. In Luke 6: 20, 24, we read: "And he, lifting up his eyes on his disciples, said: 'Happy are ye that are poor; for yours is the kingdom of God. But woe to you that are rich; for ye have received your consolation. Woe to you that are full; for ye shall hunger." From the above scriptures we learn that if we would be the recipients of Christ's blessings, we must be poor. We must empty ourselves of our wealth. How must we do this? When the young man came to Jesus, after having rehearsed his many good qualities, the Savior said, "If thou desirest to be perfect, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." He seemed to demand a hard thing of this young man, but he has done more for us. He was rich, yet for our sakes he became poor, that we through his poverty might be rich. "If thou desirest to be perfect, go sell what thou hast." Do we desire perfection, then we must render perfect obedience. He emptied himself for us, now he requires that we empty ourselves for him. If we do this as completely as he did, then we will be perfect in our sphere, as he was perfect in his.

But we asked the question, how must we empty ourselves of our wealth. We will now try to answer. When we gave ourselves to Christ, if we made a perfect surrender, then all we had we laid upon the altar. As soon as we make this surrender, then, it no longer belongs to us. It will require many a hard struggle with self before we can resign all. But when the victory is once gained, a perfect peace will ensue. Having given up all that we possess to Christ, we cheerfully acquiesce in his disposal of it. Should it please him to remove it from us, we have no complaint to make, for it is not ours. But should he leave it with us, then surely he appoints us as his almoner, to distribute it as he gives command. We have not the privilege of using more of it than our actual wants demand. Should we spend it in unnecessary luxury while many around us are pining in want, will our Master say to us at his coming. "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Our Savior has told us, the poor would always be with us, so that we can ever have an opportunity of distributing our Master's good.

It is truly a blessed state to be wholly resigned into the hands of Jesus, to empty ourselves of all our former self, and become filled with him, to have him control the inner springs of our hearts; to work in us both to will and to perform, of his good pleasure, that we may have wisdom to work out our own salvation with fear and trembling.

MATTIE A. LEAR.

Hudson, Ill.

Forgotten in Prayer.

We recommend the following to the careful attention of our readers, believing it to contain valuable suggestions. We hope our friends will often invoke the Master in our behalf for we feel that we are among those who specially need Divine aid.

"In public and social prayers there are frequent petitions for a blessing upon the clergy, upon missionaries, upon institutions of learning, upon rulers, in behalf of every class of persons exercising a wide influence—with one exception. We rarely hear a prayer offered for that class whose thoughts reach a wider circle than do the thoughts fo any other—the editors. Many more persons read the newspaper than attend church. The students in our colleges and sem; inaries are more largely influenced, though less directly, by public opinion than by the private opinions of their professors; our rulers are to a great extent made and unmade by the power of the press; and yet how seldom are these facts recognized in public devotion!

If there is any man on this earth who has need of a conscience, it is the editor of a popular journal; if any man needs divine guidance, it is he; if any human being oftener than another is called upon to do justly, and to show mercy, it is the man who must sift an overwhelming mass of materials, "gather the good into vessels and cast the bad away." If any man in responsible position is more strongly tempted to insincerity, prejudice, and the thousand other ills that finite minds are heir to, we should—*not*—like to hear of him.

Pastors who are hard at work attempting to mould religious opinion and conduct, laymen who long for the coming of the kingdom, do not read your paper as if it were only a luxury—it is a power. It is a mighty power, and the men who decide what voice shall reach your ears, who write editorials, who mould and color the thousand items which enter your households, either for good or for evil, need your hearty prayers. In this age the preacher has no more ignore the editor than he can gesture without hands. The work done in the pulpit will be undone in a half hour's reading unless the same spirit guide them into all truth.

Christian Family Companion

Tyrone City, Pa., May 3, 1870.

An Acceptable Visit.

From which it need not be inferred that other visits are not acceptable. That is not intended to be said. We only desire to speak of this visit as especially pleasing. And this preference will be allowed us when it is known that this visit was by father and mother, and that it has been a long time since they were with us. To have father and mother come to one's house is a happy privilege; to have those in our own house under whose roof we drew our first breath, who saw our first step, and heard our first word; those to whom we first gave joy and first caused grief. What solicitude have these two fond hearts exercised for our welfare, morally, mentally, and physically. How many weary days have been spent in watching our steps,

"Lest I should fall and hurt a hair."

Nearly three score years of their lives have passed away. The silvered heads, and enfeebled steps give evidence of the approach of declining life. A few more short years and we may no more hope for their friendly visits, unless it should be our lot to go before to the Father's mansions.

Nearly forty years ago they set out together for life's rough journey. At different periods others were added unto them, until the family numbered ten in all. Then began the decrease, and now again they number but two. Such are the ways of life.

They now reside near Duncansville, Pa. They have lately had public sale, and have reduced their effects to their household goods. They expect to spend part of the Summer in visiting friends, and where opportunities offer, preaching the word. May their declining years be the happiest of their lives is both our hope and our prayer, and may God help us that our labors and actions may be conducive to that end.

Brethren desiring their visits—or wishing other correspondence with them—may address D. M. Holsinger, Duncansville, Blair county, Pa.

The High School Movement.

A movement has been inaugurated by brethren in Indiana, aiming at the establishing of a school of a higher order, to be owned and controlled by Brethren exclusively. Our prayer is they may not only succeed, and be prosperous and useful, but also that their example may be followed by other sections, until our children may have facilities for acquiring an education, equal to others less highly favored in many other respects. Would that we could all realize the importance and utility of such an enterprise, and could unite our influence, talent, and means in its speedy and permanent consummation. And may we not hope for this? Have we not good reasons to believe that experience has taught us all the necessity of such an institution? We look upon education more as a temporal convenience than as a moral necessity. We would give children an education as we would give them a trade. In fact no education is complete that does not afford instruction that may be applied by the possessor, in battling with the realities of life.

We would kindly suggest to such brethren as may not be able to see the importance of this work as we feel it, to ponder well before they oppose it, lest haply they should be found to fight against God. There are evils—plain, positive, flagrant evils—that need all our efforts to hold them in check. Let us be united against wrong and for the good. Consider whether the Scriptures do not say much more against the accumulation of wealth than against the acquirement of education. Compare the impediments of the former with the advantages of the latter, in the attainment of spiritual knowledge, and advancement in holiness.

The American Newspaper Directory, published by G. P. Rowell & Co., Advertising Agents, No. 40 Park Row, New York, contains a full and complete statement of all facts about newspapers which an advertiser desires to know. The subscription price is five dollars.

Brother C. A. Mason, of Ai, Fulton county, Ohio, says,

"We have brother Abraham Stutsman in our arm of the Church. He preached for us last Sunday from the 10th chapter of Acts. We thank the Lord for sending him here into this arm of the Church."

Change of Address.

Wm. Holsinger from Emporia to Colonwood, Chase county, Kansas.

Answers to Correspondents

Jesse Miller, Bourbon, Marshall Co., Ind. What was your former address?

Jacob C. Cripe. Will you please tell us what your address has been heretofore. We cannot change an address unless we know *where from* and *where to.*

Jacob Beeghly. Your letter of March 24th, and that of 24th of April arrived by the same mail. Hence the delay was not our fault. The money came to hand. The *Youth* has been sent.

Wm. Pannebaker. The money came to hand, and the paper is being sent.

S. A. Holsinger. The money is credited on our book.

CORRESPONDENCE

To the readers of, and *especially* the writers for the *Companion.* Will you please *send* your private letters, or rather individual letters of friendship, by mail to their destination, and not burden the columns of the *Companion* with them, and thereby crowd out other subject matter of more importance to all the readers. Letter correspondence to single individuals is out of place, published in a religious paper, though they may be interesting to the one for whom they are intended. The Editor, of course, does not like to reject their publication when sent him by subscribers;

but brother subscribers, if you wish to write, write for the benefit of all. As ever, yours fraternally.

P. R. WRIGHTSMAN.

As I am alone this pleasant afternoon, I thought I would try and write a few lines for the *Companion*. I am always happy to hear from the brethren and sisters, from the different parts of the world. We live eight miles from the church; but we have meeting at a school house five miles from here, every four weeks. And between meetings the *Companion* is a great help and comfort to me, in encouraging me on my way to Zion. I always feel encouraged, and strengthened after reading the *Companion*. There are many trials, and temptations to endure in this world, and we need encouragement. I am young in years, and but a babe in Christ, yet I have undergone some severe trials; but I feel that I have been benefitted by them, and that it has been for my good. I am learning every day how dependent we are on God for our happiness, and if we only try to live close to him he will bring us out "more than conquerers." He has promised "that all things shall work together for good to them that love God." I feel that without him I can do nothing. I am surrounded by many temptations. There is but one family living in this neighborhood, besides our own, that belongs, to the church. My associates are mostly Methodists. My cross is heavy, but where there is no cross, there is no crown: so I feel willing to bear it, in order to gain the prize that is laid up for all those that hold out faithful to the end. Pray for me that I may be strengthened, and that I may lead a true Christian life; which is the desire of your unworthy sister.

SARAH E. BUTTERBAUGH.

Taylor, Ill.,

The Brethren's High School.

Brother Holsinger: I am truly glad the school question is again being agitated among our brethren; for indeed there is *no literary* enterprise that should concern us more, at the present time, than the organization of a first class College,—may I not say a University? There are now hundreds of our brethren's children away from home, receiving an education in the high schools of other denominations, some of the teachers of which are Universalists, Infidels, and Deists; and to say the least, many do their utmost to explain away the plain, simple commandments of Christ's church. Now, shall we, (who profess to be the true followers of Christ,) lie still and suffer these sectarians thus to poison the youthful minds of our dear children? God forbid! Brethren, forbid it! But some tell us "it is just to make preachers, and then they will want a salary for preaching." This is a very slender objection. This is by no means the object of establishing a school. It is to keep the Brethren's children under the religious influence of our own church The time has come that the youth *will* have education; and if parents do not send them where they can have the advantages of the high-school or college, many of them will go themselves to other denominational schools, and there be taught the peculiar views of other sects. How much better to have such a school among the Brethren, and teach them the true Christian doctrine

I often think it strange that a single brother who has intelligent children, should object to such a movement—it being a great auxiliary to the church. I never have heard of an educated man opposing an education. *They* really are the judges, for they know the good of education; and many who have not this advantage, feel their need of it. Being properly educated does not make people proud; but if the proper principles are instilled while young and at school, they become more humble, and less conceited. When the student views the literary landscape, and knows how little of it he is able to understand, and the many great lessons God has spread out before him, in nature and Science, he then begins to learn how little he knows; and then he exclaims, "How marvelous are thy works, Lord God Almighty." "Teach me to so number my days, that I may apply my heart unto wisdom." Such a knowledge of God through his works leads the youth to adore nature's God; which will inevitably be the case, when an education is sanctified by grace, guarded by prayer, and strengthened by faith

We want a high-school instituted, built, taught, and governed by the Brethren exclusively; where obedience to all God's word is taught, and plainness observed, such as becometh men and women professing godliness. Recently the Bible has been ruled out of the schools of Cincinnati; and I also see in one of the public papers that the Legislature of Missouri has ruled the Bible out of the schools of that State. There is talk also in our city of ruling out the Bible. Are not these facts enough to fire every true brother's heart with new zeal to inaugurate a high-school among ourselves, as brethren. Shut out the Bible from our schools, and heathenism will steal upon us as imperceptibly as the midnight cloud. Where the Brethren do not accept Sunday schools, *as recommended by the Annual Meeting*, and the Bible is not read in school, it will be but little studied by the rising generation of this day and time; and if cut out of the course of study in schools, not studied in Sunday school, and but little at home, how shall they (the young) know the Lord, whom to know aright is life eternal? We do hope the objector will consider these facts. I do not wish to be understood that it is necessary to erect a college in order to have God's word taught, as a positive necessity to a right understanding of the Gospel; but a right knowledge of the scriptures taught, is an important section in the great chapter of education. Not long since I was requested to preach at a certain place, on the subject of feet-washing, because many in that neighborhood wished to know whether feet-washing was a command or not. O what moral darkness! Brethren come let us unite, and agree to use *all* the means possible to enlighten the understanding, convince the judgment, strengthen the will, and urge sinners to obey the commands of the world's Redeemer; and at last be received by him, where we shall have joy without grief, and pleasure without pain.

P. R. WRIGHTSMAN.

Dayton, Ohio.

The *Companion* is a welcome guest. I love to read it. It is next to the Bible to me, as I do not get to meeting as often as I wish on account of ill health, with which I have been troubled for the last twelve months or more. But when I have the *Companion*, it affords me great pleasure to read and hear about my brethren and sisters. I love to read church news. May it prosper, and be the means of bringing many souls to Christ, is my prayer.

SUSANNAH C PETRY.

Brother Henry : In two numbers of the *Companion*, I see articles written by brethren who visited persons on their death beds, who had neglected to become reconciled to God in their healthful hours : then, after feeling death's icy hand taking hold, trying to compromise with God without doing what he requires of us, to have the promise on our side. Now dear brethren let us be careful how we handle God's word ; as it is "powerful and sharper than a two-edged sword," &c., and not say we are satisfied that "God will take the will for the deed." I fear, by so doing, we may not do God's word justice—nor ourselves, or our hearers or readers—in our calling as preachers. Brethren, I would be glad if the Lord would accept us all by our wills. But he wants "a doer of the word," and not a hearer : but whosoever is a doer of the will of my Father in heaven, is my brother, sister, mother &c.. As by one that often feels the weight of souls hanging heavily, this is written, and out of love, and not for controversy, as I feel my weakness and imperfection too sensibly to have anything else in view than the glory of God, and the saving of souls.

On last Sabbath night I was called upon to visit an old mother (74 years old,) on her death bed in her last agony she said she had no peace with her God, and "now I must die." Every effort was made to rescue her and to arrest the disease, but all in vain. We prayed with and for her. She said she had resolved all winter that this summer she would obey Christ and be baptized for the remission of her sins ; "but now," she said, "I waited too long, and now must die without a promise." I gave her all the comfort I could ; but where did I get it from ?—That upon disobedience she could be saved ? NO. On Friday I was called on to attend her funeral.

ADAM HOLLINGER.

A LETTER TO ELDER JOHN WISE.

Dear Brother : On reading your piece in the *Companion*, No. 16, page 253. I felt very sorry that any one should understand me to mean, that women need not cover their heads in time of worship ; for I believe a woman "praying or prophesying," or worshiping with an uncovered head, is an abomination in the sight of God : but I am still at a loss to know why it is expected of the woman to have her head covered, when not engaged in worship, while the man goes with head covered nearly all day ; and it is so uncomfortable in warm weather, sweating over the wash-tub, bake-oven, and cook-stove. Paul (1 Cor. 11 : says that Christ is the head of the man, and the man, the head of the woman. The man, by his violation, dishonors Christ, while the woman only dishonors man. I do not want to weaken any one, or darken God's council ; but, in my peculiar ideas, if I think it a little darkened, I want to help clear it up, for fear the cause of my Master might be retarded, and some be discouraged from joining in with us. That was the reason I wrote what I did to brother A. Molsbee. I thought he was too exacting, in naming things to the applicants not found in the Testament. If we must have by-laws, I think they should be let pass till we have persons in the church. And as the word "caps," does not occur in Paul's letter, 1 Cor. 11, I meant in the last part, of my piece, No. 48, 1869, that we have no right to say you must wear a "*cap ;*" but we have a right to say : you must wear a "*covering*" *in time of worship.* I also thought brother Molsbee was too fault-finding with others ; and saying he was frank to confess that he thought their order down south to be the order throughout the Brotherhood, I wanted him to know it was not, so he would have more charity hereafter.

And now brother Wise, I want you to enlarge your mantle of charity, so as to cover my multitude of sins ; and not say, you "have nothing to do with" me. I am a member of the same body you are. I consider you my keeper, and me, yours in a less degree. You are Christ's "embassadors," and Zion's watchman ; and you must require of us what God requires, to clear your own skirts.

I saw you once at Annual Meeting. I was very favorably impressed with your appearance. You brought the question, to the council. If deacons, could baptize the sick, in cases of emergency. I was convinced of your care for souls. My daughter heard you preach one night ; among other good things, she told me you related a man's dream when he was being weighed in the balance, and feared his good works would be too light ; when a poor woman came and laid a loaf of bread on the scale, that he had given her in this life, and which turned the scale in his favor. That impressed me so, that I have given a many a loaf to the poor since, which I don't think I would have thought of, if it had not been for that lesson. My heart was not so much in the work before. I read your—and your wife's letters, with great interest ; and I felt happy when I read of your visit to the C. F. C. office. I saw there, a token of that spirit so precious in the sight of God. So lay my errors to my weakness and my (perhaps) over anxiousness for the prosperity of our church ; for if we have the pure unmixed Gospel for our rule and practice, I believe we will triumph over every opposition.

And now I will say to my sisters ; cover your heads, in time of worship, with a plain modest covering ; don't take lace, or needle-worked stuff for your caps, or put ruffles to your bonnets, or anything useless ; for superfluities are forbidden in the Gospel. We are not to labor for that which is not bread. I believe God takes more notice to the covering of our heads, then any other clothing ; and even the angels take notice of it, 10th verse, 11 chapter, 1 Cor.

I don't think sisters ought to cut off their hair, only in case of sickness, or some other justifiable cause. Read the chapter referred to in this article ; particularly the 6th verse, the part brother Wise referred to in German. But it don't read exactly in the German like in English. In the German it reads, if she will not be covered, man may cut off her hair ; in the English it reads : "for if the woman be not covered, let her also

be shorn." I believe the "also" refers to the man; so I think the man's hair ought to be *shorn*; not only *cut off*; but the woman's, have its full growth; and as children are left out of the question they should be shorn —just for comfort, and convenience.

HANNAH KNAUFF.

Covington, Ohio.

Brother Holsinger: On the 16th of April we had a church meeting. Brethren assembled from Beaver Creek and Augusta county. Also one brother from the State of Maryland. The Brethren on their yearly church visit here, found all in union and peace one with another. But the eye of the Church saw many wild shoots from the parent vine, considered injurious to the prosperity of Zion. Notwithstanding, the admonitions given by the watchmen upon the wall, were consoling, and seemed to leave good impressions.

One more item. Is it prudent for a bishop to invite the laity to go with a preacher or deacon on the yearly Church visit? This is a question among us. J. G. FLORY.

Mill Creek, Va.

Brother Holsinger; I observe that you insert religious news in your paper, for the encouragement of the brotherhood; and I thought a few lines from our part of the Brotherhood would not be amiss. On Saturday evening previous to the first Sabbath of February. The brethren commenced a series of meetings at Hollowtown, brother Smith's congregation; and continued for ten days morning and evening, and in the evening a few days longer. The Lord was with his people and blessed them abundantly. The church was revived and sinners were awakened. Twenty-five were received into connection at that place; twenty-two by baptism, and three restored. The brethren held a Lovefeast during the meeting, which was truly a feast of love; God being present in the ministration of his ordinances. His children were much refreshed. May Grace and truth be with them. And may God, who confers all truth be praised forevermore.

Also, on the second of April, brother, Davis Younce, and brother Bartly Smith, commenced a series of meetings in Fall Creek church, Hixson's meeting house; which continued a few days. The Lord was with his church. Four were received by baptism, and one by letter. Much good has been done here. The church, previous to the meeting, was cold and almost lifeless; but it has been newly awakened; and impressions, we trust, have been made, that will not soon be forgotten We have much need of labor in this arm of the church; and hope that our brethren will visit us, and assist in building us up in our most holy faith. May God, who is able to keep us, guide us through life by his counsel and, at last, receive us to glory;— is the prayer of your unworthy brother.

A. J. HIXSON.

Highland, Ohio.

Do the Brethren keep all the commandments of God? I think not. "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15. "After these things the Lord appointed other seventy also, and sent them two and two," &c., Luke 10: 1.—not four, six, or more to one place. We think the brethren ought to scatter a little. Christ says: "To the poor the Gospel is preached;" but we often think the Gospel is only preached to those that are able to own a team with which they can go from eight to ten miles to hear the Gospel, and the poor must stay at home. We can read the word of God but oft times do not understand it. So come, Brethren, preach for us in McConnell's Grove, Stephenson Co., Ill.

LYDIA JORDAN.

Brother Holsinger; This, the Pakagon congregation, Michigan, although we have been in the wilderness, tempted of satan in times past, is now coming out The brethren Millers and Shively come here and labor with us occasionally. Six have been added by baptism since last December, and the prospect is good for more to come soon. WALTER CLARK.

Brother Henry: This will be the last communication you will receive from me from this locality for some time, as I expect to start for Iowa to-morrow. Enclosed find balance due you on subscriptions. My reason for removing to Iowa at the present time is on account of ill health. I shall continue to solicit subscriptions for the *Companion*. I should not do without it if it cost twice what it does. It is my opinion that every family in the Brotherhood should subscribe for the *Companion* and *Pious Youth*. I advise all Superintendents of Sabbath Schools to introduce the *Pious Youth* into their Schools, as the paper is twice as large as any other child's paper I have yet seen. Hence it is much cheeper than any other. I have been Superintendent of a Sabbath School for two years, and believe it to be the nursery of the Church.

My address will be Hudson, B'ackhawk county, Iowa.

C. P. L. ROBERTS.

Heaven a Beautiful Place.

I was much surprised to see it stated in *Companion* Vol. 4, No 48, page 543, that "Heaven is not a beautiful place." Unless I badly misunderstand the meaning of this sentence, I think it does great injustice to the abode of God and final resting-place of the righteous. *Beautiful* is defined as "pleasing to the eye, to the ear, or to the mind." Now, please read the description of the Holy City which came "down from God out of heaven," given in the 21st chapter of Revelations. See also Isa. 52: 1, where Jerusalem is commanded to put on her "beautiful garments." O! that our *conduct* may shine forth beautiful, daily, that we may be fitted for heaven. CYRUS WALLICK

Breedsville, Mich.

The following is the paragraph alluded to by the above, being a selected item:

"Heaven is not a beautiful place, but a holy place. Hence to enter it, there must be a state of soul in harmony with it, a preparatory meetness, or we cannot enjoy it In our hearts there must be the elements of heaven's purity now, or in the very nature of things we shall be incapacitated to enjoy the happiness of hea

ven. Bear our spirits those peculiar signs, those celestial marks which indicate our fitness to share in future bliss? Are these found in them, and developing in them those buds of grace which will culminate in the flower of heaven's glory?"

We do not think that it was the desire of the author to detract from the enjoyment of heaven. The third definition of the word beautiful we would accept: "pleasant to the mind." The author wishes to impress the the idea that we do not go to heaven for the sake of its beauty, but by virtue of our fitness.

Brother Holsinger; I cannot begin to express the great pleasure which the *Companion* affords me I have a widowed mother, and two sisters, which compose our little family There are no ministering brethren near. One sermon, preached by brother A. Crumpacker, is the only one that has ever been preached in this neighborhood. That is a great privilege from which I am at present debarred; but the weekly visits of your excellent paper, greatly assist me in passing off lonely hours pleasantly and profitably. I hope the brethren and sisters will pray for me, that I may hold out faithful unto the end. May the God of grace ever be with you, and assist you in carrying on your good work rightly and acceptably, is the prayer of your sister in Christ.

SARAH A. SMITH.

Brother Holsinger; It would perhaps be interesting to the readers of the Companion, to give a brief statement of a shocking affair that occured in Salem, Ill., a short time ago. Some four or five days previous to the occurrence, three men entered the house of a family residing in the country three or four miles from town. It was in the evening, after dark. They tied the hands and feet of the inmates, and took away about five hundred dollars. A few days after the robbery, one of the robbers was arrested and committed to the County prison. The following night, about 2 o' clock, a mob came and demanded the prison keys; and while some guarded the jailor, others entered and took the prisoner. They then took him about a mile from the town, where a large number of persons had collected; who were making preparations to hang him. They hung him; but the sheriff came and cut him down before he was quite dead. The sheriff then went to call a physician; but while he was gone, some of the mob returned and shot the prisoner several times in the head. His body was brought back and laid in the court house until it could be buried. Many went to see the corpse. He had no relatives here, and there was no one to say anything good about him. The general expression was, "He recieved what he deserved." But the most melancholy consideration is the condition of his soul. Truly, "the way of the transgressor is hard." J. F. NEHER.

Salem, Ills.

"High-School Movement."

Will the brethren, favoring this movement call to mind that the Savior selected those persons, who should be eye-witnesses of his sufferings and death, from among the poor "unlearned fishermen," and that these same men preached the gospel with such power, after being "endued with power from on high" the world (17 different Languages) did not inquire as to their origin or literary attainments but contented themselves by asking—"Men and brethren what shall we do;" No more poor despised fishermen but "men and brethren." They were happy to learn from these same men that the terms were so easy as was abundantly proven by the number added to the church."

We are also told that the lawyers took the "key of knowledge"—No doubt by running after the "wisdom of the world," thereby losing sight of the true fountain of all knowledge. They would not go into the kingdom, and those that "were entering they hindered." It is true, we live in a different time from that which the apostles figured, but so much the greater the danger of running out of the proper channel to obtain that knowledge which is able to make us "wise unto salvation." The Savior pronounced a woe against the lawyers. Yours in love.

PETER S. GARMAN

Goshen, Ind.

Queries and Answers.

How, or in what form was the kingdom of God within the Pharisees? Luke, 17 : 21. verse.

"Simon, son of Jonas, lovest thou me more than these?" Query—'these'—who are "these?" Or, to whom does the word "these" refer? John 21 chapter, 15 verse.

An answer is requested through the *Companion.*

JNO. J. BLAUCH.

Berlin, Pa.

We read in the Scriptures that "the wicked know not God but the righteous know God." Now the question is, how do we who are righteous know that we do know him? we think its important to knok.

CHRISTIAN WYAND.

Keedysville, Md.

ANSWER: "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John, 2: 3,4.

D M. HOLSINGER.

Does Paul, (1 Cor. 11,) include virgins, or does he only mean married women? Will some brother or sister answer through the *Companion?*

HANNAH KNAUFF.

Brother Henry: Will you or some other brother or sister, give an explanation on the 27th verse of the 9th chapter of Luke.

S. B. DETWILER.

Lower Providence, Pa.

On Matt. 23: 15.

A proselyte was made in this way: They bound him by an oath to forsake their former religion forever; and by another oath never to forsake the Jewish as long as life lasted, and always to obey the pharisees and scribes. We can see plainly why a proselyte was "two-fold more a child of hell" than themselves. A proselyte was bound by two oaths to remain what he then was made, while they themselves had their liberty to do as they pleased,—to follow Christ or not.

Will some brother or sister give explanation of the seventh chapter of Hebrews. Who is this Melchisedec? I ask for information, because I do not understand it.

ELMIRA ARMSTRONG.

Correction.

In the article on "Revelations 12," page 249, third paragraph, ninth line, read *constant*, instead of "consonant."

Fourth paragraph, first line, read "there was *war* in heaven" instead of "more."

Companion, page 238. The Post Office address of Isaac Strohm is Lebanon, Pa. CYRUS BUCHER.

Sheafferstown, Pa.

Brother Henry; Please announce through the medium of the *Companion*, that the Brethren in the Clover Creek congregation, Blair county, Pa., intend, (God willing,) to have a Lovefeast on the 24th day of May, commencing at 4 o'clock P. M ; and we hereby invite all the dear brethren and sisters, who have a desire to be with us, to come ; and especially those who minister in the word. By request

JAC. L. WINELAND.

There will be a Communion Meeting, the Lord willing, in the Spring Creek branch, south of Pierceton, in father's barn, commencing on the evening of May 28th :—Meeting next day. Brethren going to Annual Meeting are invited to attend, and will be met at Pierceton on the 28th, and conveyed to place of meeting. They should arrive at Pierceton on or before the arrival of 12 o'clock train, in order to be in time for meeting. By order of the brethren.

E. UMBAUGH.

Brother Holsinger; Greeting. Pleas announce through the *Companion* that the Brethren contemplate holding a communion meeting on the 14th of June, 5 miles East of Urbana, Champaign Co, Ill. We wish the brethren to stop with us on their return from the Annual Meeting. We hope the ministering brethren will remember us ; and give us their help —which we so much need.

The meeting will be at brother Dilling's house, one mile North of Kirkville, on the Indianapolis and Bloomington Railroad. Brethren will find conveyence on Monday evening at Champaign City, or at Kirksville, to the place of meeting.

J. BARNHART

Wahoment, Ill.

Brother Holsinger; Please announce ; we expect to hold a communion meeting at my place, in Marshall Co. Iowa, [commencing on Saturday, the 28th of May. The communion will be on Saturday evening. We purpose to continue the meeting about a week ; and we wish to have able speakers here if we can ge them.

DAVID BUEGHLY.

Liscomb, Iowa.

The Brethren of the Marsh creek congregation, Adams Co., Pa, purpose holding a lovefeast, the Lord willing, on Saturday the 14th of May at 2 o'clock P. M. A cordial invitation to all who may desire to be with us on that occasion.

By request of the church.

B. F. KITTINGER.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BECHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Northern Indiana, 3½ miles south-east of Elkhart, May 6th.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lower Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156. D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

Warriors Mark, Pa., May 21st and 22nd. Stop off at Tyrone, on Saturday morning.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 24th of May ; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

In the Smith Fork branch, Clinton C., Mo., on the 21st of May next.

D. D. SELL.

In the Manor congregation, Indiana Co., Pa., June 24th, 1870, commencing at 10 o'clock A. M. A general invitation is given to all ; and specially to the ministering brethren.

By order of the Church.

G. W. BURKHART.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Conemaugh Township Somerset Co. Pa., March 31st, of Scarlet Fever MALINDA daughter of William and Polly WERTZ; aged 3 years, 9 months, and 11 days. Funeral services by Jacob Blough Menonite from Matthew the 24 : 44.

SUSAN WERTZ.

In Upper Conawago, April 13th, MARY STITZEL, wife of friend Jacob Stitzel ; aged 74 years, and 14 days. She was buried in Flory's old graveyard. Many friends followed the lamented to the grave.

In the same District, April 14th, MARY ELLEN, infant daughter of friend Philip and Elizabeth KING. They have now three angels in heaven. We hope this will be sufficient to win their affections heavenward.

ADAM HOLLINGER.

In the Otter Creek congregation, Macoupin Co., Ill., March 3rd, infant daughter of brother Jacob and sister Catharine BLICKENSTAFF ; aged 2 months, lacking one day. Disease Whooping Cough. Funeral services by Elder John Crist and Nicholas Brubaker, from Num. 23rd chapter, latter clause of the 10th verse. ISAAC H. CRIST.

LIST OF MONEYS received, for subscription, books, &c.,

C. P. L. Roberst, 3.00, P. H. Kurtz. 50, Jacob Beeghly, 1.50, D. S. Aungst, 1.00, M. N. Hetric, 1.50, Catharine Frantz, 2.00.

John Harley $2.25, Eliza Brandt 1.50 H Arnold 2.00, A H Snowberger 1.75, S A Holsinger 1.00, Hannah Knauff 1.00, Kate Aug'e, 1.00, Martha Alderson .75, Peter Pfoutz, 1.00. Christian Myers 1.00, Ezra B. Hook, 1.00, John McClintock 5.50, Jos. W Beer 1.50, Peter S Replogle 3.00.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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Christian Family Companion.

BY J. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—John 8. At $1.50 Per Annum

VOLUME VI. TYRONE, PA. TUESDAY, MAY 10. 1870. NUMBER 19

For the Companion.

Prepare to meet thy God.

Reader, I have an important message to you, whoever you may be. You have the deepest interest in it. It matters not whether you are young, or old, rich or poor, bond or free, learned or unlearned, male or female, you have more concern in it than you can imagine. Jesus Christ, the Son of God, has plainly and unequivocally declared, when such signs should be seen, the people might know that his second coming was nigh even at the doors. This is something of great importance. When we consider the awful event, oh! dear reader, are you aware how near you may be to the end of all things? For the signs of the times clearly prove it to be near. Therefore it is high time that you awake out of your slumbers, and commence in good earnest, that important work—the salvation of the soul, before death may overtake you. Now, dear reader, if you are not ready, oh! let it be your first work to prepare for this great event. Oh! then, do not waste the precious moments yet allotted to you; for, perhaps, in "a little while, he that shall come will come and will not tarry." "For the great day of his wrath is come, and who shall be able to stand?" Those who have made their robes "white in the blood of the Lamb" will alone "be able to stand," those who have followed the lamb of God "through evil as well as good report." But in order to become such, it is highly necessary to divest ourselves of all prejudice, and bigotry, and self will; that our hearts may be pure. Without the purity of the heart, we cannot see God; for he "shall come in a day that you look not for him, and in an hour that you are not aware of." Then "weep and howl for your miseries that are come upon you; your riches are corrupt and your garments are moth-eaten, your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire;' — a witness that you have hid your Lord's talent instead of faithfully appropriating it, to arouse the perishing, and pull them out of the fire. The inspired writer cautions them "that are rich in this world." They may become oppressors, keeping "back by fraud the hire of the laborers that have reaped down their fields."—Remember, "the cries of them that have reaped are entered into the ears of the Lord of Sabbaoth." Hence we remark, here, the object of Christ's mission into this world, we believe was "to seek and to save that which was lost;" and at last delivering them from all evil, and restoring them with joy to the Father.

Such is the testimony of the sacred scriptures. "Who gave himself for us" that he might deliver us from this present evil world, or redeem us from all iniquity, and "purify unto himself a peculiar people, zealous of good works." "Thanks be to God who giveth us the victory through our Lord Jesus Christ" Oh! then, dear reader, "prepare to meet thy God." We know that his first coming was to save sinners; but his second coming, in the clouds of heaven, will be to take "vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ." Oh! what a contrast between his first and second coming. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Oh! ye who are sensible that you are not prepared for that burning day! why will you persist, and reject the callings of God? Confess your guilt and put away all your sins. Confess him as your Savior now, and he "will confess you before his Father" and the angels, when he appears. Oh! stay not in solum lest thou be consumed. Remember Lot's wife. Look not behind thee.—"Prepare to meet thy God."

J. A. LEVY

West Independence, Ohio.

Veneration to Religion.

The poet most beautifully and truthfully says "Religion is the chief concern, of mortals here below;" and my fervent prayer is, that we may

all learn more of its great importance, and experience more of its sovereign power. Religion is a heaven-born principle: it comes forth all resplendent with light; and, as upon angelic wings, it bears to the soul the choicest blessings from the throne of the Eternal. It is the "one thing needful" which Mary chose, of which the Savior said: "Mary hath chosen that good part which shall not be taken away from her."—Whatever else we may need in life, we all have need of Religion. From the man or woman whose head is silvered over with the frosts of age, down to the youth, who has just arrived at the age of accountability, there is none that can say in truth—I have no need of Religion. The old need it, as well as the young; the rich need it, as do the poor; kings, and all in authority need Religion, as much as do their subjects over whom they rule.

Religion is not only needful to all but it is necessary at all times. As the breath is necessary to animate and invigorate the body, so is Religion essential, to quicken, revive, and cheer the soul. As breath is essential to temporal life, so is Religion to life eternal; and as the body without breath will die, so the soul without Religion must perish.

Wherever we may be, and under whatever circumstances we may be placed, Religion is indispensable if we wish to be happy. Whether on the land, or on the ocean; on bleak and snow-capped mountains or in low and pleasant valleys; on barren deserts, or on fertile plains; whether sailing on a smooth sea under a propitious breeze, with a genial sun and smiling sky, or tossed on the surging billows of the mighty deep, driven by fierce winds under frowning heavens; Religion cannot be dispensed with, if we desire to be in favor with God.

If you are rich, Religion will teach you how to use your wealth so as to promote the glory of God, to advance the interests of his kingdom, to insure your own welfare, and to make your fellow men around you happy; and if you are poor, it will teach you to be diligent in your business, and to trust the Lord for your support: and thus to be an example of diligence and reliance, to your friends and neighbors, and a light to the world. If you are in society, Religion will make you a worthy member; and if you are alone, it will make you grateful and happy, while your conversation is in heaven. If you are in health, it will make you grateful to God, and enable you to go forward with a willing mind to perform every known duty; thus preparing you for the hour of adversity, and for a glorious immortality; and if you are afflicted, it will enable you to look beyond this world of sorrow, and to refresh yourself by draughts from the well of life, from which the irreligious cannot drink: it will give you energy to endure with patience whatever you may have to suffer; knowing that present suffering "are not worthy to be compared with the glory that shall be revealed;" & that these light affections will work a "far more exceeding & eternal weight of glory" It will make you serene in the hour of death; and, without fear, to yield to the disarmed king whose iron grasp is so full of terror to the wicked; yea, it will enable you, with comfort and gladness, to pass over that mystic river, whose waters are so cold and fearful to the irreligious. Religion will make you humble, holy, cheerful, happy, and useful in life; and prepare you for unspeakable bliss, the enjoyment of heaven, the society of saints and angels, and for communion with God, in the world to come.

Religion, Oh! religion, how great, how lasting, are thy benefits, but how art thou despised and rejected by the needy sons and daughters of men! Sinners, who, as to real happiness, are destitute, "poor, and wretched, and miserable, and blind, and naked," will still wander on in their sinful career and unforgiven crimes, and reject against themselves all thy durable riches, thy happiness, thy joy, thy peace of soul, thy light, thy robes of righteousness, and thy eternal life!

Sinners, I call to you. Will you not stop and look about yourselves? Will you not consider the danger to which you are exposed, and the dreadful end to which you must come, if you do not turn from your evil way while yet you have time place and opportunity? "Now is the accepted time; behold, now is the day of salvation." Come, then, while you have the privilege. Come while the Father is ready to receive you; while the son is ready to apply his meritorious blood to cleanse you from your pollution; while the Holy Spirit is waiting to sanctify, to lead, guide, direct and comfort you.—Come while the Church of God calls to you,

and is anxious to minister to your wants. Come, while angels are awaiting your return, ready to join in full chorus in the allelujahs of heaven. Oh! come. Why should the Father's love, mercy, and grace be undervalued? Why should the Son's loving call, and his atoning blood, be rejected? Why should the various operations and influences of the Holy Spirit be spurned from you? Why should the Church labor, and pray, and hope in vain? Why should angels be kept from their rejoicings? And why, Oh! why will you miss heaven, with all its joys, and go down to hell, to partake, with the devil and his angels, in its inconceivable torments?—I am constrained to think, if you could look beyond the shores of time, and behold the realities of eternity, you could not make so light of religion. If you could see the verities of heaven, you would have a strong desire to participate in its unspeakable transports; and if you could draw aside the curtain, and look down to hell, where the worm dieth not and the fire is not quenched; if you could see the licking flames and curling smoke, and hear the wails of the damned, as they writhe in agony, gnaw their tongues and gnash their teeth in anguish, and cry in pain, and howl in their heavy woe, you would not so eagerly press toward that awful place, which is "prepared for the devil and his angels."

But to my brethren and sisters in Christ, to those who have been born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God,' "born of water and of the Spirit,"—"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever"—to you I will say: persevere in that self-denying and narrow way, that leadeth to life everlasting. Ever "watch and pray that ye enter not into temptation," "and a snare, and into many foolish and hurtful lusts, which drown men in perdition."—"And besides this, giving all diligence, add, to your faith virtue; and to virtue, knowledge: and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

JOS. W. BEER.

Humanity.

Is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, and of the languages of mankind, is a science which, without Christianity, would never have sprung into life. When people had been taught to look upon all men as brethren, then, and then only, did the variety of human speech present itself, as a problem that called for a solution in the eyes of thoughtful observers; and I, therefore, date the real beginning of the science of language from the first day of Pentecost. After that day of cloven tongues a new light is spreading over the world, and objects rise into view which had been hidden from the eyes of the nations of antiquity. Old words assume a new meaning, old problems a new interest, old sciences a new purpose. The common origin of mankind, the differences of race and language, the susceptibility of all nations of the highest mental culture, these become, in the new world in which we live, problems of scientific, because of more than scientific interest. It is no valid objection that so many centuries should have elapsed before the spirit which Christianity infused into every branch of scientific inquiry produced visible results. We see in the oaken fleet which rides the ocean, the small acorn which was buried in the ground hundreds of years ago; and we recognize in the philosophy of Albertus Magnus, though nearly 1,200 years after the death of Christ, in the aspirations of Kepler, and in the researches of the greatest philosophers of our own age, the sound of the key-note of thought which had been struck for the first time by the Apostle of the Gentiles: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—*Max Muller.*

For the Companion.

Prayer.

"Thus saith the High and lofty One, who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite spirit, and humble to revive the spirit of the humble, and the heart of the contrite ones."

While we, therefore, brethren and sisters, contemplate the omnipotence of God in the immensity of creation, let us learn to cultivate humility and self-abasement; and this surely is done while engaging in prayer from the secrets of our hearts. Prayer is to the soul, as rain, to the drooping lily, when engaged in, in a humble and contrite spirit, remembering that "whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Humility is one of the lessons which the pious Psalmist deduced from his survey of the nocturnal heavens. When he beheld the moon walking in brightness, and the innumerable host of stars, he exclaimed: "What is man, that thou art mindful of him? and the son of man, that thou visitest him."—Did you ever meditate, dear reader, upon the glorious thought of *each esteeming another better than himself?* If you have not, please do so when you have finished reading this article.—This would have a glorious result if made a universal practice by the human family. I am of the opinion that there are in the universe intelligences of a superior order, in whose breasts pride never found a place; to whom this globe of ours and all its inhabitants appear as inconsiderable as a drop of water does to the proud lords of this earthly region. There is one being to whom this sentiment is applicable in its most extended sense. Before him, all "nations are as a drop of a bucket;" and "the inhabitants of the earth," as grasshoppers: yea, they are "as nothing; and thus are counted to him less than nothing and vanity." There is no disposition that appears so prominent among puny mortals as pride, ambition and vain glory. These tempers, do not become those "who dwell in tabernacles of clay, and whose foundation is in the dust."

It should be our sincere desire to "grow in grace and in the knowledge of the truth" as we advance in days and years; and to do this, it is truly necessary that we approach a throne of mercy at every revolution of the wheel of time. I hereby beseech you, brethren and sisters, you that have not yet erected the family altar, do so at the earliest possible moment. It is one of the essential elements of the Christian character. I will say to you, "come, let us reason together." If you could wing your way with the swiftness of a seraph, to all the members of the brotherhood, with what class would you find those members who raise the family altar for the prosperity of Zion, and for the benefit of their own souls? Would you find them with those who are growing cold in the cause of true religion? I think not so. Please think of this brother or sister, you *who do not pray* and are reading this: I am speaking directly *to you.* There is a great responsibility resting upon parents, who are blessed with children. Raise "your children in the nurture and admonition of the Lord." I wish to state here that I am pleased with the *Pious Youth*, and I wish it success. It is surely a good principle to instill into the youthful mind, to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." With what humility would we approach the throne of mercy, were we to cherish habitually that profound veneration for God which his works are calculated to inspire. We would be ever ready to join with ardor in the sublime devotions of the inspired writers.—"Great and malvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Who would not fear thee, O Lord, and glorify thy name? Man is not only a sinful, but a helpless, and therefore a dependent being. This offers new and powerful motives to pray, and shows the necessity of looking continually to a higher power, to a better strength than our own; whose guidance is not only perfect freedom, but perfect safety. Our greatest danger begins at the moment we imagine we are able to go alone, without the guidance and directions of his Holy Spirit. Prayer is an act both of the understanding, and of the heart. It draws all of the Christian graces into a focus. It draws charity, followed by her lovely train. It draws repentance with her holy sorrows, her pious resolutions and self-distrust. It attracts faith, with a humble spirit. Prayer, continued from the secrets of our hearts, will, in time, enable us to conscientiously say that true religion has given a tone to my conduct, a law to my actions, a rule to my thoughts, a bridle to my tongue, a restraint to all my besetting sins; and we can say, let others do as they

may, I will continue forever to "sing praises unto thee, O thou most high! I will continue to tell of thy loving kindness early in the morning, and of thy truth in the night season."

"O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod,
Lord teach me how to pray.

WILLIAM GUMP.

Muncie, Ind.

For the Companion.

Happiness.

The word, "Happiness," has suggested itself to me as of very great importance. The human family are all striving to be happy here, or hereafter. When we look around us, we see many devices whereby man is trying to arive at some point of happiness; some trying in one way, and some another, to heap to themselves enjoyments. Many are the disappointments, because they soon find that the things of this world are vain; that fashions, riches, and the many ways in which the worldly are trying to enjoy themselves, are of no account; as the happiness is always expected, but never attained. It is folly to strive after happiness in any other way than that laid down in the law of God. It is the only source from which true happiness springs. We find it promised in the word of God, on the condition of true obedience; and on no other, to those that have come to the years of maturity. Happiness is promised in coming like the Prodigal, and being truly obedient to God's word.—And right here, my friends, I would advise great caution, that we get *God's ways*, and not God and man's commingled, and thus miss the object we seek. It requires caution, as there are a great many ways laid down which are not God's ways; and are intended by satan to mislead the human family, in seeking after happiness. I shall now come to the word of God and seek there, to know whether there is not happiness promised. In John's Gospel 13: 17, read: "If ye know these things, happy are ye if ye do them." Some might say, what things? I say all things that our Savior has laid down; if we "know them," we must "do them." Just as a child, than knows its parent's will, can't be happy without it does it, we being God's children, so long as we obey not his word, we cannot be truly happy; for without true obedience we cannot have his spirit, and we are assured that without his spirit, we are none of his. But if we are truly obedient, we have the promise of peace; "peace I leave with you, my peace I give unto you." When we arive at this point we feel a happiness within us which we would not exchange for any of the gayeties of this world.—Seek ye first the kingdom of Heaven, and all things shall be added unto you.

BENJAMIN BENSHOOF.

Johnstown, Pa.

For the Companion.

"One by One we Cross the River."

The words of this beautiful song are very often brought to mind, when we hear of those who have crossed that mystic river of death at the beckoning of the angel boatman. One by one do loved friends and associates pass away from mortal sight, but only to watch and wait for us on the spirlt shore. Ah! yes; one by one the summons come, and such calls always warn us to be more than ever imbued with an earnest and fervent spirit to perform all our duties here in our probationary state, that when our life work is done, and the angel boatman is waiting to convey us over the dark and shadowy tide we may gladly obey the summons, and in peace and joy meet our Savior in his Father's glorious kingdom.

Then let us labor and rejoice; though there may be times of sorrow, and scenes of conflict, there are inner joys, in our mission here, which must live forever. There are beginnings of glory now, which must increase, and intensify through all the life that is to come.

"One by one we come to Jesus,
As we heed his gentle voice;
One by one his vineyard enter,
There to labor and rejoice;
One by one with sins forgiven,
May we stand upon the shore,
Waiting till the angel boatman
Takes the helm and guides us o'er;
And the white-robed angel boatman
Lands us on the shining shore."

M. STROM

Do not suffer your mind and heart to become hard like a beaten path by throwing them open to the free, constant and heavy feet of the world; let meditation and prayer precede the hearing of the Word; they will prepare your heart for it, as the plough prepares the ground for the seed.

For the Companion.

Fame or Disobedience.

"He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2 : 4.

What do we understand by the language above quoted? Is it to obey all the requirements of the Savior, or to fall in with the popular religionists of the day, and lay on our shoulders a flimsy garb called religion, and when we come to the commandments of our blessed Savior call them *good works*, and pass on without observing them? We see many who profess to be the followers of the meek and lowly Savior, and claim to be teaching his Gospel which he declared should be preached to every creature, and to be beacon lights to guide sinners to a haven of peace and happiness beyond the skies. But, let us look for a moment and see what constitutes a Christian. To be a Christian, is to be Christ-like; and to be Christ-like is to obey the will of the Father, as Christ delivered it unto his disciples in the commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them *to observe all things* whatsoever I have commanded you." What do we understand by the "all things?" Why, we certainly understand it to mean all that the Savior had commanded his disciples to observe. We show to the world that we are his disciples, by being obedient to his law.

He taught us to love one another and to do good for evil. He did not teach us to go forth into war, to slay our fellow beings. But how were his teachings regarded a few short years ago, when war, with its desolations visited our land? It was then that men stood in the pulpit, claiming to be ministers of Christ, and to be teaching Peace on earth and good will to men. But how was it when the call *to arms* was made? These same men, heedless of the command of the Savior, ("Put up again thy sword into his place: for all they that take the sword shall perish by the sword,") doffed the clerical gown; laid the Holy Bible upon the shelf to be forgotten for a time; then grasped the sword and went forth to kill. But this was not all, they used their time and talents to persuade men to go forth and join the rubble who were thirsting for blood. Where was then the union, and fellowship, and brotherly love, that those same professors of Christianity claimed to have before those troubles came upon us? And what conclusion do we come to now, when we hear men raise their voices to a throne of grace and pray to the Father to dry the widow's tears, and and to be a Father to the orphan, to feed the hungry, and to clothe the naked, when those same persons, a few short years ago, used their energy and influence to cause the widow's tears to flow, and the orphan to cry for bread. Go where you will, you can see the effects of those troublesome times. Is that Christ-like? We are compelled to say it is not. If we love Jesus we will keep his commandments; and none other have the promise of eternal life. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" If, after we have become the followers of Christ, and observed all his requirements, we cannot any more than escape the wrath to come, how will it be with those professors of Christianity, who have not the love of Christ abiding in them? But why will those professed religionists of the popular creeds, when those times come upon us, leave off teaching part of the doctrine of Christ that they have been claiming to preach, and turn their attention to worldly affairs? It is simply because they love the praises of men in this life, more than they do the will of God. But where is the reward beyond this life? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Men may grasp at worldly honor and fame; but it has no promise beyond this world.

Let us take for example, four of the greatest men that history points out to us, who had obtained the greatest worldly fame—Alexander, Hannibal, Ceasar, and Bonaparte, and how sad was the end of these men.

Alexander, after having climbed the dizzy heights of his ambition, with his temples dipped in the blood of millions, looked down upon a conquered world, and wept because there was not another world for him to conquer,—set a city on fire, and died in a scene of debauchery.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and put to flight the armies of the "Mistress of the world," and made her foundations quake, and stripped three bushels of gold rings from the fingers of his slaughtered knights, fled from his country; being hated by those who once exultingly united his name to that of their God, and called him Hanni-baal, died at last by poison administered by his own hand,—unlamented and unwept, in a foreign land.

Ceasar, after having conquered eight hundred cities and dyeing his garment in the blood of one million of his foes, having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends; and in the very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name, after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days in a lonely banishment, almost exiled from the world; yet, where he could sometimes see his country's banner waving, which did not—and could not—bring him any aid.

Thus four great men,—whom the world called great—have passed away; and, Oh! how sad is the end of all such worldly greatness.

And now, brethren let us not aim to secure a great worldly name, but rather to follow in the footprints of Jesus; and seek a home in heaven, "where the wicked cease from troubling, and the weary are at rest."—There are but two roads to eternity; and we are following one of them. If we love Jesus, and are keeping his commandments, we are in the strait and narrow path; but if we love not Jesus, we are in the broad road that leads to final misery, and banishment "from the presence of God and from the glory of his power."

JAMES HUGHES.

Pierceton, Ind.

Written for the Companion.

To a Lover of Nature.

So beautifully is nature portrayed, that you deem the works of God too noble to ever be destroyed. You look upon nature, as affording a source of enjoyment to those who love to investigate the laws of natural science—that there is much lasting enjoyment to be obtained by such research; but I think this one reason why you can so easily resist the demands of the Holy Spirit.—

Whenever you are brought to feel the importance of everything in nature, as needed to supply the wants of man, you will readily understand how lost your condition is without complying with the requirements of heaven.

The harmonial laws of nature, in the light you view them, do only teach you the divinity and reality of God. Hence, nature has yet an important lesson to teach you; viz. that unless you partake of the spiritual food that God has sent from heaven, your soul will be lost to all eternity. This is a solemn thought, but it cannot be other wise than true. The soul must be fed or it will perish. The cultivation of a certain portion of the Vegetable Kingdom has afforded you much pleasure.—You love to see God's young and tender plants flourish, as well as the great oak of the forest. So with your heavenly Father; he manifests an interest in the care of the body as well as that of the soul; and if man will not partake of the natural food that God has provided for him, he will suffer physically, through want of the natural food or aliment that is calculated to sustain his mortal body.

The study of natural theology has afforded you much pleasure: yet you cannot in your present condition appreciate the happiness revealed by nature's revelations. God's design is, and ever was, that man shall be happy; and notwithstanding all the vicissitudes that human life is exposed to, man can be happy. But, to be happy in this life, man must be at peace with his Maker. He must renounce sin with all its allurements, and accept the Savior and his teachings as a sure guide to eternal happiness. It is the prospect of a home forever in the realms of eternal bliss, that beatifies the sad heart of man while here in this troublesome world, and causes him to look forward, beyond the cold grave, for a never fading crown of glory.—But such a hope of heaven you have not, nor can have, until you are willing to accept salvation on such terms as Jesus Christ has offered it to you.

It is strange how a man of your intellect can live in rebellion against a merciful God. That God has, for his own good pleasure and the enjoyment of man, created all the beauties of nature in perfect harmony and order, is a fact that you deem cannot be denied. Why then live in opposition to God. You are well aware that since the fall, man is in open rebellion against his Maker and unless he becomes obedient to the commands of the New Testament, (which is the new law;) his hope of a future reward is utterly lost. Why then not avail yourself of the means of securing peace for your soul, that shall remain to all eternity. If you love to behold the beautiful works of the Creator, why not submit to his will, that you may after death enter into the joys of the Lord, and enjoy his presence, and the things that he hath prepared for "them that love him," through out the never ceasing ages of eternity. May we not justly say, knowing the sanity of your mind, that it is Satan that is keeping you from making peace with your God. He is not cunning enough to deprive you of any moral happiness; yet, by his carnal devices, he has deprived you of what is calculated to illuminate your very soul,—the light of the glorious gospel of Jesus Christ.

You are a lover of nature. But strange to say, you do not love the Bible. You find but little or no beauty in it. This accounts for your being so little concerned about the salvation of your soul. You have plenty of time for any and evey thing else but to read the bible. O that you could crave a knowledge of that inspired volume! You look upon those who doubt the reality of God as an ignorant, debased class of people; while angels look upon you with pity, because you will not obey him. Oh! if the persecutions of Christian friends, the never ceasing warnings of a guilty conscience, and the continual appellations of the Holy Spirit, cannot arouse you to a sense of the duty you owe to God, I fear your condition is deplorable. You know by what means your soul can be ushered into the mansions of eternal glory. Then begin at once to serve the Lord. "For the night cometh wherein no man can work."

F. M. SNYDER.

De Graff Ohio.

OLD AGE WITHOUT RELIGION.—Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the termination of thy pilgrimage is at hand."

The playmates of youth, the fellow-laborers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck.*

Going to Jesus.

Nearly three years ago a noble steamer was sinking with hundreds of persons on board. Only one boat load was saved. As a man was leaping into the tossing boat, a girl who could not be taken into the boat, and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying,

"Give this to my mother!"

The man was saved. The girl, with hundreds of other persons, was drowned. The mother had the note. What do you think the little girl had written in it? Here are the words:

"Dear mother you must not grieve for me- I am going to Jesus."

Dear girl! What faith and courage she must have had to write that note!

She was going to Jesus through the stormy waves of the angry sea, yet she was not afraid That is the kind of faith you need, my reader. Well, Jesus will give it to you if you ask him, for he says, "Come unto me."—"I will give you rest."

It makes dying easy to know that we are going to the bright home which Jesus has gone to make very beautiful. Let us all get ready for that bright home by loving Jesus.—*Heavenly Tidings.*

For the Companion.

"I Am the Way." John 16 : 1.

There are two ways represented in the Scriptures, the broad, and the narrow way: the latter we accept as being the "*I am the way.*" Solomon said: "He preserveth the way of his Saints" Prov. 2: 8. The Prophet spake of "the way" in his day, saying: "This is the way, walk ye in it," Is. 30: 21. Again, "he shall prepare the way," Matt. 3: 1. The way is open unto all who know good from evil; and all who will can enter upon the way, narrow as it is represented in Matt. 7. It is still wide enough to contain all that will enter upon it. Jesus says, "Come:" the angels rejoice in heaven to see all coming: come now; (Matt: 28.)—"The Spirit and the bride say come, and let him that heareth say, come. And let him that is athirst come," Rev. 22: 17. "I am the way" to heaven,—a home for all that will enter and continue in "the way:"—it leads to joys on high, where there is no more parting or separation, weeping or mourning, neither pain nor death: all is joy, peace, rest forevermore at God's right hand in heaven.

"*I am the way;*"—which admits of nothing more or less than that which is set forth in the Schedule or agreement,—a full resignation of our will to God. I am the way to repentance, faith, and baptism the only weapons used to enter. I am the way. By the time we come this far on the way much has been surrendered, while much remains to be accomplished. All that was near and dear to us has been forsaken for Christ's sake; and our will now, is by the grace of God to accomplish the end of our creation. Honor and serve him, who said: "*I am the way*" Now the great warfare is just begining; and dangers must be passed; and the enemy subdued; and his fortifications destroyed.—Paul would say: "fight the good fight of faith: lay hold on eternal life," 1st Tim. 6: 12, remembering "the weapons of our warfare are not carnal; but mighty, though god to the pulling down of strongholds: casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." *I am the way.*" (2 Cor. 10: 3.) We said dangers must be passed. Well, all can do something in removing the obstacles and surmounting the hills of satan. We all remember when at home by our own firesides, when feast time comes we all have our particular place. When one of the members of our family is absent, we see the vacancy at table. When we go to the feast of the Lord, (public worship) and see vacant seats, we are immediately made to inquire—where are brother und sister B. and C. Why, they are gone visiting, or slept too long this morning, or it was too distant, or there were some indications of rain or snow, or many other causes just as groundless for absence. We said all can do something. "I am the way." Brethren and sisters, when the officials fail to be present at the feast, they generally meet with but little mercy.—But could I tell you, or could you for a moment concieve, how much encouragement you would afford those whom you have called to the ministry, by your never being absent from meeting, when in reasonable distance, (say ten miles,) we think men would attend every meeting. Poor weak ministers of him who said, "*I am the way*," have oftimes to go twelve or fifteen miles in the morning, cross hills, mountains, rivers, regardless of rain or storm. Come brethren and sisters, go with us: share a part of the heavy task; and so "bear ye one anothers burdens." We admit, Satan the weakest saint will tempt, nor is the strongest free; but let us live to grow better. Make at last some progress on the way. Establish family alters. Take the word,—"Watch and pray." Every one watch himself; then we will find less fault with others, and soon we will love to go to meeting. And meet with oneanother at the family altar, and exhort one another, and so much the more as ye see the day approaching. By these resolutions, and the carrying of them into effect, I believe we are truly following him who said 'I am the way;" then we know to a demonstration that we have passed from death unto life because we love the brethren.

S. A. Moore.

New Enterprise Pa.

For the Companion.

To the Young.

Dear young Readers of the *Companion*, I have seated myself, for the first time to try to converse with you through the silent medium of the pen. I do not expect to drop you many lines at present; feeling and knowing myself not capable of addressing you in a proper way, as I am young in years and also young in the good cause of our Lord and Master.

But we have all got a duty to perform, or, in other words, a talent to improve; and if we do not improve that talent, the fault will be ours. All of us who have arrived at years to know good from evil, have a work to do; a spiritual work, for the benefit of our souls. It is very necessary that it should be attended to before it is everlastingly too late. This is a thought that should make deep impressions upon our minds, and sink deep into our every hearts,—both saint and sinner, that we may secure our soul's salvation while living here upon earth. As we have no lease of our lines we dont know how long we may live here in this unfriendly world; but again, we know according to nature, at the longest it will not be long. But if we are only prepared to meet our God in an acceptable manner, it matters very little when we are called from this world of sin, and trouble, to a world of joy and happiness.

Therefore we should all try to make our peace, calling, and election sure, for while the lamp of life is still burning. As death calls us, so the judgment will find us. We will have no time to repent after death: Then why not come and partake of the waters of life freely? I would just ask you one question, namely this, How many of your comrades, friends, near and dear relations, have gone the way of all the earth, to try the realities of a world

unknown to them: there to rece ve their rewards for the deeds done here in the body whether good or bad? Oh! if one of us should be so unlucky as to miss heaven and its happiness, we would be hurled into everlasting misery and woe! But, on the other hand, the angels would rejoice to see a straying soul come home to God' into the realms above where parting is known no more.

I know I for my part have brothers gone, I have a sister gone, and Oh! I do firmly believe they are all happy in eternity; for our Savior says, "suffer little children to come unto me, for of such is the Kingdom of heaven." But you and I who have come to the years of acountability have a law to go by; and if we abide by that law, we may have a "right to the tree of life, and enter in through the gates, into the city." These are lasting promises, which our Savior, who suffered, bled, and died, and rose again left on record for us, that we might live a peaceable, and a quiet life, in all Godliness and honesty, through a world without end.

D. W. Brallier

Ebensburg, Pa.

Religion In Business.

One very important department of life where religion is to hold perpetual sway, is that of *business*. "As the golden sunlight tints the flower, and colors the rock; as it sparkles in the dew-drop, and shines in the broad, magnificent ocean," so should religion permeate every transaction with our fellow-men. It should go with its possessor into the counting-room, the store, the market, the factory: and its influence should be felt in all places. Some have asserted that a man can not be a good Christian and a successful merchant. But, happily, a cloud of living witnesses can attest the contrary of such an allegation. Although in this age of speculation and fierce competition, trade, in numerous instances, is an enameled falsehood, and business transactions a tissue of deceptions: yet, thanks be to God, and to the honor of religion be it proclaimed, there are still to be found successful Christian merchants, who hold on to their integrity; who will never descend to any transaction of an equivocal character, even though it be sanctioned by the laws of custom and the tricks of trade. The upright professional man, the honest trader, the pious and industrious artisan, yet live, and steadily pursue their noble course; being "not slothful in business, but fervent in spirit, serving the Lord." These men bear testimony before the world that "godliness is profitable unto all things, having promise of the life that now is," as well as "that which is to come." May God increase their number a thousand-fold.

But it must ever be kept in view by Christian men engrossed in business, especially in large cities, that more than ordinary watchfulness is necessary to retain their spirituality, and to maintain their Christian character unsullied, amid all the temptations, excitement, and anxiety incident to their callings. They must ever dare to be singular, and stem the current of popular opinion and custom. They must be resolved, in the might of Omnipotence, never to turn aside, to the right hand or the left. And in order to arm themselves for every day's temptations and trials, they must obtain power from above. The "man after God's own heart," was a father, a master, a ruler, a warrior, and had to attend to numerous duties connected with each of these callings; but he always found a parenthesis for prayer, and *set* times for secret devotion. And in this way only can the flame of religion be kept alive in the soul, and illumine all life's avocations.

How many are there whose powers are so exhausted by business as to have neither time, inclination, nor energy to seek after their own spiritual interests, much less those of their families. But *who* does not perceive that the life of such a man is the life of an idiot? There is, after all, something higher, and nobler, and better, than merely "to buy and sell, and get gain." "For what is a man profited, if he shall gain the whole world and lose his own soul?"—*Rev. John Berg.*

Deep Preaching.

You sometimes find a man who is denominated a "deep preacher." We heard such an one last Sabbath. We confess we did not understand him, and yet it was not because of his great profundity of thought or immense learning, but because he was metaphysical, abstract, and wrapped up his thoughts in abstruse, high-sounding jargon. The audience inclined, gaped and started, and pronounced him "deep," and doubtless wondered "how one small head could carry all he knew;" but he reminded me of the sarcastic words of Swift in reference to such preachers in his day. "They are like dry wells; you think they are wondrous deep because they are wondrous dark; whereas, this darkness is because of their emptiness."

Didn't Whip Him.—St. Paul saved himself from being whipped, once, by a single dignified remark. Acts 22: 25. A few words well put saved uncle Jack, an aged negro preacher, from the same infliction. The laws of Virginia, until lately, prohibited religious as well as any other assemblies of slaves, unless at least two white persons were present. Such, however, was the universally acknowledged happy influence of Uncle Jack's meetings, that in his case it was not deemed necessary to enforce the laws. On one occasion some mischievous persons undertook to arrest and whip him, and several of his hearers. After the arrest, one of the members thus accosted uncle Jack: "Well, old fellow, you are the ringleader of all the meetings, and we have been anxious to catch you; now, what have you got to say for yourself?" "Nothing at all, master," was the reply. "What! nothing to say against being whipped! how is that!" "I have been wondering for a long time," said he, "how it was that so good a man as the Apostle Paul should have been whipped three times for preaching the Gospel, while such an unworthy man as I am should have been permitted to preach for twenty years without even getting a lick." It is hardly necessary to add that these young men immediately released him.

He learns much who studies other men; he also learns much who studies himself

For the Companion.

Conversion.

The term conversion, in its general sense, denotes a change from one strate to another. In a religious sense it means, a change, from a carnal and irreligious, to a religious state and manner of life. This great change is usually expressed, in the Old Testament, by turning to, or seeking the Lord; but, to explain more fully the true nature of conversion, we must consider:

1. *What conversion is not.*

Conversion is not merely an external change, or that which lies only in an outward reformation of life and manners. Outward conversion may exist, when true internal conversion does not. Many, indeed, suppose themselves converted, because they have reformed from their evil habits; or, because they have been moral, and well behaved from youth up; or something of this kind. But this is evidently a false view of the matter; and if any have such an erroneous opinion of conversion, my prayer is, that the good Lord may have mercy on you, and undeceive you before it is too late.

Conversion is not a mere doctrinal change; that is, a change from a set of false doctrines, to the belief of sound doctrine. A man may change his faith, and yet, be unchanged in heart; he may change from one sect to another; he may change from heathenism to a profession of Christianity; and after all, be in the gall of bitterness, and the bound of iniquity; therefore, this is also a dangerous view of the subject. Yet many rest here, to their own distruction; and some ministers appear willing to have it so. They convert men to their favorite creeds; and not from satan to God.

Conversion, lies not merely in the observance of the outward forms of religion; such as baptism, feet washing, the Lord's supper, prayer, &c. Genuine conversion is antecedent to, and an assential prerepuisite of, a worthy observance of *all* the ordinances and forms of religion.

2. *What true conversion is.*

Conversion lies in the illumination and change of the mind. The mind, by nature, is in a state of spiritual darkness and ignorance; and must therefore, be enlightened, and brought to a belief of the truth; hence it is said: "the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned."(1 Cor. 2 : 14.) Or as Christ said to Paul: "But rise, stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, andfrom the Gentiles, unto whom now I send thee, To open their eyes ,and to turn them from darkness to light, and from the power of satan unto God." (Acts 26 : 16 — 18.) Thus we see Paul was sent to open the people's eyes, or to enlighten their minds. This he was to do by preaching the gospel; in order that they might turn, and be converted from darkness to the marvelous light and liberty of the Gospel. that is, to the belief and obedience of the truth. Hence we find that conversion is intended to enlighten the minds; and then, through the mind, the heart and life. By nature, *head*, *heart*, and *life*, are all wrong; By conversion all are made right; therefore true conversion lies in a thorough change of heart. The heart of man, by nature, "is fully set to do evil continually:" it is "deceitful above all things, and desperately wicked." Man's propensities and passions are averse to good things, and inclined to evil things. Now this natural aversion to that which is good, and this inclination of the mind to do evil, this temper and disposition of the heart, must be changed; and this change in the spirit and disposition of the heart, is the work of true conversion: —a*thorough* change an *internal* changean *evangelical* change not merely an outward change, as I have already stated.

Conversion in some respects seems to fall in with regeneration; yet in other respects it is distinguished from it. Regeneration is the act of God; and conversion is both the act of God and man. Conversion embraces a change of heart and newness of life. A thorough change of heart and mind, is followed by a change in life and conduct. Every man who loves the truth, will obey it, if he sincerely believes it. This is what true religion is designed to do: to bring sinful man to the love and obedience of God and his word, is the design of the Gospel. This great change of heart, mind, and life is beautifully set forth in the history of the Prodigal son. In his return from his wanderings to his father's house we have all the characteristics of conversion. We learn his wretched condition; also, the manner of his awakening, and the means which induced him to consider when and what he was—the thoughts which entered his mind, and caused his return —his repentance—his confession— his faith—and his prayer; and at last, his full acceptance by his father; who so kindly, and joyfully received him. All these are beautifully descriptive of the means and steps of the sinner's conversion.

B. F. SNYDER.

Kingwood, Pa.

How to be Happy.

I will give you two or three good rules which may help you to become happier than you would be without knowing them, but, as to being completely happy, that can never be till you get to Heaven.

The first is: "Try your best to make others happy." "I never was happy," said a certain king," till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule: "Be content with little." There are many good reasons for this rule. We deserve but little—we require but little; and "better is little, with the fear of God, than great treasures and trouble therewith." Two men were determined to be rich, but they set about it in different ways; but the one strove to raise up his means to his desires, while the other did his

best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule: "Look on the sunny side of things."

"Look up with hopeful eyes,
Though all things seem forlorn
The sun that sets to-night will rise
Again to-morrow morn."

The skipping lamb, the singing lark and the leaping fish tell us that happiness is not confined to one place; God, in his goodness, has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one was always fearing a storm, and the other was always looking for sunshine. Hardly need I say which it was wore a forbidding frown, or which it was whose face was lightened up with joy.

EXTRAVAGANT GESTURE.—Moderate and appropriate gesture is not only becoming to the minister, but is highly beneficial in elucidating and enforcing his meaning. Great violence of action, however, is not uniformly appropriate to the pulpit, nor is it generally attended with the best moral and spiritual results. Little children sometimes look at things in their truest light, and interpret them through conceptions not yet distorted by the prejudices and practices of older persons. Such seems to have been the case with little four year Carrie, who, on returning from church with her mother, said: "I have heard such a smart minister. He stamped and pounded, and made such a noise, and then he got so mad he shook his fists at the folks, and their wasan't anybody that dared go up and fight him."

"When God puts us on the earth, it is not to dream about heaven, but to prepare for it."

One that truly fears God is afraid of sin. He sees more evil in it than in all the evil in the world.

PRUDENCE, through the grounds of misery, cuts the river of patience, where the mind swims in boats of tranquility along the stream of life, until she arrives at the haven of death, where all streams meet.

Christian Family Companion

Tyrone City, Pa., May 10, 1870.

The Call For 1000.

We have the pleasure of announcing the addition of 60 names to our list since our last notice. This makes 300 to be deducted from the 1000, and leaves us only 700 to fill the call. A little more effort and we shall be gratified. We do hope that we shall not be required to resort to a draft to raise these few names.

As an extra inducement we will raise the bounty. For seventy-five cents we will send the balance of this year, remaining at the time the subscription is received. But be it understood, that we do not agree to furnish any back numbers; only what remains at the time of subscribing. Therefore it will be to the advantage of subscribers to subscribe early. This will embrace the Report of the Proceedings of next Annual Meeting, and the Minutes, and is the most liberal offer we have ever made. Under this arrangement we think it will be any easy task for each friend to fill his quota, of getting one subscriber. Only 700 more.

Expected Visit.

On Thursday evening next, (12th) we expect to arrive at Gettysburgh Pa., on our way to middle Pennsylvania District. We will remain in the neighborhood of Gettysburgh until Sunday afternoon. We expect to accompany brother Grabill Myers and perhaps father.

Tyrone Meeting.

On Sunday, 15th inst, at 10 o'clock A. M. and every alternate Sunday thereafter, preaching may be expected in the Brethren's room, in the Public school-house, in Tyrone.

The Pious Youth.

For May is now ready and has been sent to its subscribers. It is made up in two half sheets. If our patrons approve we propose to change the form to that of thirty two pages, and make up in four quarter sheets, of eight pages each, for separate distribution. We want tracts for general circulation, and in this way we could publish them at the lowest possible rates. What say you brethren and sisters? Would it be right to circulate the truth a little farther?—Or is it intended only for us? These are weighty questions.

Now is the time to subscribe for the *Youth*. One dollar per annum; to *Companion* subscribers 75cts.—Sunday Schools supplied at reduced rates, where twenty or more copies are wanted.

Answers to Correspondents.

G. W. HOXIE. We have sent you such back numbers as we could find, and hope all will be right hereafter.

C. WENGER. According to our book, C. Hildebrand had not renewed his subscription. We have sent back numbers from No 10. Prior to that, A. Stover received two copies of each issue; one of which may be given to C. H. We will send the *Companion* to C. Hildebrand; and have charged you with $1.50. Hope it is all right.

H. J. SHELLENBERGER. We will appropriate the balance to poor persons who want the paper.

ANSWERS. Letters requiring, answers for the benefit or gratification of the writer ought to contain a stamp to prepay return letter.

J. C. LEHMAN. Your subscription is marked paid on the book; but the other name you mention is not.

SUSANNA HESS. "The Bible Prophet" is not deemed quite appropriate

JOHN R. NISWONGER. You have paid for the *Companion* for 1870.

DANIEL HAYS. Seventy-five cents will pay for the *Companion* for Polly Giser to the end of the year. Your proposition to Wm. Cassady and C E. Inman is all right.

THE ADVERTISERS GAZETTE, issued by G. P. Rowell & Co., No. 40 Park Row, New York, contains much information not to be obtained elsewhere. Every advertiser should read it. Sample copies by mail for 15 cents.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript needs not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger ; Please pardon my seeming negligence, for coming in at the 11th hour. The reason of my waiting so long was to get one subscriber at least which I have gained. I have taken the *Companion* from its birth, and wish to take it as long as I can see to read. It is a great comfort to me, to have preaching at home, when I cannot get out to meeting often. I think I have my last paper that is paid for, and this will not reach you before your next issue: please dont drop me from your list of subscribers, and send me this week's paper also, as I do not wish to lose one number. I now enclose two dollars, one I think will pay mine to the end of Vol. 6, (Am I right ?)The balance is for the new subscriber.

CATHARINE C. FRANTZ.

North Hampton, Ohio.

We are glad to hear from our first friends and supporters. Hope our sister may be long spared to enjoy the consolation of reading the good tidings of the gospel of salvation. That is one of the objects of our publication, to afford encouragement to such of our brethren and sisters, who cannot be reached by other means.

For the Companion.

Pride Cometh before the Fall.

Dear Brethren ; I have been reading the *Companion* for some time, and see many good pieces in it ; but very little is said of pride, which is one of the greatest evils in the church. Pride was excluded from heaven ; and can never enter there. Oh ; brethren and sisters, let us keep in the valley of humility if we would be his followers. But we fear there is too much of the fashions and customs of this world getting in amongst the brethren and sisters. I can well remember, when I was added to the church, our brethren and sisters were easily distinguished from the world ; but it is not the case now ; many of them cannot be known by their dress, nor by their walk and conversation. Is it because they are ashamed ? If so we are not letting our light shine before men that they may glorify our Father in heaven. I verily believe if we would all come to the order of the Brethren, we would be a better light to the world ; and the world would think better of us for coming up to the standard of our profession and our Christian duties. Thus we might be the means of winning many souls to Christ. But oh ! brethren, I fear that many of our ministering brethren are too much engaged in the things that pertain to this world, instead of admonishing the brethren and sisters to abstain from these fashionable lusts. "That which is highly esteemed among men, is abomination in the sight of God" Yours in love.

J. KINSEY.

Brother Henry ; With pleasure and satisfaction we peruse the *Companion*. It gives us great instruction and encouragement, as we travel through this world of woe. We often hear from our beloved brethren and sisters through it, as we hear preaching here only once a month, the *Companion* is a great satisfaction to us. Brother Flory preaches for us here. I wish we could hear the brethren preach oftener ; it cheers us up so much to meet together and hear the true word preached. But laboring brethren are scarce out here yet. We will have to be content with our lot. In trying to live a christian life, we have many trials and temptations to undergo ; but if we put our trust in the Lord, he will deliver us out of all troubles, we must endure persecutions. I often think of what Christ said when he preached on the mount, (Matt. 5 : 10. 5.) "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." That is a great consolation to the Christian. Christ was persecuted before us, therefore we should bear the cross for his sake. When I hear of persecutions, it makes me feel strong in the faith. I think we have God's word on our side ; and while we have, we need not fear. There are some that say they would like to belong to the Church, but don't like to wear the cap, but I think when their hearts are right, they will soon become reconsiled to the cap ; I think it looks much better than ribbons or tassels on the head. I am young yet, but am not ashamed to wear the cap as a wearing for my head ; and we are commanded to dress ourselves in modest apparel. We should not follow after the pride of the world. We should not care for the treasures of earth too much. Let us "lay up treasures in heaven where neither moth nor rust doth corrupt, and thieves do not break through nor steal." Christ says : "where your treasure is, there will your heart be also." Now, is the time to work in obedience to God's commandments, and then, rest in heaven.

"Thou immortal child of man,
God to thee a work hath given,—
Haste this life is but a span ;
Work on earth and rest in heaven.

Fight the faith of Cristian faith ;
Strive as all the good have striven ;
Faithful proving unto death,—
Work on earth and rest in heaven."

CHARLOTT J. MASTERS.

Brother Holsinger : I fear some obituary notices in the *Companion* and *Gospel Visitor* are calculated to lure people to a death-bed repentance —without baptism. Some have died without obeying that command, without which the Savior said a man "cannot see the kingdom of God ;" yet it is said their friends "do not sorrow as those who have no hope." Another says, "we feel satisfied that the will was taken for the act." Brethren keep yourselves "pure from the blood of all men." My desire is that the Lord will receive all that truly repent—without baptism ; but where is the promise ? We must leave them in the hands of the Lord. We should not refer to such as an example ; but rather as a warning. When application is made for baptism, there should be no delay, when it is possible to attend to it. The sick should not be told, "you are too weak" If they are only

in their right mind, it can be accomplished. I have known sick to be baptized in bathing tubs, and stock-troughs brought to the bedside, when they could not be taken out, life being nearly gone. I have known men to wait for returning reason, and then hurry up the work. I have also known them to put it off for next day, and then it was too late. A composed mind, without complying with the commands of God, is not always an assurance of full pardon; but with God all things are possible. The thief on the cross, incapable of action, was pardoned. So it may be possible that the helpless ones—sick, or bound by the power of the law, as the soldiers and prisoners were in our late war—can be saved by true penitence, without baptism; but that is all God's work. Our work is to obey God in whatsoever he has commanded us; and to try to get others to do the same, as far as we have power.

HANNAH KNAUFF.

Brother Henry; I noticed your remark in *Companion* No. 15, concerning the Brethren's Tune and Hymn Book. You say you expect to use the Patent System. I am sorry to hear that; and more sorry to say that you will meet with no success in selling the book in our branch (Berlin,) as we are *convinced* that the Patent System is very imperfect. We hope you will change your mind before you publish it, as all music now a days, of any standing, is written in the Round System. Now as a general rule, when we sit under the sound of the Gospel, we look for something sound, and coming from the root. The same rule should be observed in writing music; and in order to come to the point and root we *must* take the Round System. You also say a large majority prefer the Patent System. I have no doubt in my mind that that majority have never had any knowledge of the Round System. No doubt they think this is a new feature, or new thing, and therefore they prefer the Patent System. But so it is, some persons don't want anything but what their grand-fathers had.

C. H. WALKER.

Berlin, Pa.

The above shows what an easy matter it is for one to be mistaken. Our brother should know that the Round Note system is the old method of writing music and the Patent Notes the new. The latter is the improved method. They bear a relation to each other about as the old way of plowing and reaping does with that of the present manner of performing those labors. Of course the man who learned to plow with the wooden mould-board, and to reap with the crooked sickle, knows what the "*real thing*" is, and just how much muscle it takes to do it, but the modern farmer drives by him and does his work quicker, better, and easier, without that knowledge. So with the improved system of writing, teaching, and learning music. More has been accomplished by the Patent Notes, in imparting a practical knowledge of music, in the last fifty years, than would have been accomplished in two centuries by the Round Notes. The Round Notes are for the few, and the Patent Notes for the many.

We could publish the Tune and Hymn Book at much less expense in the Round Notes than in any other system; but we could neither expect to sell it or have it used by the Brotherhood.

Brother Holsinger: "That something may be done when an effort is made" does not hold good in every case, or I should not now be constrained to approach the office of the *Christian Family Companion*, without hearing with me "words of good cheer" from some of our members here; who, by their co-operation in the matter might enable you to deduct a few numerals from the "one thousand."

The church of the Brethren at Walnut Bottom, is represented by seven families; whilst but one name out of the number appears in the subscription list. And wherefore? It is not because *I* have failed to remind them of their duty, or ceased to employ my humble efforts in behalf of the *Companion* and *Pious Youth*. Of the latter, I have not yet seen a copy. Hence I am not prepared from my own experience to confer an estimate upon its merits. But I have sufficient information from the repeated compliments that have appeared in the columns of the *Companion*, from those who have examined the numbers already published, to convince me that it is answering the purpose for which it is designed, and is justly deserving of the title it bears. Therefore I enclose one dollar as a remuneration for a complete volume. MIRANDA.

Brother Henry; Having noticed some of the articles and queries in reference to the thief on the cross, and the place of paradise, and the spirits in prison, and whether Christ after his crucifixion preached only to those who were disobedient while the ark was preparing, I will give a few Scriptural quotations touching some of those points. The apostle Paul, in speaking of the third heaven, 2 Cor. 12: 2 says: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell, God knoweth;) such an one caught up to the third heaven." Now in this verse he calls it heaven. The 4th verse reads: "How that he was caught up into paradise,"—not down, as some supposed, with the disobedient spirits. So I think Paul tells us where paradise is. We infer from the language of Peter, that Christ did not preach to the spirits until after his resurrection. Peter says: "Christ being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits." The body, we think was quickened; then he (Christ,) went and preached; which would be after Christ had taken the thief to paradise. I am not prepared to tell how many classes were preached to. Peter, only makes mention of those who were disobedient while the ark was a preparing, and from this we infer that it was to them exclusively.

J. HARSHBARGER

Brother Henry: I see by last No. of *Companion*, (No. 12,) that you have not yet got the number of subscribers you desired, and as I only got the number doubled at the Batavia P. O., I have got two more to agree to take the *Companion* the balance of the year. I will be happy to distribute a few odd numbers, and try to get others to take it for I really think every member ought to take it. Some are not able, but the majority is not willing. We have some brethren that are able to take two political papers, but not able (they say) to take the *Companion*. I have taken it since the [illegible]

No., and I would not take now what it cost me. I would like to have a little more editorial sometimes.

We are also readers of the *Pious Youth*. The children can hardly wait till the next number comes. I fondly hope it may be the means of doing a great deal of good.

With our best wishes for your success and the prosperity of the *Companion* and *Youth*, and the enlargement and the health of the church of Christ, I remain yours,

D. H. GARBER.

Brother Henry; I don't want to be classed among those of your indolent patrons who will not get you any new subscribers; and have succeeded in getting two new names, which please add to your subscription list for *Companion*. J. S. THOMAS.

Philadelphia, Pa.

Thank you, brother Thomas.—Your effort was a success: and the favor is duly appreciated.

Dear Brother Editor; By your permission and according to the request of the brethren at Waterloo, Iowa, I will say that I expect to arrive there, (the Lord willing,) on the second or third day of June; to remain with them until after the Yearly Meeting.

I will also say to the brethren at Cowansbannoc, Hillsdale, Red Bank, and Clarion that I can't visit them in June, as they have requested. I would be happy to meet with them, at their time; but have concluded to attend the Yearly Meeting.

JOHN NICHOLSON.

Kind Brother Henry; I seat my self to do what I have long thought of doing, but through weakness and not having much education, I did not; but as I can not longer quench the Spirit, I will write a few lines, hoping you will correct my mistakes. I must say, your paper is great comfort to me; and will be so long as it keeps within the limits of the Gospel. Through it I get a great deal of information—more especially it is comfort—since I have emigrated to the far west, where I have not the opportunity of hearing the brethren preach more than once a month, and sometimes not that. Here is a large field open. I pray the Lord to send laborers into his vineyard. I also, through its columns sometimes hear from my native state (Virginnia;) where I have spent many happy hours with my loving relatives, friends, brethren and sisters; had the privlege of meeting every Sabbath, somewhere for worship.—Oh! may the Lord bless their labors, their houses, and help them in time of need. May he help us all to hold out faithful to the end, is the sincere prayer of your unworthy sister. BETTIE V. MILLER.

Falls City, Neb.

Brother Henry; Will you, through the *Companion*, give directions to us Eastern delegates, going to the District Meeting to be held at Mingo, Montgomery Co., Pa.? R. HYDE.

You will take the Reading Rail Road; and stop off at Royer's Ford Station—the first station above Phoenixville.

A Request for Meeting.

We invite ministers on their way to the Annual Meeting to stop with us in the Dry Creek congregation, 8 miles North of Cedar Rapids, to hold a series of meetings and to set in order what we need. From Chicago take the North-Western Railroad, to Cedar Rapids: where you will be met, and conveyed to the place of meeting. Railway or private conveyance from this to the place of Annual Meeting. Brethren, who will stop with us can write to either of the following brethren giving notice of the time they expect to be at Cedar Rapids. J. O. Wallers, S. Strayer, Solomon Stamy, or Thomas G. Snyder. Their address is, Drycreek, Linn Co. Iowa.

THOMAS G. SNYDER.

Brother S. Z. Sharp, Maryville, Tenn.,—fills his quota, and adds: "I have put a *Companion* into every family of the brethren in our county. Who beats that?"

We do not think that can be beaten in that way, but some of our agents have sent a great many more subscribers without beating it, and perhaps with less effort than brother Sharp put forth. We accept the will for the deed. If a friend makes an effort to secure subscribers he has our thanks whether he succeeds or not, but an evidence of such efforts in the shape of a subscriber and the necessary amount of stamps is a little the most acceptable. All of which will no doubt be thought quite probable.

Announcements.

The Brethren at Antietam congregation intend to hold a Lovefeast, the Lord willing, on Friday, the 20th of May, at the Antietam meeting-house. A cordial invitation is given to all. JAMES F. ROHRER.

The Brethren in the Snake Spring valley congregation, Bedford Co., Pa. expect, the Lord willing, to hold a Lovefeast, at the Hopewell meeting-house, on Friday the 17th of June; commencing at 10 o'clock A. M. The usual invitation is extended. JACOB STEELE.

The Brethren in the Perry church intend holding a Lovefeast at G. M. Smelker's, in Tuscarora, near Honey Grove, on the 8th and 9th of June; commencing at 2 o'clock P. M. By order of the church.

WM. PANNEBAKER.

There will be a communion meeting held in the Conemaugh branch, Cambria Co, Pa., on the 16th of June; commencing at 4 o'clock in the evening. A hearty invitation is extended. Brethren coming by Railroad will stop off at Conemaugh Station, 4 miles from place of meeting; where you will be met with conveyance, by informing the writer of your arrival. By order. STEPHEN HILDEBRAND.

Brother Holsinger; Please announce through the *Companion*, that the Brethren in the Big Creek Congregation, Richland Co. Ill have appointed Saturday and Sunday, the 28th & 29th of May for holding their munion. The meeting to be at M. Forneys 3 miles East of Parkersburg. A general invitation, and especially to those going to Annual Meeting. Those coming by Railroad will stop at Olney. Notify the undersigned; and you will be conveyed to the place of meeting, on Friday the 27th. SAMUEL M. FORNEY.

Brother Henry; Please announce that the Brethren at Pine Creek Ogle Co, Ill. intend holding their Lovefeast, (the Lord willing,) on the 28th and 29th of May. A cordial invitation is extended to all, and especially ministering Brethren. Those coming by Railroad will stop at Po-

lo, from which there will be conveyance to place of Meeting. Yours in love. D. M. AUGLE.

Dear Editor; We wish to inform the Brethren and Sisters who expect to attend the A. M., to be held with the Brethren at Waterloo, Iowa, that there will be conveyance provided on Monday the sixth of June, at the station, to convey them to the place of meeting. And also on Tuesday morning, the 7th, the train from the east will be met. If there are any that wish to come sooner, they can inform either of the undersigned brethren of the time of their arrival.

L. B. BERKLEY.
WM. IKENBERY
J. M. SAYLOR..

Waterloo, Iowa.

We intend having our lovefeast in the Dry Valley meeting-house, Mifflin Co., Pa., on the 20th of May, commencing at 1 o'clock, P. M. and preaching on the 21st, in the forenoon. The usual invitation is given.

JACOB MOHLER

Our lovefeast in the Yellow Creek congregation, Bedford Co. Pa., will be on the 26th and 27th of May; commencing at 4 o'Clock in the evening, the usual invitation to all. Join us on the occasion. By request of the Church.

S. A. MOORE.

The Brethren of the Otter creek church, Macoupin Co., Ill., expect, the Lord willing, to have a Lovefeast near Virden, at the Pleasant Hill meeting-house, on the 15th day of June; an invitation is hereby given to all brethren and sisters who feel to be with us, and especially the ministering brethren. The laboring brethren of the Southern District of Illinois will please extend this invitation to their respective churches.

By order of the church.

JOHN CRIST.

Visitor please copy.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEECHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Northern Indiana, 3½ miles south-east of Elkhart, May 6th.

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

Western District of Pennsylvania, on the 9th of May, in the Shade Creek branch.

Missouri District, 13th and 14th of May, in the Walnut Creek branch, Johnson Co.

Second District of Virginia, first Friday and Saturday in May, in the Middle River branch, Augusta Co.

District of West Virginia, 13th and 14th of May, in the Sandy Creek branch, Preston Co.

Middle District of Indiana, on the second Friday after Good Friday, in the Lowe r Deer Creek branch.

The District Meeting of middle Pa. will be held (God willing) with the brethren in the Upper Canawaga congregation, Adams co., commencing on the 16th of May. For direction of stopping off, see *Companion*, page 156.

D. M. HOLSINGER.
Cor. Sec'y.

LOVEFEASTS.

Warriors Mark, Pa., May 21st and 22nd. Stop off at Tyrone, on Saturday morning.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

In the Jerusalem congregation, San Joaquin county California, on the 14th and 15th of May next.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 24th of May; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

In the Smith Fork branch, Clinton C., Mo., on the 21st of May next.

D. D. SELL.

In the Manor congregation, Indiana Co., Pa., June 24th, 1870, commencing at 10 o'clock A. M. A general invitation is given to all; and specially to the ministering brethren.

By order of the Church.

G. W. BURKHART.

MARRIED.

By the undersigned, on the 17th day of April, 1870, Mr. SYLVESTER HORNER, to sister MARY JANE GROVE, all of Cambria Co., Pa.

STEPHEN HILDEBRAND.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Conemaugh branch, Cambria Co., Pa., April 6th, AMANDA, daughter of friend David, and sister Susannah HOOVER; aged 2 years, 1 month, and 21 days. Funeral services by brother David Hildebrand, and the writer.

In the same branch, April 28th, EDWARD ISAAC, son of friend Ephraim and sister Margaret GOCHNOUR; aged 1 year, 7 mo. and 25 days. Funeral services by brother J. P. Hetrick; from the words "The Master is come and calleth for thee."

STEPHEN HILDEBRAND.

On the 23rd of April, in Pittsburg, Pa., GEORGE LEVI, son of John and sister Hannah DASHER; aged 4 years,—less 4 days.

JOHN STANGLE.

In the Cherry Grove congregation Carroll Co., Ill., April 4th, 1870, brother WILLIAM SPEROW; aged 64 years, 1 day. Funeral services by the Brethren.

ISAAC SCHMUCKER.

In the Wadams Grove district. Stephenson Co., Ill., April 19th, sister ELIZABETH SMITH; aged 77 years, and 1 month. Disease, Inflamation of the Bowels and Liver. Funeral services by the Brethren from Gal. 6: 4, 8, 9.

ENOCH EBY.

February the 14th, in Montgomery branch, Clearfield county Pa., JOHN BOUCH; aged 65 years, 1 month, and 9 days. Funeral services from John 5: 28, 29, by Mark Menser and the writer. The deceased's intention was to unite with the Brethren; but to-morrow robbed him of his intention. Hear "now is the accepted time."

P. BEER.

In the Antietam congregation, Washington county, Md., on the 25th of April, brother JOSEPH GARVER, ; aged 66 years, 10 months, and 13 days.

On last Sabbath brother Joseph was with us at meeting, about four miles from his home, in usual health: returned home in the afternoon, and at 7 o'clock in the evening was stricken down with paralysis, and on Monday morning at 3 o'clock was a corpse. Truly in the midst of life we are in death.

In the same branch on the 26th of April, brother JOHN MILLER; aged 81 years, 9 months, and 10 days. Brother Miller for the last year felt the infirmities of age very much and had a longing desire to depart and be at rest.

Both occasions improved by brethren H. Koontz, I Price and others; the first, from 1 Cor. 5: 1. the second 23: 10.

JOS. F. ROHRER.

LIST OF MONEYS received, for subscription, books, &c.,

J. S. Flory 5.00, Daniel Miller 8.25, S. H. Brown 1.00, S. M. Strom 1.00 Daniel Holsinger 1.00, Christian Hinkle 1.00, Mark Menser 2.50, Ella Williams 1.00, Jacob Zook 1.50 John Snowberger 1.50, Joseph J. Hoover 1.00 Isaac Shenk .15, J. S. Thomas 3.00, John R. Denlinger .75. John R. Niswonger, 1. 50, Isaac Hoke 1.00, J. S. Flory .80, Susannah Hess 1.00, Joseph Webb 1.50, Samuel Wilcox 1.00, T. O. Clovd 1.00, J. Levi Kittinger 10 00, John Neher 1.00, Daniel H. Ruffner 3.00, John Everett 1.00, Maggie Nusbaum 1.00, Thos. M. A Stoner 1 00.

John Harley .25, Wm H Clemmer 5.50, J J Fausnacht 1.00, Stephen Hildebrand 5 00, S Z Sharp 1.00, Isaac Garber 1.50, Michael Young 1.00, A S Laugenecker 2.85, Adam Hheil 1.00.

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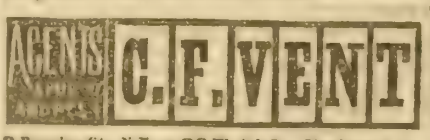

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VI. TYRONE, PA. TUESDAY, MAY 17. 1870. NUMBER 20

My Companion.

BY JOS. W. BEER.

My *Companion* comes weekly, with tidings of cheer;
He waits not for sunshine, throughout the whole year;
And once, in each month, he brings with him a *Youth*,
That's highly commended for wisdom and truth.

My *Companion* I love, and I long for the day,
In which he's to come his kind visit to pay.
I know, when he comes, he will cheer my lone heart,
Which waits for the lessons, that he shall impart.

My *Companion* reminds me of what I should do;
And gives me direction I love to pursue;
I know they will lead me to mansions on high,
If, to his instructions, my heart I apply.

My *Companion* is pleasant, and cheerful, and wise,
In love and compassion, he points to the skies;
And when I am languid, and fainting, and weak,
My strength is renewed, when to me he doth speak.

My *Companion*, I hope you will ever be blest,
To come to me weekly to give my mind rest.
And bring that *Youth* with you oft as you can;
'Tis pleasant to me your bright faces to scan.

My *Companion* has told me his story of love;
My soul now looks upward to mansions above;
Where, soon, I shall meet with my brethren and friends,
Whose homes, like my own, the *Companion* attends.

For the Companion.

Sin of Blasphemy.

Brother Holsinger I noticed in *Companion* present volume, page 126, that D. L. Fisher wishes to have some one to give his views on the passage of scripture found in Matthew 12: 31, 32, which alludes to the sin against the Holy Ghost. It is answered by W. H. Franklin, on page 147, which answer does not altogether meet my approbation, therefore I will try to give my views on the subject as I understand it.—Verse 32nd, reads: "And whosoever speaketh a word against the son of man it shall be forgiven him but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world neither in the world to come."

The querist seems to have formed the opinion that this sin was a sin differing from all others. Truly it is, from the fact that all others may be forgiven and this one not. Now let us review the Scriptures, and see if we can find any one act of man that is so horrible, and of such a heinous nature that would cause the Savior to say it shall not be forgiven.

We will in the first place examine Paul's Epistle to the Hebrews, 6: 4, and see what he has to say on the subject. He says: "for it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again to repentance." He says above, it is impossible to renew them to repentance. In the 13: 3, of the Gospel by Luke, we read: "except ye repent, ye shall all likewise perish." These characters are set forth by the Savior as sinners; hence the necessity of repentance.—Now we will go back to our text again. In the 31st verse we read: "wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."—From this passage we learn there is but one sin that hath no forgiveness.

Now we think we have found that in Paul's Epistle to the Hebrews, above referred to, and he tells us the subject that did commit that sin had tasted of the Heavenly Gift, and was made partaker of the Holy Ghost, before he committed that awful sin.

"In the mouth of two or three witnesses shall every word be established," says the Savior. I will next call your attention to the 10th chapter of Paul's Epistle to the Hebrews, and begin at the 26th verse which reads as follows: "For if we sin wilfully, after that we have received the knowledge of the truth, (not before) there remaineth no more sacrifice for sin, but a certain fearful looking for of Judgment and fiery indigtion which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace." The pharisees persecuted and spake all manner of evil against the son of God, but they had not tasted of the Heavenly Gift, neither were they

made partakers of the Holy Ghost, neither did they count the blood of the covenant, wherewith they were sanctified an unholy thing, for they were never sanctified. Taking this view of the case we come to the conclusion that they were not the characters referred to. And not only so, but we see many of them taking an active part in resisting the spread of his doctrine, and afterward becoming believers in him, and he rejected none that came unto him and confessed him to be the Christ, the son of God, and willing to obey him in all things. He says: "though their sin be as crimson, it shall be as white as snow; though it be as scarlet it shall become white like wool."

In conclusion I would say, out of pure love for the truth I have written this, hoping no offence will be taken. By blending our thoughts together we may the better arrive at the truth as it is set forth in the Gospel.

GEORGE WORST.

New Pittsburg, Ohio.

For the Companion.

Self-Mortification.

"For if ye live after the flesh, ye shall die: But if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8: 13.

The Apostle Paul so beautifully contrasts the law of life, and the law of death, that no one can fail to comprehend the line that is drawn. All must "live after the flesh" and "die;" or, "through the Spirit, mortify the deeds of the flesh, and live." There seems to be no neutral ground to occupy; for, when we apply the Golden Rule, we may readily see that our moral character, though applauded by men, will not save us. The Savior plainly taught his disciples that he that is not for us is against us.—Then we are either building up, or pulling down; living after the first "Adam," which is of the earth earthy; or living through the second "Adam," "who is the Lord from heaven," manifesting that new life in Christ Jesus.

They who spend all their talents, time, and means, to promote their worldly interests, are living "after the flesh," and not the "Spirit;" hence the interests must perish with the "flesh;" and they will sustain the loss of eternal life in the world to come. And not only by hoarding up property, do we manifest a worldly and depraved nature; but it is prominently set forth in every step of life; and alas! too often seen taking a prominent place in the Christian home, by the fireside, and in the every day intercourse of life, even of brethren and sisters; and especially in engaging in too much light talk, or "joking;" that is, telling falsehoods under the head of a "joke," to make sport. Oh! it is an abomination in the sight of Almighty God! Remember that God will require us to give an account of every idle word, as well as every deed done in the body. Then, is there one guilty that should be a light in the world? Let us examine ourselves and see, that we may "mortify the deeds of the body" and "live."

Nor does it stop here. Oh! shall I write it? shall I speak it? *A voice seems to say as by inspiration "cry aloud and spare not."* When brethren meet together in council, even our Elders, and leaders—see the divisions, strife, and hardness—instead of love that should flow as a mighty river.

Brethren let me admonish and entreat you as fathers in "Israel," that this state of things should not be as it has been for the past year or two. It throws a gloom over the Brotherhood, to see our Elders arrayed in strife against each other; and using such sharp criticisms, as have been used in our periodicals. Brethren does such conduct emanate from the "Spirit," or is it of the carnal mind which we are informed "is not subject to the law of God, neither indeed can be?" Then let us be admonished in the language of the text at the head of this article; and endeaver, by the help and grace of God, to "Mortify the deeds of the body," that we may live after the "Spirit;" that love may flow, and flow more abundantly in our lives; for "God is love" and union; and Jesus prayed that his disciples might be one as he and his Father were one. Shall there be divisions? Is this the desire of the Brethren? "God forbid." Then the question arises, where does the trouble come from? I apprehend, brethren, the truth is, to be short in telling it, the devil is trying to get up a little quarrel among us, to see if he cannot effect a division, or overthrow and carry down to eternal destruction some poor soul. For he well understands that "a house divided against itself cannot stand." Then where shall we look for a remedy? Go to the foot of the cross. Let us be found humble, sitting at the feet of Jesus; esteeming our brethren better than ourselves—there feasting on the fat things that God in his

abundant love has prepared, without a price—if we are found there, where all is love, the adversary of our souls will never approach us; for he never had a desire to be where the Spirit of Jesus rules in the heart of the children of men.—He had much rather enter into the swine and plunge into the sea.

Finally brethren, in view of the fact that sin abounds in the world, let us take heed lest we fall by the way, and "come short of the glory of God," and fail to obtain eternal life in that world to come; for the death spoken of in the text evidently is not the dissolution of the body; for all alike must die a natural death, and pass from this stage of action to give an account of the life they have lived in the "flesh," whether they have lived after the carnal nature which leads to the second death, or in obedience to the spirit, through which we may obtain eternal life. JONATHAN MYERS.

Antioch, Cal.

For the Companion.

The High School Movement.

This movement still finds opposition. At our District meeting it was strongly opposed; but finally a grant was made, (as the District meeting could not agree,) to refer it to the Standing Committee, to give such answers to the Resolutions as may be deemed right; and then submit the matter to the Annual Meeting.

Why there should be such stern opposition to a college, or school of learning among the Brethren I am unable to see. For it is evident that many of our brethren's children, when they grow up, will have education; and, because there is no such school under the exclusive care of the church, they go to these sectarian schools, where they receive a dose of moral poison more disastrous to the soul, than the poison of asps to the body.

And, because many of our brethren oppose such a school, many of their children become disgusted and learn to ridicule the Brethren rather than speak of them with praise.

Will some of the brethren tell us what was meant by Huldah the prophetess living in Jerusalem in the college? (2 Kings 22; 14.) What college was this? Or did indeed, the old prophets have colleges to educate young prophets? Brown, in his Bible Dictionary, says it was "a school for training up young prophets or teachers," and, "In Samuel's time we find a school at Najoth." So where is the wrong in our brethren establishing colleges in our brotherhood, for the education of our sons, that when they are called to the ministration of God's word they can hold forth God's truth with power and telling effect. A. LEEDY JR.

Antioch, Ind.

God-Forsaken.

Under the above caption we find the following item; which we feel to commend to the careful consideration of those, who are inclined to think their Christian friends should not urge them to become citizens of Christ's kingdom.

During a special religious interest, a young lady was about leaving her home to take a walk, at a time when her friends were on the way to a religious service. Her pastor met her, and expressed surprise that she was not to accompany her friends. Bursting into tears, she said, with much pent up feeling, "I am not to be driven into the kingdom of heaven." "Right," was the reply of the pastor, "and now go directly to your chamber and tell God to leave you alone." She returned immediately to her house and the pastor walked on. The services began; but hardly had the first hymn been sung, when in came the broken-hearted girl. To be God-forsaken was a thought too dreadful. She saw her lost condition if God should leave her alone, and quickly sought the place of prayer, which proved to her the gate of Heaven."

Whether "led" or "driven" it is the most dangerous of all experiments to set ourselves against God. Forsaken of God, hope departs forever. It is well for pastors to reveal to souls under their charge their exact condition. Many a one is fighting against God all unconsciously. Brought face to face with God, the fearful fact becomes patent.—*Christian Mirror.*

The May bloom is open. The trees bend with blossoms. The buds break out into rich groups of soft leaves. The hills grow green. The valleys stretch away in divine panorama. The air is full of fragrance and the hum of bees. The birds hold jubilee in the trees. The forest puts on the Summer foliage. And the vernal winds breathe a new life and liberty in all the earth. Bless God for Spring with its divine prophecies.

For the Companion.

The Conscious Test of Saintship.

By C. H. Balsbaugh.

No one takes for granted that he sustains a relation or occupies a position. No sane person will, as a matter of course, regard himself as being chief magistrate, or as the child, or conjugal companion, of Louis Napoleon. No one takes for granted that he is in possession of even a single penny, or that he has in reserve an immense inheritance. In the sphere of sense such blunders are out of the question. Being matters of ocular demonstration, such unfounded claims would at once be attributed to mental aberration. We have as positive and reliable a test in relation to what concerns the soul and the future state. Here it is. "*We know that we have passed from death unto life, because we love the brethren.*" We find many words in the Bible, each of which represents the whole. Love is one of them. The passage we have quoted sums up all that belongs to practical religion. "God is Love." Here a little monosyllable exhausts the vocabulary of Eternity. "He that loveth not his brother abideth in death." Hatred is the parent of murder, and this is the very spirit of the Devil, for "he was a murderer from the beginning." To cherish feelings of bitterness against one in whose bosom the image of Deity is enshrined, is to unclasp the hand from the plough and turn the face hell-ward. Whoever harbors satanic feelings is on satan's territory. Nothing but love could open a way for our emancipation from the bondage of sin, nothing but love can draw us into the narrow path, and nothing but love can keep us in. It is a great mistake to suppose that we owe nothing to others until they have done something for us. We owe much to sinners, not because they have placed us under obligations by acts of kindness, but because Christ has done so much for *us*. We were sinners and enemies, and yet everlasting love constrained Him to die for us; therefore we are bound by the most imperative obligations to love and labor for the ungodly for *His* sake. Christ submitted to the penal consequences of sin because of his infinite hatred of it, and his love of the being so constituted that, having sinned, is capable of being redeemed. "*God so loved the world.*" He suffered the most agonizing death for us, not willing that we should utterly perish without such interposition as the case admitted. He made bare *his* bosom to receive the death-wound *we* had deserved. He took upon him our sin and our hell, that we might escape both, and enjoy his holiness and his heaven. Here is a model for our fraternal affections. If he *so* humbled himself, we may well wash one another's feet, and live consonant with such a symbol. To see ourselves in the light of Christ's love, is to acknowledge the poorest and lowest saint worthy of better and stronger love than it is in our power to bestow. To the most unworthy being on earth we owe our best efforts, if providence gives opportunity, because Jesus gave us his all when he owed us nothing. It rends my inmost soul when I see hatred and discord in the church instead of love and harmony; and there is nothing that more deeply wounds the heart of Jesus than coldness, distrust, alienation, and back-biting in his family. "We love him because he first loved us," and if we have been filled from Love's Fountain-head, we will not despise the tiniest rill. If we have been laved out of the Crystal River, we would rather cut off our right hand than let its shadow fall on the least drop that has distilled from above. If our heart burns with ill-will, and our tongue is scattering fire-brands, how can we *know* that we have passed from death unto life? This consciousness can be preserved only when our souls are aglow with the love of Christ, and we forget everything but his inexpressible love for man, the ruin whence he delivered us, and "the joy set before us." Then we are best able to bear suffering, ready to do and to endure anything for Jesus sake. Then we do not poise our service on the cold calculation how much others love us, but how much we can accomplish for him whose love had no rest till it had stooped from the highest glory to the deepest humiliation, from the sweetest bliss to the bitterest agony. Love asks not payment for its labor. As soon as the calculating spirit prevails, love has lost its spontaneity. It ventures its all, even if it gets nothing in return. If we have really been born again, we know what Solomon means when he represents the bride as saying, "I am sick of love." For how many millions of souls did Jesus die who will never reach heaven! The thought is harrowing to our limited conceptions, but it shows what sacrifices love will make, "hoping for nothing again." Luke 6: 35.—

This mind must be in us, and this is so contrary to nature, or rather to sin, that if we are not constantly on our guard, and keep up an incessant warfare, our love will wax cold, our delight in God's service will abate, and we will hang on the body of Christ like a withered branch on a tree—having simply life enough to prevent utter decay, but not enough to be either a pillar or blessing, or ornament to the Church. When love is strong, pure, fervent, the church prospers, because then each esteems himself "the least of all saints," looks *up* to others instead of *down* upon them, and is forward to exercise self-denial for the good of others. In a private letter before me occur these words: "*What a beautiful fraternity would be ours if the members were all actuated by the love of Christ.*" Yes, a Church around which the angels of God would visibly encamp day and night; a church in which Christ would perpetually walk as "amidst the seven golden candlesticks," with ravishing manifestations of his presence and power; a church which would in its character be as separate from the world as holiness from sin; a church on which the glory of God would always rest, and which would be so full of the life and love of the Holy Ghost, as to be the power of God unto salvation to many who will never enter the pearly gates of Love's Eternal Home. Let each reader resolve to do a large share towards supplying the church with the salt that keeps it from putrefaction. Begin at home, at the care of our own being, praying Christ to come with his "scourge of small cords," and cleanse the inner temple of all that is offensive to the Divine Guest. If we crucify *ourselves*, lay our body and soul on the altar of sacrifice, and burn self to ashes, we will be "a savor of life unto life" in the family, the church, and the neighborhood. In hot, sultry weather, the thirsty and weary soon discover where the green, shady tree stands, and the clear, fresh fountain flows. "By *this* shall all men know that ye are my disciples, if ye have *love one to another*." "We *know* that we have passed from death unto life, *because we love the brethren*." This is what Christ brought from Heaven, this is the element that reigns in his Kingdom, this is the bond that keeps the church together, and this is the passport, "signed in Calvary's blood," that gains admittance into the dear, blessed fellowship of the white-robed throng that forever draws its life and bliss out of the heart of the One Altogether Lovely.

For the Companion.

Tact in Christian Work.

We use tact in business, why not use it, too, in leading others to Jesus? Many weary and careworn souls, hunger and thirst after righteousness and desire to be filled. A gentleman, once, asked a watchman in New York the way to a place in the city. After recieving the proper direction, he handed him a tract, entitled, "*The Way to Heaven;*" and with the kindest looks, a gentlemanly manner, and a heart full of that burning love for Jesus, the conversion of sinners, and the salvation of many precious souls, said: "You have kindly showed me the way in the city, now let me show you the way to a better land. We have but little time here, and must soon go there. I shall follow *your* directions—may you follow *mine*. Good evening!" and was gone. In the still, lone hours of night, the watchman stands by the lamp-post reading the directions to a better, and a happier land, left by the stranger. This land is not a place of toil, wickedness, or destruction; but a land of beauty; where all is peace, and happiness. A land that flows with milk and honey. Then encourage the pilgrim on his way to Zion; speak a word of consolation to the faint and weary traveller. Give, if it were, but a cup of cold water to the thirsty. Feed the hungry; clothe the naked; all, *all* for Christ. Thousands are waiting for this tract. Tell them Christ is "the way, the truth, and the life." You may rest assured, that the kind face, the gentle look, the word of encouragement, the burning love for Jesus, and the title of the tract, will all burn deep, though the book were torn to pieces, and scattered to the winds. "A word fitly spoken, is like apples of gold in pictures of silver."

E. R. Stifler.

"What shall I do," said a teacher the other day, "to catch and hold the attention of my class?" "Be in earnest," was the answer. Earnestness always arrests attention and holds it. The man who cries "fire," or "murder," with the earnestness of conviction, does not fail to rouse every one that hears the cry. Let us utter the great truths of the Bible as though we believed in their realities, and no one then will be listless or indifferent.

Baptism.

A Letter to a Cousin, a Descendant of the Friends.

Dear Cousin; In thy letter to mother, thou saidst thou hadst a sweet dream about baptism; and that thou wast baptized in a clear stream, and the water looked so pure. Thou wast taught to believe there is no difference how a person is baptized; but thou art beginning to believe that the true way is immersion. Thou desirest some good advice concerning baptism. Thou believest that God is revealing unto thee thy duty.

Being somewhat interested about the welfare of thy soul, I now propose to present a few thoughts on the subject of baptism. My object will be in the first place to show that baptism was performed in the water: secondly, by immersion, and that persons are not subjects for sprinkling or pouring; thirdly, a threefold action in baptism; and fourthly, a forward motion, and the position of the candidate in the water for baptism.

"And Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16. "And it came to pass in those days, that Jesus came from Nazareth of Galilee; and was baptized of John in Jordon. And straightway, coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." Mark 1: 9, 10. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordon, confessing their sins." Matt 3:6. "And John also was baptizing in Ænon, near to Salem, because there was much water there; and they came and were baptizsd." John 3: 23. "And he commanded the chariot to stand still; and they went down both into the water; both Philip and the eunuch; and he baptized him." Acts 8: 38. There are many historical evidences that baptism was performed in the water; but the above quotations are sufficient proof, that baptism was performed by John,—by Christ and the apostles,—in the water This is sufficient evidence to convince any unprejudiced mind; and is worth more than all the evidence that *man* can bring; but here comes the critical point.

How was baptism performed when in the water? Some say by sprinkling, others by pouring; but we will see what the apostle Paul says. He calls baptism a burial. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4. "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. Here now are two conclusive proofs that baptism is a burial. The apostle also calls it a washing: "But ye are washed." 1 Cor. 6: 11. Again he says, "But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. "Let us draw near with a true heart, and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22. Now Paul says baptism is a burial; and he also says it is a washing; how can a person be baptized by sprinkling or by pouring? A person can be baptized by immersion, but not by sprinkling or by pouring; because baptism is a burial. A person is a subject for burial; but not for sprinkling or pouring. All that have an idea of what the word "bury" means, must agree that it means to deposit in a grave; to hide in surrounding matter; to inter; to conceal. We can sprinkle sand; and can sprinkle water; but a person we cannot sprinkle. "Sprinkle" means to scatter in drops or small particles. We cannot pour a person. The word "pour" means, to throw out, as a fluid; to send forth in abundance; to issue forth in a stream; to flow. The above quotations and the meaning of the words "bury," "sprinkle," and "pour," are sufficient testimonies to prove the two first propositions.

And now to the third—Baptism with a threefold action.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. The baptism in the commision is evidently a matter to be performed by man; and to baptize in the name of the Father, and of the Son, and of the Holy Ghost requires three burials, to constitute one baptism. The commission is a compound elliptical sentence; and I understand it to mean, that we are to be baptized in the name of the Father; then the conjunction "and" shows something else is to be done; it shows us that the ellipsis must be supplied, according to laws of the language:—baptized in the name of the Son; and baptized in the name of the Holy Ghost. There are three distinct persons in the Godhead; and each person has a work to perform in the regeneration of the human family. I say there is honor due to each person in the Godhead; for "it is the office of the Father to convict the sinner of his sins, which is the design of the Law; it is the office of the Son to save the sinner, which is the design of the Gospel; it is the office of the Spirit to sanctify the believer, which is the design of his operations."

I believe a forward motion, in baptism is required, instead of backward. The Apostle says, "know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6: 3.

Now this has reference to Christ's death, and not to his burial as some may suppose. While Christ was upon the cross, there was a forward motion, "and he bowed his head and gave up the ghost." Jno. 19: 30. We find upon examination of the Scriptures that the ancient worshippers bowed when they worshipped. "And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped," Ex. 4: 31. "And the people bowed down to their Gods." Num. 25: 2. "And all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord." 1 Chron. 29: 20.

Baptism is an act of worship; and I believe the candidate should kneel before God in the water. This posture is certainly very commendable upon solemn occasions. Kneeling, and bowing with the face forward, was the posture of God's worshippers in all generations. Solomon knelt on his knees, with his hands spread up to heaven. 1 Kings 8: 54. "And kneeled down upon his knees before all the congregation of Israel." 2 Chron. 6: 13. "Ezra fell upon his knees and spread out his hands unto the Lord his God." Ezra 9: 5. "Daniel knelt

upon his knees." Dan. 6 : 10. "There came a certain man kneeling down to him". Matt. 17 : 14. "And there came a leper kneeling down to him." Mark 1 : 40. "And Jesus was withdrawn from them about a stone's cast, and knelt down and prayed." Luke 22 : 41. "And Stephen knelt down and cried Lord." Acts 7 : 60. "Every knee shall bow to me." Rom. 14 : 11.

I might refer to many more passages of Scripture; but think I have given sufficient to prove the above propositions; but before I close, I wish to say something in regard to the way thou wast taught. Those persons that instructed thee, I suppose are sincere; but they have omitted the weightier matters of the law; and have studied the error of man, until their minds have become interwoven in the error; and it has become a settled point in faith. Baptism is a fundamental principle in religion, of which they have made a fundamental error. They claim that the "Good Book" does not tell us how baptism is to be performed. Many false teachers too are gone out into the world, speaking great swelling words of vanity. "They profess that they know God; but in works they deny him." Titus 1 : 16. "They received not the love of the truth; and for this cause God shall send them strong delusion that they should believe a lie." 2 Thess. 2 : 10, 11.

JOSEPH J. HOOVER.

Barryville, Ohio.

For the Companion.

Pride.

We should all guard against pride; for it is a great evil. It is something every Christian should shun; for "pride goeth before destruction; and a haughty spirit before a fall." Better it is to be of an humble spirit, with the lowly, than to divide the spoil with the proud. "For behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Then let us try and not be as stubble, but as gold, tried in the furnace, which will shine forth in that day. Just look for one moment, at "Mystery Babylon." How proud she is! Hear her say: "I sit a queen, and am no widow, and shall see no sorrow." See her "arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand." Oh! how pleasing to the eye. But think of her destruction at the last. "It biteth like a serpent and stings like an adder." "But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called," and do not waste your precious time in vain amusements. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father: but is of the world." Then let us follow the meek and lowly Lamb of God and ever bear in mind his love, his meekness, and his humility: as long as we do this, there will be no contentions. For "Only by pride cometh contention; but with the well-advised is wisdom." I am nothing but a babe in Christ; and hardly meet to be called one. I have to say: "Are ye not yet carnal, and walk as men?" Oh! that we were all more spiritual, and not so carnally minded: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be." Pride is a sure evidence of a carnal mind; for it is very highly esteemed among men. But beware; "for that which is highly esteemed among men, is abomination in the sight of God." "Wherefore he saith: God resisteth the proud; but giveth grace to the humble." "When pride cometh, then cometh shame; but with the lowly, is wisdom. Is it possible, that pride will make us ashamed of the meek and lowly Lamb of God? Yes, it will; for it is the reverse of all good. Oh! that all would bear in mind the language of the prophet Jeremiah; concerning Judah's repentance! which reads as follows; "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life." (Jer. 4 : 30.)

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and run with patience the race that is set before us; looking unto Jesus, "the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man."

ELLEN WIRT.

Fairview, Ind.,

Are we Following Christ?

My dear young fellow pilgrims, who have vowed, with me, to keep the ordinances of the house of God, do we show by our walk and conversation that we have been with Christ, and learned of him? Or do we show daily, by the same, that we will not have him, Christ Jesus, to rule and reign over us? And are we meek and lowly in heart, as our blessed Redeemer's precepts would lead us? As for myself, I am but a babe in Christ, desiring the sincere milk of the word, and find that of myself I can do nothing good. When I would do good, evil is present. But let us not be weary in well doing, but press onward, not looking back; for he that looketh back is not fit for the kingdom. When we see the finger of scorn pointed at us, let us think of our blessed Savior. When he suffered all the maltreatment that wicked sinners could inflict upon him, he murmured not; but in all his agony said "Father forgive them, for they know not what they do." Now let us go on, heart in heart, and hand in hand, and try, in the strength of the Lord, to be more like him; try to be more humble, and not think more highly of ourselves than we ought to think. If we walk in the day time we shall not stumble; but shall be able to follow him. I fear we are too easily led off. There are inducements on all sides, and if we yield to temptation, we will soon be in darkness, and the last state shall be worse than the first. But let us keep out of the way of temptation as much as possible; and press forward, trying to be more faithful, letting our light shine, as it were, in dark places. Christ says: "let your light so shine," &c. Now I think we should be very careful that we set the right kind of light, and let us put it on a candlestick, and not under a bushel.

ELLIE J. VAN DYKE.

Lewistown, Pa.

For the Companion.

Why are you not a Servant of Christ?

This question was brought to my mind while reading Brother Holsinger's response in No. 16 of present Volume of the *Companion*, to a friend who wished to read the columns of one of our Church periodicals. Although the words in the reply of brother H. did not occur in the form of the question heading this article. I think what he said, has brought the idea of this question very clearly to our minds. There is, and ever was, and I hope ever will be, great zeal manifested in the church of God, in behalf of the salvation of the human family. And why should not poor mortals, here in this world of sorrow, desire to see the kingdom of God enlarged, the noble cause of Christ advanced, when our Savior informs us that there is more joy in heaven over one sinner that repenteth, than our ninety and nine just persons. If the return of one forlorn being to his "Father's house," causes the angels in heaven to rejoice, why should not we, when we see in the immediate vicinity of the church, so many precious souls feeding upon the barren mountains of sin and folly, try to win their souls to Christ? Is it not to be feared that we instead of letting our light shine as we ought, sometimes cast a dim light around us, and thus cause many to procrastinate the day of grace, who might by christian influence be made to become partakers of the love of Jesus, and enjoy the blessings of his Holy Spirit? We know, by actual experience, that when the church manifests an interest in the salvation of souls, the zeal of believers and their prayers, are not bestowed in vain. Not long since, I heard one of God's chosen, while entreating sinners to make their peace with Jesus, say: "I would to God that all in this house were my brethren and sisters."—What a beautiful expression thought I, and how he reminded me of Paul when speaking to Felix of righteousness, temperance, and judgement to come:" and trying to persuade him to be a disciple of Jesus. The house was full of hearers and many of that large audience were as "Sheep without a shepherd," and knew nothing at all about the enjoyments of christian life. Such persuasions cannot fail to result in some good. To see the house of God full of hearers, and many of them who are our relatives and friends, in the service of satan, is a painful sight indeed.—And what makes the scene so appalling is, that such a division, separates the human family into two certain kingdoms. This fact may not be understood as true, by many of our readers, who claim to be friends of christian professers; but it cannot be otherwise. You either belong to the kingdom of God, or the kingdom of satan. You may despise the expression "satan's servant," if you do not come out on the side of the Lord and engage in his service, you are the enemy of righteousness, and the servant of sin. You can find no intermediate state between the two kingdoms. Then engage in the service of God at once; for, be assured, your service is needed. You may procrastinate the day of grace for sometime, and yet obtain its special benefit; but as life is so uncertain, that would be dangerous folly. Besides you should not look upon the favors of heaven, & the enjoyment of a new-born life, for no other purpose than to secure your own salvation. Christ died for all: hence he would not have you comply with his requirements for your benefit alone, but he would have you become obedient to his will, that you might, by your influence, win souls to Christ and his kingdom.—But perhaps some one who has not yet enlisted in the service of Christ may say "I never do anything to hinder the cause of Christ.- Neithe do you do anything to promote or advance it. And, in fact, it would be altogether folly for people while under the dominion of satan's power, to attempt to do anything for the cause of Christ; unless some trying circumstance would cause them to feel the need of a Savior's love: then their cries of despair and eager persuasions might result in some good. I know a young woman who once thought her time of departure to the unknown regions of eternity was near at hand. Death had already begun to stare her in the face. And, as she was not prepared to meet such a monster, she with much eagerness, did beseech her friends to become obedient to the requirements of heaven, and not put off the day of grace as she had done. Her earnest appeal resulted in some good. And he, who with tender mercy has often heard the prayers of the penitent in time of grief and sorrow saw fit to prolong her life, that she might yet have an oppurtunity to make her peace with Jesus. But lamentable to say, she is still living in sin. She thinks, perhaps, with many others, that while one is in good health, there is no need of accepting the plan of salvation.—But such persons seldom think of the uncertainty of life. And Oh! how can any one so highly favored, be so ungrateful to a kind Savior? To one who has borne our weight of guilt, and suffered the torments of wicked men, and died the painful deathof the cross, that we might, through his sufferings, become the happy recipients of his grace, and dwell forever with him in righteousness where pain and sickness can nevercome? O dear reader, you who have not yet engaged in the service of God, do you not see how ungrateful it is to slight the councils of a merciful Redeemer, who is now sitting at the right hand of God interceding for you? Do you not know that as long as you are not willing to serve him, you are in open rebellion against him? Then cease to serve satan. Crucify the Lord of glory no longer.

F. M. SNYDER.

De Graff Ohio.

For the Companion.

Mourners-Bench Religion.

Not long since I attended a revival meeting and as our friends were very generous they invited me to one of the front seats where I had a good opportunity to hear and see for myself.

The subject for the evening was, "*The Christian Race.*" The preacher tried to point out the proper qualifications to enable us to run this

race. Faith, hope, and charity, were the qualifications necessary. He tried his best to get up an excitement, but failed altogether. His co-laborer seeing the failure came to his assistance, and put forth his effort to arouse the assembly to a state of excitement; and, according to appearances, he succeeded; for at the close of his exhortation, not less than nine or ten of both sexes gave heed to his advice—came forward—and tried to find religion at the Mourners-bench. The last speaker put his whole force on the starting point. He said: "One main point is, to start right." Now as he got some started again, as he thinks, I hope he will tell them how to run in order to obtain the prize: "Teaching them to observe all things whatsoever I have commanded you.'

But during the evening the question arose in my mind: can this be true Christianity? In solving this question I had to ask another—what constitutes a Christian? From the sermon that evening, a person, not well versed in Scripture, would have concluded that *any person who prays* is a Christian. But comparing this with Acts 10th Chapter, we find that this is not the case; for it says of Cornelius, that he "prayed to God always,' and we will all admit that he was no Christian until he had sent for Peter and complied with the gospel. So, we see, it requires more than prayer to make a person a Christian. The disciples were called Christians because they were followers of Christ; and, if we want to be Christians, we, too, must follow in his footsteps. But we cannot help asking the question: why is not the whole Gospel preached, instead of part of it? Why is it that persons are made to believe they are Christians and that all is right, while yet they have no gospel promise? We cannot answer these questions. Christ came into the world and made known neither more nor less than his Father's will; and who has a right to declare some of it unnecessary? How will those who preach only a part of the Gospel answer, for their doings, at the great day? Will they say they knew better than the Lord himself what it takes to save mankind? Or, will they say they did not understand the revelation of his will? They certainly ought to prepare a good answer; for we are taught that we will be held accountable for all our acts in this life.

But another question forced its way into my mind; it was this: would the conducting of this meeting meet with the approval of the Lord, in case he should make his appearance now—this very hour? Could he claim all for his own who are calling upon him to bless individually and collectively, or, would he exclaim: these people worship me with their lips, while their hearts are far from me?

But still another question presented itself to my mind, which was this: why do not the Brethren preach more at such places, and make clear their skirts? Brethren, the more I study this matter, the more I am convinced that our church is the Church of Christ; because we contend for the Gospel,—the whole Gospel—and nothing but the Gospel. Now I ask brethren, Ministers, whether you think you are doing justice to yourselves and your fellow-men, and discharging your duty to God, if you never go to preach at such places where the Gospel is wrested, so that the common hearer is satisfied with anything, so that it is a sermon. There are places of this kind in every neighborhood: places where you do your worldly dealing; but when you come to the dealings with the gospel you draw back. Are you afraid brethren? God forbid. Go as sheep among wolves. The Lord will help you: you cannot lose anything by it in this world: and look to the reward in heaven. One soul is of greater value than all the world; and how happy you will be when you have been the means of bringing one soul to Christ. But you answer: they have the Gospel; and refer to the answergiven by Abraham to the rich man: "They have Moses and the prophets." But I do not believe that Moses and the prophets were twisted, turned, and mixed—or *perverted*—like the Gospel is now; for we find that certain tried it and were punished for their daring, which served—and was accepted—as a warning. But now God gives us our entire life to prepare for heaven. I do believe if there were no preaching at all, and a copy of the Gospel should be put in the hands of every person, (provided all could read,) there would not be so many led astray. This is aimed against false teaching. As the false teacher *labors* to draw followers after him, why will not the Brethren *labor more abundantly* to win souls to Christ? Did not Christ command you to go "and preach the Gospel to every creature?" If you are weak, God will make you strong. Consider the importance and you will not find half the obstacles in the way. If the sectarian will not allow you to preach in his meeting-house, preach wherever you can; but I am glad to know that a majority af the common people will be glad to hear you.—And if you go, do not be afraid to preach the whole Gospel. Do all in your power for the Lord and his cause; and your reward will be great in heaven.

M. HADY.

ONWARD!—Onward! The way may be rough, and every step be painful; but the destination can be reached if you only make the effort.

Onward! The hill you climb is high and precipitous, and it is fearful toil to rise it; but press on! The summit can be gained, and then the sense of victory is exquisite.

Onward! You battle with a thousand foes who maliciously hate you, and because of this, fight on! The triumph can be obtained, and among the fruits of victory is a throne in heaven.

Onward! God says walk, run, agonize, that you may win the prize and enter into the strait gate.

Onward! The saints on high, looking down from their rest and glory, seeing your faltering and lagging steps, are shouting their calls of love—Onward! come up higher to the throne!

Onward! The rich men, who have not a drop of water to cool their tongues, seeing you stopping, dallying, giving up, cry to you with all the bitterness of death—"Onward! It is death, it is hell to stop!"

For the Companion.

An Exhortation to the Young.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;" &c. Ecclesiastes 12. "Remember" implies that you have already learned to know your Creator, as—to keep in mind: to keep from being forgotten. The wise man Solomon took it for granted that your parents taught you as they are commanded in God's word, namely; "the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." These, with other things, as we find in Deut. 6th, says God by Moses, "shall be in thy heart: And thou shalt teach them *diligently* unto thy *children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Again, in Prov. 22: 6, we read: "train up a child in the way he should go; and when he is old, he will not depart from it." Again we read in Eph. 6: 4. "ye fathers, provoke not your children to wrath: but bring them up in the *nurture* and *admonition* of the Lord." And the youth should obey his parents in the Lord, and honor his father and mother, that it may be well with him, and that he may live long on the earth, and give heed to the instructions from the Bible, in order that he may be made wise unto salvation through faith which is in Christ Jesus. Therefore if your parents, or teachers, have taught you God the Father, God the Lord Jesus Christ, by whom all things were created, it would be well for you all to *remember* him, *now*, in the days of your youth, "Now is the *accepted* time." "Now is the day of *salvation*." Oh! how many have not remembered, or kept in mind, their Creator, and according to the word of God, "God gave them over to a reprobate mind to do these things which are not convenient." "Quench not the Spirit," for it will always strive with the children of men." Remember him *now*, "in the days of thy *youth*, while the *evil* days *come not*, nor the years draw *nigh*, when thou shalt say, I have no *pleasure* in them." Such days will come. It is appointed unto man once to die." Why put off your return to God until a *convenient season*," when you know *that* to be "*now*"? Hear the wise man Solomon: "While the sun, or the light, or the moon, or the stars, be not darkened," that is, while your vision of sight is yet good, so that the beauty and glory of the sun, light, morn, and stars, are not obscured from you. "Nor the clouds return after the rain," that is, while you have not a continual gloom on your spirit.

"In the days when the keepers of the house shall tremble from old age; your hands and arms being the keepers of your house, or body; "And the strong men shall bow themselves,"—referring to the knees and legs; "And the grinders cease because they are few,"—referring to the teeth; "And those that look out of the windows be darkened,"—referring to the eyes; "And the doors be closed in the streets,"—the ears being deaf; "When the sound of the grinding is low,"—no mastication. "And he shall rise up at the voice of the bird,"—no rest in sleep, therefore, rises at the crow of the cock; "And all the daughters of music be brought low,"—the voice in singing being feeble; "Also when they shall be afraid of that which is high,"—not venturing high up, lest they fall; "And fear shall be in the young,"—fearing accidents. "And the almond tree shall flourish,"—like the almond tree flourishing with white flowers when in bloom, so the head blooms of age; "And the grasshopper shall be a burden,"—being too feeble to bear the least weight. "And desire shall fail,"—appetite, or desire for anything; "because man goeth to his home, and the mourners go about the streets: or over the silver cord be loosed, or the golden bowl be broken,"—the spinal marrow, and the head with its organs,—especially the mind—being destroyed; "Or the pitcher be broken at the fountain,"—the vessel carrying the blood from the heart, the fountain of life; "Or the wheel be broken at the cistern,"—the blood ceasing to circulate, and life ceasing, and then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. "Vanity of vanities, saith the preacher; all is vanity."

NOAH LONGANECKER.

THE POISONED TONGUE. The snake's poison is in its teeth; but there is something quite as dangerous, says an exchange, and much more common in communities, which has its poison in its tongue. Indeed, your chances of escape from a serpent are much greater. The worst snake usually glides away in fear at the approach of man, unless disturbed or attacked. But this creature, whose poison lurks in its tongue, attacks without provocation and follows up its victim with untiring perseverance. We will tell you its name, so you will always be able to shun it. It is called a SLANDERER. It poisons worse than a serpent. Often its venom strikes to the life of a whole family, or neighborhood, destroying all peace and confidence. We have known this evil tongue to work mischief in the hearts of a whole community, destoying the sweetest friendships, and causing life long bitterness. Ah! beware of this poisoned tongue. The evil speaker is most abhorrent in the sight of our Heavenly Father. They who do such things have no inheritance in the "many mansions," where all is joy, and love, and blessedness.

The Bible will not be less, but rather more, prized by our occasionally turning from it to open another and equally divine volume,—read some pages of the Book of Nature. Both are good books, and both are God's books; and he only looks on this great world aright, who, valuing it for something more valuable than the gold men draw from its rocky bowels, the flocks it pastures, the rich freights borne on its waves, and the harvests that wave on its fields, behold there, as in a glorious mirror, the wisdom and power of God—the goodness that shines in every sunbeam and falls in every shower,

Christian Family Companion

Tyrone City, Pa., May 17, 1870.

Information.

TO THOSE WHO EXPECT TO ATTEND NEXT ANNUAL MEETING.

We can furnish orders for Excursion Tickets from Philadelphia to Chicago, or any intermediate station on Pennsylvania Central, and Pittsburg. Ft Wayne & Chicago Railroad, to all who wish to attend our next Annual Meeting for the sake of the Meeting.

Enclose ten cents for postage, &c.

Take particular notice. You get these orders before you leave home, and present them to your ticket agent, where you take the cars, at any station on either of the above Railroads.

He, the agent, will sell you a ticket to Chicago and return. They can be used from the first of June until the 6th of June; that is, you may buy a ticket between those days. Your ticket will return you over the Pittsburg, Ft Wayne & Chicago R. R. until the 16th, and over P. R. R. until the 20th,

Brother Davy also announces in the *Visitor* that arrangements have been made with the Pittsburg, Cincinnati & St. Louis R. R., to return free all the brethren and sisters who have passed over their road and have paid full fare going to Annual Meeting.

Those who pass over that line will receive their return tickets at Annual Meeting. This route is called the Pan Handle Route. The principal stations are Pittsburg, Stubenville, Coshocton, Newark, Columbus. At Columbus you change cars for Chicago by way of Urbana, Piqua, Covington, Union, and Logansport. You can start at any time, but must return within five days after the meeting

From Chicago westward we have not yet had any information.

Our Assistant.

Our readers will remember our advertisement several weeks ago, for a clerk or assistant. We have had a number of applicants, each of whom has had due attention in the way of considering his merits, but few, perhaps, have had the deference they may have expected, in response to their letters. Nevertheless there is none that has occasion for complaint, and therefore, we hope for an easy pardon.

We have made a selection, and, we believe, a good one. We have long desired to add editorial ability to our paper, having had a conviction that in this department we were above all others remiss; and we believe we have good reasons for hoping, that, under the blessing of God, we shall realize our desires.

Brother Beer has been known to us as one of the warm supporters of the *Companion* from its infancy, and as a contributor to its columns who was always welcomed by those who, in the discharge of their duties, had occasion to come in contact with his manuscript. We now introduce him to our readers, and allow freely to speak for himself.

——:o:——

Introductory.

Kind readers; having now been introduced to you as *assistant* in the *Companion* office I feel at liberty to make a few introductory remarks.

My *duties* and *responsibilities* are clearly stated in No. 14, P. 218; but, for the benefit of those who have subscribed since that time; I will here insert that part which relates particularly to this subject.

"In our absence he is expected to take charge of the office, editorially. He will have the copy to select and correct. In doing this he must exercise a considerable degree of judgment as a critic, moral and intellectual. He will have the letters to read—good, bad and indifferent—to answer them, and to attend to their business; the books to keep, &c. And last of all—and as much as all the rest—he will have the proof to read which requires a good practical knowledge of the English language."

In view of all this—considering the relation in which I stand to the subscribers and readers of the *Companion* and *Youth*, and those who transact business with this office—the important duties which I owe to them and to God, and my personal accountability to God for the manner in which I perform my various duties—and above all my own weakness—I feel that I need Divine assistance. I therefore humbly crave an interest in the petitions of all our praying readers.

In conclusion I will say to all: I will do the best I can; and I hope all who are interested will feel disposed to regard what failures I may make, with as much leniency as they can.

Hoping that we may be enabled to discharge the many and various duties devolving upon us, in an acceptable manner, I subscribe myself—

Your servant and brother,

JOS. W. BEER.

Answer to Correspondents.

We have several letters asking us to change the address of papers They tell us where to send to, but they do not tell us to what office their papers are now sent A little care on the part of those who wish to have the address changed, would be an advantage both to themselves and to us. Here is a sample.

Please change my address from Milton, Pike county, Ill., to Pana, Shelby county, Ill. Yours, &c.,

J. M.

SUSANNAH HESS. In No. 19, page 303, you have credit for $1 00 for which the *Companion* is sent to Barbara Robertson. The $1 50 for the *Companion* and *Youth* for Eve Caufman, according to our books, has not been received; but we will send the papers, hoping that all may come right yet.

JESSE MILLER. Most cheerfully will we send your paper to *your* address. Will you be so kind as to tell us to what office we are sending it now?

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

LAWRENCE, Kansas,
April 23rd, 1870.

Brother Henry: I have been engaged in perusing the pages of the *Companion*, during the day. I see news from many dear brethren and sisters,—but found none from this State. Perhaps some may think the brethren are becoming dilatory. I have spent several weeks with the members of this State, and find that many of them are zealous in the cause: showing by their conversation, that they have been in the school of Christ. It is true some appear somewhat discontented with their lot; being cast among a gainsaying world, with no one to assist them in their conflicts with satan. They do not even enjoy the privilege of hearing the wholesome truths of God, preached in public. Dearly beloved, rembmber your brethren and sisters in their solitary condition, while you are blessed with many good things: enjoying the privilege of assembling yourselves with the children of God, to hear the friendly admonitions of the brethren. I fear that many of us do not fully appreciate the rich blessings bestowed upon us, until we are deprived of them.

I left Holt Co., Mo., March 30th, and arrived at the house of our beloved brother, Jacob P. Crumpacker on the 31st. They are living near Whiting station, Jackson Co., Kan., 30 miles West of Atchison. They are the only members living in that community: the nearest live about twenty miles north. Brother Jacob is living in a beautiful and healthy country. He desires the brethren passing that way to stop and preach for them. I left Jackson county on the 14th of April, and arrived at Osawkee, Jefferson county, on the 15th. There is quite a number of Brethren living in the vicinity of the above named place. They have erected a commodious meeting-house in Osawkee. The brethren held meeting there on Saturday, and Sunday night, the 17th. The brethren met in State Council on Monday, the 18th. The sub-districts were all represented, except one or two. The queries were presented, read and disposed of in the best of order. We never witnessed such unanimity on such an occasion. No exciting discussions occurred; (as we sometimes witness on such occasions.) Nothing but love and union prevailed. We were made to believe that we were with the children of God. Each appeared to esteem his brother better than himself. After the disposal of the queries, Elders William Gish, and Isaac Hershy, were appointed as delegates to the Annual Meeting. The brethren convened again in the evening, to preach the word. The meetings were well attended and good order observed. We hope the good counsels given by the brethren will be heeded, that they may redound to the honor and glory of God. I conversed with many brethren that I never met with before. We were strangers in the flesh; but were made partakers of the same spirit. The brethren are still calling for help;—help to preach the Gospel to the dying sons of Adam. I will here give one of the many circumstances of the Western brethren. Brother Jacob Buck, of Lyon county Kansas, informs us, that he has been living in that county about five years, and has received but a few visits by the ministering brethren; (except on communion and council occasions.) Now, dear brethren, think of the condition of your brother—placed on the frontier alone—appealing for aid. Well, says one, what will we do? We will not decide; but will tell you what the Apostles did on similar occasions.

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch." Acts 11: 22. Brethren, perhaps some of you have assayed to go into Bithynia, (the far South,) but here stand some praying, and saying, "come over into Macedonia and help us." Now you have the appeal from brother Buck, and others who are alone. When Christ sent out the disciples, he sent them "two and two," not alone. What brothner will volunteer to come to Macedonia?

I will here say to the brethren, (especially the young,) when you come West don't disrobe yourselves of your plain and unpopular garb; and array yourselves with costly attire and fine apparel. Don't visit the public theatres, the ball-rooms, and all places of pulic amusement. "Mind not high things; but condescend to men of low estate." Here is where the true light is needed. We profess to be the followers of the meek and lowly Jesus; so let us live up to our profession. Let us remember our baptismal vow—to hear the church—and to renounce satan and all his allurements. We have many creeds and doctrines to contend against in this Western country; so we would say with the Apostle: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope within you, with meekness not fear." 1 Peter 3: 15. The Brethren are anxious for members to move West, and share their beautiful country; which is now divesting itself of its wintry mantle, and drawing on its garb of verdure. I will append the names and addresses of a number of brethren: any one desiring further information will please apply to them. Harrison Sawyer, Claytonville, Brown county, Kansas, J. P. Crumpacker, Whiting, Jackson county. Christian Holler, Osawkee, Jefferson county. James E. Hilkep, Holling, Douglas county. Peter Brubaker, Centropolis, Franklin county. Jacob Buck, Plymouth, Lyon county. Isaac Hershey, Neosho Falls, Woodson county.

I will again appeal to all, to remember your brethren on the frontier. "Pray the Lord of the harvest" to send more laborers into the field.

Yours in brotherly love,

J. F, SANGER.

For the Companion.

A Friendly Warning.

Dear young sisters and brethren. As a weak instrument in the hands of God, I for the first time pen a few thoughts to you, through the *Companion*. I am young, but have had many trials and temptations since I have set out to serve God, and sometimes have almost been led to give way under the fiery darts of the enemy of souls; but thank God who has at all times made a way for me to escape when assailed by the foe.

Dear sisters and brethren, let us confide in him who is able to save to the uttermost. He is willing if we but trust in him through implicit obedience to his will. Let us also try and do our duty towards our fellowbeings. We are not justifiable before God, unless we try to the best of our

ability to induce others to join in with the children of God, that his name may receive that honor and glory which justly belongs to him. Our time is short, we are fast hastening to eternity. Oh! then let us not spend one idle moment. Recollect that we must all appear before the great Judge of all the earth. How can we meet him in peace, if we have not done our duty towards our fellow creatures. We should lend a helping hand to all; we should be closely knit together in bonds of love; we should bear one another's burdens and so fulfil the law of God. Let me refer you to what Paul says in the 4th chapter to the Ephesians; "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavor to keep the unity of the spirit in the bond of peace."

And in the beginning of the 5th chapter he makes use of this Language: "Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savor." Let us examine ourselves: is there any among us who would be willing to be sacrificed for the sake of another? I believe that this is the feeling we should have toward one another.

Dear Sisters, do you ever feel ashamed when the finger of scorn is pointed at you, or when you are vulgarly called "Old Dunkards?" If so, do not be discouraged. The enemy has his agents at work, and it is against these that we must struggle, and try to persuade them to leave their master, who will eventually bring them lower than the grave, if they persist in his service. But let us rejoice that we are found worthy to suffer for Jesus' sake, who suffered so much for our sake, and is now seated at the right hand of the majesty on high, interceding for us. Your sister.

CHRISTIANA K. CAMERER.

Sarton, Pa.

Brother Henry: I notice in *Companion*, present Vol. Page 128 a question, "what are you doing brethren & sisters?" which has been bearing somewhat on my mind. Here then we will say, idleness is wasting time. Time is the most precious of all things; not a moment of it should be lost. We should improve time while young, that we may be useful in life, and happy in eternity. We should seek knowledge whilst young; for if neglected, our minds will be inactive. Seek religion while young; Oh! how important. Our time in this world is short, compared with that of eternity; therefore our object in life should be to prepare for an approaching eternity. "All flesh is as grass, and the glory of man as the flower of the grass."

Time how Short.

Swift the moments fly away'—
First the hour and then the day,
Next the week, the month, the year,
Steal away, and disappear.

Time is ever on the wing,
While I speak, or think, or sing!
Whether working, or at play,
Time is rolling fast away!

Think, my soul! awake and see
What will soon become of thee!
Whither tending, canst thou tell,—
Up to heaven, or down to hell?

Jesus, I would humbly pray,
Guide and keep me in the way;
Every gift and grace bestow;
Wean my heart from things below."

D. S. L. BUTTERBAUGH.

North Manchester, Ind.

To Whom it may Concern.

Dear Brother; Our late interview has given me much concern for you, for I dearly love you, and fondly hoped that you would one day be a bright ornament in the household of faith, and I shall yet cherish that hope, for I know—positively know—that your whole soul is drawn out for the cause of your Redeemer, and the redemption of mankind; but may I say without offending you, that your zeal is not always according to knowledge? Your hostility against all that you interpret "old brethren's notions," leads you to many improprieties; and though you may be lauded by some as a bold champion of reform, time will divulge that you are no better reformer than many others that have started out to reform the church. True, you may not have the least idea now, that you bring yourself into any trouble, but you have already wounded the feelings of many a sincere brother, by your unguarded expressions, and if you should continue to carry out those items, for which you think there is more scripture than the church hath for her mode, you will produce schisms. And now it is impossible that schisms can be retained in the body for any length of time; it must be ejected. Love, Union, and Harmony, is the essence of the Christian religion, and you are about suffering shipwreck on all three of those principles, when you denounce unsparingly all of us that are weak and shortsighted, and assume to yourself the prerogative to deviate and change if it be ever so trifling a matter. Union and harmony is lost. Now suppose each of the many hundreds of teachers of our fraternity would follow your example, and act independently of each other, could it be reasonably expected that when you should bring your improvements together that all would harmonize and fit together? Impossible! Don't you believe, dear brother, that we—I say we, the church—are as sincere as yourself, and we have tried to cultivate Union, Love, and Harmony, though we have tried to be of one mind, yet we have not come to one understanding; and that for very good reasons; namely, our imperfections: but we always strove to maintain a good understanding. It is too true, however, there were always such that would or could not yield their own convictions as they held them and consequently caused disturbances and disunion. But upon the whole, the Church hath stood *all* triumphantly, and hath come forth in all her splendor, and some "Worship at her feet and confess that she is beloved." If a system hath, and yet *doth* work well is it prudent to denounce it, because there may be a few screws loose or a few spars out of place, or in other words a few of the members of that body too assuming, or while they have to adapt matters and things to present circumstances they failed? Is *that* cause to withdraw and denounce? I say never! But to stand closer and to correct.

For further illustration let us propose the Church under the figure of a woman, and consequently a family. Now suppose this woman hath certain rules and regulations to be guided by, in her housekeeping. Every member of the house is under obligations to attend to those rules. But in the course of events something comes up for which there is no specific rule, and no precedent, but an understanding is had about the matter, how and what to do; but some of the members de-

nounce and speak evil of the family, make it a practice to expose their doings, will they gain any credit? Are they not speaking in verity evil of themselves? Are they not part and parcel of that family? Doth not the language of the Savior come in here? "A house divided against itself can not stand"?

Finally I would say to you and all that may read these imperfect lines, cultivate a forbearing disposition, meekness, and be easily entreated.

Your devoted friend and brother
F. P. Loehr.

Brother H. R. Holsinger; On page 268 I saw information wanted in reference to a man by the name of Naugle who claims to have been a member of the church of the Brethren.

In answer we will say: We once knew a brother Naugle. He was baptized in Seneca Co., Ohio. He lived North of Melmore, Seneca Co., and joined lands on the South of Mr. Cline. He was a stone-mason: his given name we forget. He sold out, and moved off, which was the last we knew of him. The statement in regard to Naugle's baptism is about correct. John P. Ebersole is the only one living of those he had named from whom to get information.

We saw no answer to "Information Wanted," and we can do no better than the above as it is so long since.

In love we have written.
S. Fink.
Wm. Fink.

Brother Henry; I saw your request so often in the *Companion*, for the subscribers to try and get more: so I thought I would try; and the first one I asked subscribed for it. I will try and get you some more; for I think the *Companion* ought to be in every family of the Brethren.—This is the first year I have taken it; and as long as it pleases me as well as it does now, I will continue taking it.

Your Brother in the Lord.
A. E. Harp.

Note. It is an old saying, and a true one, that "we do not know what we can do, until we try." No doubt some of our patrons think it would be useless for them to try to get subscribers. There is only one way to decide that matter; and that is, *to try it*.

We have built a nice little meeting-house here; and we are in want of English preachers: so we would be very glad if the brethren would give us a call sometimes when they pass this way. All you need to do is to inquire for me and you will find me. Your brother.

Wm. N. Clemner.
Norristown, Pa.

Brother Holsinger; Last evening brother Jacob Beaghly gave me the *Christian Family Companion* to read; and after perusing it I feel that I can not do without it, as it contains a great deal of useful reading matter, and expounds the true doctrine taught by Christ. I enclose $1.00. You will please send me the *Companion*.

Yours truly, J. P. Barnes.
Somerfield, Ohio

To the Brethren of the Eastern District of Pennsylvania.

Arrangements have been effected for Excursion Tickets on the Philadelphia and Reading, Lebanon Valley, and Reading & Columbia Rail Road, to District meeting near Roger's Ford; good from May 23d to May 30th.

C. Bucher.
Schaefferstown, Pa.

Brother Holsinger I have received a contract from Asst. Gen'l. Pass agent of the Illinois Central R. R. Co., for reduced passenger rates of Delegates attending the conference to be held at Waterloo, Iowa, on the 7th to 9th of June Those who attend will pay full fare in going, and in returning they will get a certificate from the authorities of the conference, signed by some one appointed for that purpose; and by presenting said certificate to the Ticket Agent at Waterloo properly signed—He (Agent) will sell a return ticket at one-fifth regular fare. Said contract is valid from any point from Cairo, Ill., to Waterloo, Iowa, of said Ills. Cent. R. R. At the meeting I will assist in distributing the certificates to all who will apply, and are entitled to the same.

John Beechly.
John Neher.

Brother Holsinger; Permit me to request some of the brethren to inform me, through the *Companion* if any brethren are living in or near, Lalette county, Kansas. A minister desires a situation in that county. J. M.

I feel grateful to brother D. M. Holsinger for the satisfactory and scriptural answer to my question how we know God. Now the next is, is that the only possible way that we can know him? In the Scripture we read: "Blessed are the the dead who die in the Lord." Now the question is, how can we get in the Lord? Will some one please answer? We ask for the sake of information, as we have here a variety of answers to the above questions. Is feeling a sure criterion by which we can know God?

Christian Wyand.

Brother Holsinger; In No. 16 of the *Companion*, you say one dollar will pay for the *Companion* from any time in April to the end of the year. Inclosed please find one dollar for another copy of the *Companion*. It seems to me we are doing so little in the advancement of the cause of Christ. I have a two-fold object in view; I want a copy of the *Companion* to hand round, and thereby get some to read some of the glad tidings of great joy that the angels proclaimed to the shepherds; and also to throw in another mite to support the Press.

J. H. Garman.

Brother H. R. Holsinger; You would confer a kindness to the few scattering members to publish that we intend holding a communion at brother David Rothrocks in Cumberland Congregation, Cumberland Co., Ill., near Hazel Dell, on the 18th and 19th of June; and we would be happy to have as many of the brethren and sisters, and particularly ministering brethren to be with us, as can come. No doubt some can stop with us on their way home from Annual Meeting. Laborers are needed, and their labor will be highly appreciated by us all. Please brethren, come and stop with us and help the needy.

By order of the church.
Daniel Trump.

The Brethren in the Hurricane Creek congregation, Bond county, Ill., have appointed a communion meeting on the 25th and 26th of May, 7 miles South of Mulberry Grove Station, on the St. L. Va. & T. H. R. R. Mulberry Grove Station being the stopping off place. A hearty invitation

to our foreign brethren and sisters is hereby extended on this occasion.

JONATHAN KESSLER.

Brother Henry ; Please announce that the Brethren of the Lost Creek branch, Juniata Co, Pa. expect to hold a love-feast, on the 26th and 27 of May, at the Good will meeting-house, 10 miles North of Thomsontown station ; commencing at 1 o'clock P. M. A general invitation is extended.

By order of the church.

MICHAEL BESHOAR.

Brother Henry ; You will please publish that a part of the Mercer Co. brethren intend, the Lord willing, to hold a Lovefeast at the house of brother Daniel Roberts, on the 25th and 26th of June. The place of meeting is in Grundy Co., seven miles North-East of Trenton, on the Eastern side of Muddy creek A cordial invitation is extended, especially to Ministering brethren. Ordained Elders are desired to be with us on the occasion.

By order of the Church.

WM. H. HILLARY.

Brother Holsinger ; Please say through the "*Companion*," that the brethren of Fawn river congregation, La Grange Co., Ind., and St Joseph and Branch cos., Mich., have appointed (the Lord willing) to hold a Lovefeast on Saturday 11th day of June, at the house of brother G. Kime 5 miles South E. from Sturgis, Mich., We purposely selected that time ; and brethren on their return from Annual Meeting are solicited to stop with us ; hoping some will let us know to meet them at Sturgis, Mich., on Saturday morning. Meeting on Sunday following. By order of the church.

GEO. LONG.

Mongoquinony Ind,

Brother Henry ; We intend, the Lord willing, to hold a Love-feast, on the 21st and 22nd of May, at Spring run meeting-house, two miles from McVeytown Station, Mifflin Co. Pa. The usual invitation is extended.

JOS. R. HANAWALT.

The Brethren in Cerro Gordo district have agreed, (the Lord willing,) to have a Communion on the 12th of June. A general invitation is given. It is hoped some ministering brethren will come this way from the A M.

DAVID FRANTZ.

Cerro Gordo, Ills.

How is it when a woman is married to a man, and he leaves her and marries another, and she also marries another man ; this done in a state of mind and heart entirely sinful and wicked ; she has since been converted, and is now a humble penitent at the foot of the cross, and prays the Brethren to be united with them as a member of Christ's body. Now I understand the Brethren, that if a person is not "born of water and of the spirit," he or she can in no wise "enter into the kingdom of God." Can she now be received into membership, by being baptized ? I wish some brother would give me a satisfactory answer to the above question. AARON, E. BACHMAN.

New Haven.

Will some brother or sister give an explanation through the *Companion*, on Philippians 4 : 3, which reads thus : "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other of my fellow-laborers, whose names are in the book of life." MARY M. EBE.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BECCHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

LOVEFEASTS.

In the Manor congregation, Indiana Co., Pa., June 24th, 1870, commencing at 10 o'clock A. M.

Warriors Mark, Pa., May 21st and 22nd. Stop off at Tyrone, on Saturday morning.

In Milledgeville branch, Carroll county, Ills., on the 29th a 30th of May 10 A. M.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 24th of May ; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

In the Smith Fork branch, Clinton C., Mo. on the 21st of May next.

D. D. SELL.

Otter Creek branch, Macoupin county, Ill., near Virden, June 15th.

Yellow Creek, Bedford county, Pa., June 15th, at 4 P. M.

Dry Valley, Mifflin county, Pa., May 20th, at 1 P. M.

Pine Creek, Ogle county, Ills., May 28th, 29th. Stop off at Polo.

Big Creek branch, Richlann county, Ills. ; (stop off at Olney,) May 28th, 29th.

Conemaugh branch, Pa., June 16th, 4 P. M.

Perry Branch, near Honey Grove, Juniata county, Pa., June 8th, 9th, at 2 P. M.

Snake Spring Valley, Bedford county, Pa., Hopewell meeting-house, June 17th, at 10, A. M.

Antietam branch, Antietam meeting-house, Franklin county, Pa., May 20th.

At the house of brother David Buechley, Marshall county, Iowa, May 28th.

Five miles east of Urbana, Champaign Co., Ills., June 14th.

Spring Creek branch, near Pierceton, Ind., May 28th.

Clover Creek branch, Blair county, Pa., May 24th.

Rock River branch, Lee county, Ills., May 26th. 27th. Stop off at Franklin Grove.

Panther Creek branch, Dallas county, Iowa, June 11th, 12th. Six and a half miles north of Adel.

Middle Creek branch, Mahaska county, Iowa, June 1st, 2nd.

At Duncansville, Blair Co., Pa., May the 28th, 29th, commencing at 4 P. M.

DANIEL M. HOLSINGER.

LIST OF MONEYS received, for subscription, books, &c.,

Samuel Brown 1.60, Samuel H Myres 10. 80, Thomas J Beaver 1.50, Geo W Stoneb aker .50, Jonathan Kessler .25, John Hertzler S. 40, Jeremiah Beeghley 2.50, Michael Bashor 7.96, A. E. Harp 1.00, J. P Barnes 1 00, Samuel A Landis .35, Frederick Murray 1 50, Fannie Poley 2.25, J. R. Deppen 1.50, Ettinger H. Stauffer 2.45.

Henry Kline .10, J R Miller 2 50, J M Balsbaugh 1.00, D F Stouffer 1 50, Christian Myers 2 00 Samuel J Johnson 1.50, Margaret Oellig 2 00, Daniel Croffrod 3 25.

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Mail,	3 41 P. M.
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Southern,	10 34 A. M.

WESTWARD,

Pittsburg Express,	7 20 A. M.
Pacific Express,	3 22 A. M.
Philadelphia Express,	7 52 "
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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VI. TYRONE, PA. TUESDAY, MAY 24. 1870. NUMBER 21

For the Companion.

Encouraging Reflections.

BY F. P. LOEHR

Now another year is numbered,
Never to return again.
Wings of time are not encumbered:
Nothing can its flight detain.
Many years have now expired—
Of those granted to the bride—
Since the wrath of man inspired
Her to cross the foaming tide.

Hundred * * * fifty years of freedom
Has the church enjoyed in peace;
And the Savior's blessed Kingdom
Hath obtained a great increase.
Look ye back—how small the number—
That had crossed the watery deep!
And what troubles did encumber
Them by day, and in their sleep!

Yet the King who was their leader
Did sustain them in their life;
And did bless those humble *Brueder*
In their troubles and their strife.
Now we turn our thoughts, with pleasure,
To the place where they did land;
And behold the glorious treasure,
Which they had at their command.

It is blooming, it is yielding,
Still its fruits an hundred fold;
It's protecting, it is shielding,
Numbers that cannot be told.
Then look up beyond the mountain,
To the western prairies wide;
And behold the thousand fountains,
Where the pilgrims *now* resid

Way beyond the Rocky Mountains—
In those regions *far away*—
There are opened the *true* fountains,
Which no earthly power can stay
Free they flow, and free they're given—
Freely give it back again,
Till you're taken up to heaven
There forever to remain.

Oh! ye gospel heralds! linger
Not so long, upon your way,
Go ye fast, and go still swifter;
Go ye on without delay.
How we love to hear the tidings,
Of our fellow-men restored!
By the hundred, and the thousands,
Re-created by God's word!

Let us all unite in labor;—
More industrous,—with more zeal—
Brethren, sisters, hear the Savior:
How he doth to you appeal!
Labor while the day is closing,
Night shall come without delay;
Why are ye in slumber dozing?
Be ye active—"watch and pray."

Hear the mighty angel crying!
See him stand on land and sea!
Think how swift the time is flying!
Time shall never—*never* be.
But we'll cross the mystic river—
Meet again on yon bright shore;
Then when time has flown forever,
Still our Savior we'll adore.

For the Companion.

Avarice.

The temptation to dishonesty is often plausible and powerful. He, whose ruling passion is the love of money, will be strongly impelled, especially if secrecy can be maintained, to embezzle or defraud. In the absence of religious principles which condemn avarice and deter from fraudulent designs, a man who has the opportunity of being dishonest, will be, by times, powerfully tempted. If he yields to the allurements of the tempter, disgrace is sure to follow. Many young men have had the qualifications of procuring and retaining a good reputation, had they only never yielded to avarice. Reputation once forfeited, character is gone; and his hopes for this world are forever blasted. He may fly to the remotest climes, and elude the claims of justice, (though seldom is he successful in this,) but he can never erase from his character the foul blots; nor remove from his conscience the intolerable load. It will clothe every prospect with gloom, turn every pleasure into bitterness, and make the miserable victim of dishonesty an object of suspicion, scorn, and abhorrence. The commission of such a deed is easy. It is a deliberate abandonment of all that is desirable on earth. It is the death blow to hope, and the fore-runner to dissipation. For an exemplification of these remarks, go to our prisons, and you will see many there whose early life dawn-

ed as fair and as promising as yours. They indulged high hopes, and looked forward to the possession of influence and respectability. But the love of money became their ruin. One compliance with temptations blighted their prospects and shut them up in those gloomy prison walls. If you are placed in circumstances to need this friendly warning, you will not, I trust, consider me as questioning your honesty, while feeling it my duty to administer it. The temptation to defraud, in order to be successfully resisted, must not be tampered with—not for an instant—like every other temptation, it must be regarded as a suggestion of satan, and be met by an abhorrence proportionate to the blackness of the crime, and the danger to which it exposes. It is death to entertain it for a moment. There is an eye which rests upon you wherever you go, and whatever you do. Sin, ever so long concealed from man, lies open to that omniscient eye. If you would have a safeguard from temptation, you must act under the abiding impression of the sentiment, "Thou, God, seest me." You must shape your conduct by that rule, which teaches you to render unto all their due. You must commit the keeping of your soul, your character, and your hopes, to a faithful creator; and ever pray with David: "Hold thou me up, and I shall be safe." C. P. L. ROBERTS.

Hudson, Iowa.

"Ye are the Light of the World."

When our Savior, the true light, was in the world, he said to his disciples: "Ye are the light of the world." It is the same to day, and it will be so to the end of time. There may be bad characters in the church—there may be hypocrites—but that does not change the fact. Our Savior chose twelve, one of which had a devil; but still he said: "Ye are the light." Let Christians, then, be careful to disseminate the light, so that those who live and walk in darkness may behold it, and be induced to follow it to the true source of light—to our Redeemer and Savior—who "is the true light that lighteth every man that cometh into the world." We invite special attention to the following selection. E.

Though Christ says emphatically of himself, "*I* am the light of the world," he also says, with equal force, of his disciples, "*Ye* are the light of the world." He meant to teach that there is no contradiction whatever in these expressions, for Jesus is primarily and his followers are secondarily "the light of the world." He meant to teach that though he was "that light," yet the world would know him, and from their impressions of him and the doctrines he taught, in a large measure from the way in which he was exhibited in the lives of his disciples. Hence the command, "Let your light so shine before men that others seeing your good works may glorify your Father which is in heaven." The Christian has no innate light, but is only "the light," inasmuch as he reflects the Lord Jesus. Every true Christian is a mirror which reflects Christ's glory, his power and love; and a consistent Christian example is a means of leading men to honor God, and of promoting their highest good. It would be far better for both the church and the world if Christians felt this more keenly, and were more careful in their example. A recent address says, "Christians are too careless about separation from the evil that is in the world. They may get far enough away from popery, and from most other forms of evil, without being separated from the world. It must be a separation not merely of person, but of character and life. I may have to spend hours every day with an ungodly man; it may be torture to do so, and I might get away from him without violating duty, but remaining in his society affords opportunity for showing the character and temper of the Christian. Moreover, the light of the Christian life may show what salvation is. Salvation is not to be kept as spikenard in an alabaster box. The salvation provided for us is a salvation from sin, and for the practice holiness. "Know ye not that the unrighteous shall not inherit the kingdom of God?" The Christian's light makes Christ manifest. "When they saw them they took knowledge of them that they had been with Jesus." The pupil of any eminent master of painting, sculpture, or architecture, makes manifest the competency and skill of his professor,—that is, if he be an apt learner. In like manner the Christian makes manifest the glory of his Lord. Further, the consistent Christian as an *unobstructed light* reveals especially the Father which is in heaven. The candle is not

put under a bushel. The Christian's light may be obstructed by such things as these, "fellowship with the works of darknes;" silence when he should speak out; intentional concealment of his relation to Christ; absence from the post of duty, &c., &c. Conduct which is the reverse of this gives light, and it is light that can not be hid. By our good works we should glorify our Father. We are made for this. We are saved for this. We are redeemed unto God. We are to think of ourselve as redeemed not so much from hell as unto God. We should think of Christ's redemption as bringing us back to the Father. And to glorify God is for his sons and daughters to make mention of his name, to cause him to be praised through his children. Have light in yourselves. Don't let it be only in your Bible, or hymn-book, or any other thing. Be a light, and take heed lest the light that is in you be darkness. Be a light *in the right place.* Home is a right place for the Christian to shine. How unhappy it is when a man is all brightness in a religious service and all darkness at home. The shop, the counting-house, the circle of friends, the bed of sickness, the chamber of death, are all right places for the Christian's light to shine; and so is the place of enjoyment and pure recreation, as well as the church and the Lord's table.—Make your light shine. There need be no ostentation. Some people put out their candle by ever much snuffing. Remember, too, that ye are the light of the world. You may be called to some dark place to be a light there, and you are to go. If the worlds light is not with the Christian it is nowhere. It is not with men of science. Their power is in showing us God's works; the cry is, "Show us the *Father.*" The light the world needs is not with statesmen, not with scholars, though they have some light to give—The light that is essential to the world is with the Christian. It is the light of life. "*Ye are the light of the world.*"—*Religious Intelligencer.*

Sorrow.

Christ says: "My yoke is easy, and my burden is light;" yet we often feel sorrowful, if we are followers of him. In the first place, because we must so often feel our weakness, and must often say with Paul, Rom. 7; 23. "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in members;" and second, because we who know the goodness of the Lord, must see so many yet traveling on the broad road of sin; and what makes us still more sorrowful, is, to think that one soul should be lost, and once be cast "into outer darkness, where there shall be weeping and gnashing of teeth." But such is the word of God, and we know it; therefore we try to flee from the wrath to come

Dear brethren, you, who have parents, brethren or children in the flesh, who still travel the broad road of sin,—perhaps aged parents, who have but few days yet before they will be called to answer before the great Judge, and yet they think it is *good so too*, and perhaps say yet, "If there is no way for us, a great many will be lost," oh! to such I would say, if it would be "good so too." Christ would not have come into this sinful world, and have gone through all the tribulations even to death upon the cross, and taught us, that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Oh brethren! how often must we feel for such! How many a tear will it cost, how many a time will it bring us on our knees to pray with sorrowful hearts, for those who watched over us when we were helpless infants, who carried us on their arms and bore with our faults, and were kind and patient with us in our childish ways? Yet now we must see them infirm with age, and not as yet prepared to enter into one of those mansions prepared to receive them. Is it not sorrowful, dear brethren, that such too often is the case? We must say with Paul, "I have great heaviness, and continual sorrow in my heart; for I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh." But since we have a Good Master, I mean to pray that such, too, may yet come to Christ, have their sins forgiven, and live according to his will, be saved by his grace, and called to meet each other in heaven, where no more sorrow can come.

CYRUS BUCHER.

Shoefferstown, Leb. Pa.

THE MAJORITY.—Athanasius once said: "If the world goes against truth, then Athanasius goes against the world, for Jehovah and Athanasius are always a majority."

For the Companion.

On Pilgrimage.

TO A HEAVY-HEARTED BELIEVER.

It seems amazingly easy to sit at my desk and preach faith and patience to you and to others. Still, all the lessons I try to teach, were born of suffering, mental and physical. I am no theorizer on the subject of religious discipline. I love to recall the heated furnaces in which God has so often placed me through years of suffering, for therein is revealed the wisdom and compassion and love of God. We discover the depth and intensity of the Divine feeling only in the suffering of the Godman; and it is in "the *fellowship* of his sufferings" that we are made partakers of his purity and joy and strength. But this is not to be my present theme. You have made an exodus from the land of bondage, have passed through the red sea, and are following the pillar of fire and cloud through the desert. You have set out for a far country, passing along a road beset with trials and dangers. You are on pilgrimage to the land that floweth with milk and honey. Your feet are in the narrow way that leads from the city of destruction to the Heavenly Jerusalem. You are in "a new and living way," in which you have never traveled before, and every step you take brings you on new ground. Millions have passed over this way, and have left the print of their feet behind them, to guide and encourage those that come after. How sublime and inspiring the thought that we are traveling home to God—home to the dear one's who have already gained the haven of eternal rest—home to the ineffable and unending joys that Jesus has stored up in his exhaustless garner for his ransomed. Countless feet now walking the golden streets of the Celestial City, were once "strangers and pilgrims" in a world of woe. The path in which you journey has been hallowed from end to end with the tears and blood of Emmanual. Every inch is holy ground. You cannot make a step Heavenward but you set your foot on a spot that has been made sacred by the precious blood of a precious Savior. Whenever you weep, and your tears fall at your feet, oh what bliss to know that the same dust has been saturated with the tears of God's only-begotten Son. The living way is the way of tears, the way of blood, but every drop has God's image in it, and is luminous with "the excellent glory." The blood of the holy martyrs has flowed so freely, that the King's highway is purpled with it. But for all this it is a glorious way. It not only terminates gloriously, but is full of Divine effulgence from the "narrow gate" to the "gate of pearl." It is lined with Angels all along, serving as sentries of the Lord's host. It is a way where God is all in all, and "the loss of all things" is infinite gain.

On the thoroughfares leading to our large cities are placed milestones, to show the distance, and assure us that we are nearing our desired destination. God has also set milestones along the way that leads to the great and glorious Capital of his Kingdom. They are not so far apart as on our public roads, but we meet them at every step. These way-marks designate our moral status, and, if rightly appreciated, confirm our faith, and quicken our footsteps in the direction of the goal. In repentance we arrive at the first milestone that has "the name of the City of my God" conspicuously printed on it.—In genuine repentance our faces are already Heavenward. This milestone is enveloped with the dread gloom and terror of Sinai, but the voice and presence of Jehovah are in the midst thereof. When faith dawns in the heart, like the rising of Eternity's Sun, we meet another milestone, with letters of living light, beaming with Divine love. Here thousands are very apt to forget themselves, and feast awhile on their blissful emotions instead of "every word that proceedeth out of the mouth of God." Sometimes when on a journey and reaching "a place where two ways meet." we approach the fingerboard to ascertain the right direction. Not unfrequently the print is so dim that we must stop our course and strain our eyes to decipher the inscription. Thus we lose time, and not a few have, on this account, lost the object of their journey. But on the way to heaven there are no such causes of loss. Every milestone and fingerboard is so plainly inscribed, in letters so large and distinct, that we need not slacken our pace in order to find out what to do or whither to go. This is what is meant by the prophet Habakkuk 2: 2. The commandments of God are written so clearly, "*that he may run that readeth them.*" When you came to baptism, you found another fingerboard pointing Zion-

ward. You did not need to call in learned counsel to ascertain the mind of God. Some walk around this milestone for years, trying to spell out some meaning contrary to the plain requirement of the Gospel. "He that believeth and is baptized shall be saved." This is the handwriting of Gob, and is as plain as our own name. Were I to attempt to persuade you that G–e–o–r–g–e spells Benjamin, or Valentine, I think I could employ no arguments that would gain your mind to coincide with my assertion. Baptism is as free from ambiguity as the case supposed. And not only so: it is equally evident that we are to be baptized *as soon as we believe*. Many of our own members contend that when we have passed from repentance to faith, we must defer baptism until we have had a most wonderful experience, such as makes our ears tingle to hear it related. This is folly, and evinces a want of faith in the word of God. A person who claims to believe in Christ, and yet hesitates to be baptized, as though repentance and faith were not due qualifications for the ordinance, declares that God has set up at least one fingerboard on his Highway which is so indistinct that it requires weeks and months to make out the direction. Many hang for years around this spot, as though God had left a perfect blank there, necessitating them to cut in the inscription themselves. Indeed multitudes do this very thing. Those that sprinkle, or pour, or baptize only once or twice, or backward, put a heavy coat of white-wash on the large, clear letter of Revelation, and then overlay it with a black inscription to suit their rebellious hearts and perverse inclinations. But you did not so. You left that milestone behind agreeably to Divine directions, and went on your way rejoicing. Then come others along your course, which are placed in a circle, and repeat themselves, and these also you attended to in the proper manner. We are to *run* with patience the race set before us, and Infinite Goodness and Wisdom has not revealed his will so carelessly as to arrest our progress in order to unravel the intricacies of his most positive behests. His word is a "word of *faith*," and does not ask the understanding to compass its measures Godward, but receive it as would a little child the simplest injunction of its mother, not balancing obedience on our comprehension of all the reasons and relations of the act. This latter is not faith, but skepticism. It is the distinction of faith that it can receive all that God can reveal, and live in the enjoyment of it, without gauging its depths or stumbling at its mysteries.

These outward milestones all direct one way, and keep the whole family of God in fellowship. Walking by faith in all that is pre-eminently given to faith, they are "of the same mind," "keeping the ordinances as they have been delivered unto them." But there are others, more interior, that we bear always with us. Sometimes the way is so clouded and our path seems so obstructed, that we feel as if we had utterly lost ourselves. You have no doubt found out, in your short pilgrimage, what this means. You have passed through hours and days of desertion in which the heavens were draped in sackcloth, and the sun seemed to have vanished from the sky. You have had times since your baptism when satan filled your mind with doubts and rent your hearts with fears, as though all your communion with God had been a dreamy delusion. In such an experience you are not alone. Christ has passed through it before you. He had his hours and days and weeks of loneliness. What did satan want with him in the wilderness immediately after baptism? To taunt him with doubts of his Divinity. "If thou be the Son of God." "*If*." A world of meaning centres in this brief word. It is an epitome of the devil's gospel. Could this monosyllable have been realized in the experience of Christ, hell would harvest us all. By the cruel, diabolical "*if*," he mocked the claims of Jesus as a Divine Person. All who deny his Divinity, have the devil for their head and elder brother. It was as much as to say, you pretend to be the Son of God, but it is all delusion. The arch-foe knew that he was confronting very God, and maliciously called his Divinity in question only in hope of urging him to some act that would compromise his dignity and the object of his mission. What he failed to accomplish in Christ, he does not fail to attempt again and again on his followers. How often does he show up our defections in a light that turns everything into hideousness. When he has access to cast his baleful *shadow* over us, we feel as though his very *nature* were in it.—Infinite disgust at ourselves is the supreme feeling. We are ready to doubt the reality of our

former comfort in the Divine relationship. But what answer did Christ return to the insinuations of his satanic majesty? Oh what sweet encouragement to his followers! He invariably repelled the adversary with the sword of the Spirit: "it is written." Do we know what consolations flow from these words for the tempted children of God? It matters not what objections the devil brought against Christ, our Savior was willing to abide by *what is written*. Here, ye harrassed, doubting saints, is a fingerboard by which you may always know "the grace of God wherein ye stand." When you feel that you are in a bleak, barren waste, in utter loneliness of spirit, satan tempting you mightily with his wiles, trying his utmost to create in your heart distrust of the love of God, and your filial relation to him, only ask your inmost soul this question: *is it my purpose, my desire, or inclination, to allow any direction to my course contrary to what is writ, ten? Is it not my habitual, sincere, governing purpose and effort to conform my life, in all its details to what is written?* When you feel deserted, as though Christ had withdrawn his loving presence, and satan darkens your heart with the fear that you are none of God's children, can you not say, in all sincerity, that *you are as willing now as ever* to direct your steps and mould your life according to what God has written on the milestones along the way that Jesus trod to Eternity? I believe, and am sure, that you can reply with a sincere, and fervent amen. You are in the way to "the tabernacle which the Lord pitched, and not man." Your "feet are turned to his testimonies." His mark is in your forehead. The dark places you meet with are not so dark that you cannot discern the footprints of Jesus. The lower you are down at the feet of your Redeemer, the more light and comfort you will have. The way is narrow, but broad enough to enjoy all the liberty that a child of God wants. We are not straitened in the way, but in ourselves. We are weak and helpless, but this is the condition that Christ needs for the exhibition of his Almighty strength in us. He is in us by faith, and we carry with his shoulders, wield the weapons of our warfare with his hands, see with his eyes. Jesus had to travel a rougher road to reach us, than we need to go to find him. When the way seems long, the aspect dreary, and the yoke heavy, let us turn our gaze to Calvary and contemplate our suffering, bleeding, dying Savior. He is the way. The fingerboards are his. By walking as he directs, we become "the righteousness of God in him. "As many as are led by the Spirit of God, they are the sons of God"—as many, no more.

C. H. Balsbaugh.

Non-conformity

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

In this language of Paul to his Roman brethren, he conveys the idea that we must deny ourselves of this world;—our self-will must be subdued—not alone in dress—but in many other things. We must not go with the world, and talk and act like the world. Christ says we must give an account in the day of Judgment for every idle word we speak; and when I see so many brethren talk and sport with the world, I think, they don't consider.

Again the Gospel teaches that we must be a light to the world, that others may see our good works, and glorify our Father which is in heaven.

To be transformed we must deal honestly with our fellow men; if we do not, we fail to comply with the Gospel order. We must give no offence to Jew or gentile: we must try to do good to all men, to come out from the world and be a separate people. "Mind not high things but condescend to men of low estate." "What is highly esteemed among men is abomination in the sight of God."

Again; "If any man will come after me, let him deny himself and take up his cross and follow me." We must deny ourselves of "worldly lusts;" and "walk in the light as he is in the light," and the blood of his Son will cleanse us from all sin

Again, the Gospel teaches us to be of one mind. If we be of one mind, we will walk together on the *Gospel road*, and *conform* to the *Gospel order*. Paul tells us that rather than offend any of his brethren, he would "eat no meat while the world standeth." Let us be of the same mind, "and so fulfil the law of Christ."

Peter says: "as ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." We must strive to be blameless in all the commands of the Lord Jesus Christ. We must not think that we can hide ourselves from God. He knows all things. So let us direct our minds heavenward; and look to God for help in time of need, is the prayer of your poor, weak brother in Christ.

Matthias Smith.

Chatfield, O.

The Passions and the New Birth.

BY C. WORTMAN.

Divine grace takes hold upon man as it finds him—depraved, sinful, and ungodly—and re-models his moral nature and spiritual tendencies, without touching his identity, converting his darkness into light, his hatred into love, his disobedience into obedience, his affections from earth and sin to Christ and heaven, or his sensuality into spirituality, so that his desires lead in a different direction, his resolves prompt to a different course of action, and his delights are in different themes of thought and sources of gratification. In the new birth none of the faculties of the mind are destroyed, nor is any new faculty added. In conversion our mental powers are employed in religious uses, and exercised in the service of, and in the noble work of doing good to, ourselves and others. In this rational state our motive-powers direct and prompt us in a holy and heavenly course, while before the change these same powers were prostituted to the debasing service of sin and satan, and these same energies urged us on in the work of death and ruin. Religion, in all its demands, prohibitions, reasons, and influences, is compatible with the existence and exercise of all the faculties of our intellectuality, and takes hold upon every element of our souls, not to destroy, but to harmonize and press them into the work of our personal salvation.

Reason is exercised in weighing

and acknowledging the evidences and obligations of Christianity; imagination in surveying the wisdom, goodness, and power of Deity in the works of nature and the moral government of the universe, in beholding also the stupendous love of God in man's redemption, and in contemplating the thrilling prospects of a holy soul in the heavenly world; and memory is employed in sorrowfully recalling to mind the sins of life, and in gratefully reviewing the numerous mercies and wonderful goodness of God to us. In a word, every intellectual power, as above said, however divided and denominated by philosophers, finds harmonious and delightful exercise in doctrinal, experimental, and practical Christianity, and is sanctified to a sublime and joyous development and a worthy end. Revelation also appeals to our fear and feeling of self-interest, as negative motives to move us to, and keep us in, a position of innocence and safety, and addresses consideration to our ambition—a noble element when rightly used—to urge us to excellence in the gifts, graces, and practices of religion, and arouses our sense of honor—an exalting feeling when properly aimed—to "quit ourselves like men," redeemed as we are, and destined to a changeless immortality. Neither firmness, courage, emulation, nor any one of the heroic passions are annihilated, but are pressed into the magnanimous struggle of the soul for victory over sin and death, and ultimate triumph in glory. Hence we are exhorted to "stand fast," "strive to excel," "endure hardness as good soldiers."

Then the milder passions or emotions are all taxed and sanctified for the same grand and important purpose. Hence our gratitude, benevolence, patience, meekness, and imitation are employed, along with the more ardent feelings, to gain the same great end of our calling. Even covetousness, so debasing when sordid gain is its object, is used as an ability, under grace, to acquire good, and we are told to "covet the best gifts;" and that fierce and vicious passion—hate—when turned against our Maker and spiritual good, is powerful, under divine influence, in enabling us to despise wickedness of all kinds. It is, therefore, the corruption and perversion of our faculties and passions that constitute us vile and sinful, and the purification and conversion to a scriptural use and end of these faculties and passions which constitute us righteous. This purification and conversion is not by nature or education, but by the grace of God through faith. —*Religious Telescope.*

Our Heavenly Treasures.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt; and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6 : 20, 21. Here our Master tells his followers where they are to lay up their treasures, They are not to be earthly treasures; but heavenly treasures, that are lasting. Now let us pause, and see where we are laying our treasures; whether we are laying up our treasures on earth or in heaven; for we may easily see, by comparing our lives with God's Word. Man is so constituted that he will cling to some particular object—whatever is nearest to his affections.—There is a secret, silent influence going out from it, that tends to make him something like it. If our treasures be of an heavenly nature, and we are following the admonition of the apostles, and have our "affections set on things above," and have "Christ formed within us the hope of glory," then it tends to make us more Christ-like. Then we are going on to perfection. Do we love to think, to talk, to read, and write about our heavenly treasure? Can we say it is our "meat and drink to do" our Masters will? Are we striving to do all we can to advance Christ's cause on earth? Can we say with Paul: "To live is Christ, and to die is gain?" Do we love the Lord our God with all our "heart, mind, soul, and strength;" and our neighbor as ourselves? If we do those things, then, we have a clear title to that treasure that fadeth not away:—or *treasures* as it is not in the singular, but in the plural number. So we see it is not all laid up at once; as earthly treasures are often accumulated little by little; so with our heavenly treasures; we should be continually adding to them; and, in fact, if we are not, I fear we have no treasure there but but that our treasures are of an earthly nature. If so be, that we have no heavenly treasures, may God help us to begin to lay up our "treasures where neither moth nor rust doth corrupt and where thieves do not break through nor steal" if upon examination we find we have treasures in heaven, then let us center our affections upon them and strive, daily, to add to them, so that when we come to put off this mortal, we can put on immortality and have everlasting treasures. Let us strive to live more Christ-like, in time to come, than we have in the past. May we forget the things that are behind, and press forward toward the mark, for the prize of the high calling of God in Christ Jesus. May we so live, that we may finally reach that haven of repose, "where the wicked cease from troubling and the weary are at rest," is the prayer of your unworthy writer.

A. S. C.

Beginning the Day with God.

There are many toiling ones whose time is not their own to command, but there is no one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go to him no matter what the surroundings. Whenever Abraham pitched his tent, there he raised up an altar to the Lord.—So, wherever the Christian heart is there is also an acceptable altar from which the incense of prayer and praise may ascend.

Yet there are a few who may not, if they will, find time and place for private communion with God before entering on the morning's duties.

General Havelock would rise at four, if the hour for marching was at six, rather than lose the precious privilege of communing with his God before setting out.

Luther, in his busiest season, felt that praying-time was never lost.—When remarkably pressed with labors he would say, "I have so much to do that I cannot get on without three hours a day of praying."

Sir Matthew Hale also bears testimony, "If I omit praying and reading God's word in the morning, nothing goes well all day."

PRAYER.—Kneeling means adoration; standing means reverence, attention, waiting; but what does sitting at one's prayers mean, save listlessness, coldness, disrespect?

Never be sorry for a generous thing that you have done, even if betrayed.

Written for the Companion.

The Old Order of the Old Brethren.

Dear brethren and sisters, we are often referred to the Order of the Brethren, as an example which we should follow in faith and practice. While some may put too much confidence in the old order ; others esteem the order of the church, as the old Brethren established it, as not binding on them : especially are we in danger of so judging of the old order, when it forbids things that are according to the fashions, and belong to the customs and practices of this world ; and which are not forbidden by the Gospel under the names by which they are at this time called. Now, we think, the Gospel should be our highest law ; and secondly, the old Order of the Brethren should be submitted to, where it does not conflict with the Gospel. But in this each individual member should not assume the right to judge for himself. We should try to be of one mind ; and labor with one another to come to a union in faith and practice. For this reason we have our Church, District, and Yearly meetings. It is evident, that no number of men and women, however small that number may be, can be and remain in a church capacity, in union of faith and practice, unless they have an order or rule of practice, which they unitedly believe to be as near the Gospel as can be made ; and all who are not willing to adopt such rules, cannot enjoy themselves in that church as they should and could if united with the church in sentiment. We often hear it said : "I believe the *Gospel ;* I take *it* for my rule of faith and practice ; and am not willing to be ruled by the *old Order of the Brethren* and the *minutes of the Yearly Meeting.*" But it never takes many years to prove that such are not led by the Spirit of Christ; and though in outward appearance they may be humble, yet such are proud, and self-willed, not willing to submit their own judgment to the council of many Brethren. A few years ago, we had among us a man who called himself a brother, and a preacher. He was somewhat out of order in dress, and his hair and beard ; and also differed from the Brethren in observing the ordinances of the Gospel, as understood and practiced by the Brethren. When brought before the church he was very bold ; saying he would not submit to the *Order of the Brethren as given by the Yearly Meeting ;* that it was the work of men : and that he would take the *Gospel only,* and preach it as long as he lived. He was disowned. But mark what followed. In a few days he met with a man from another part of the state, who had been disowned for the same reason. They sat in council, comparing sentiments, came to an agreement, organized themselves as a church, and set out to preach. Some time after, these two men, and a number of others from different states who did not believe in the *Order of the Brethren* met in Northern Indiana. They sat in council to effect a union ; and to understand, what they collectively understood, or wanted to understand, the Gospel to teach. They came to an agreement ; all but two, who probably would not yield any of their own notions. Now these two meetings, the first by two men of one state, and then a greater number from the different states, were so much like the Brethren's District and Annual Meetings, that any one can see it. Thus, dear brethren let us never suppose that we can get along without order in the church. Now we think this Order of the Brethren is in union with the general tenor and spirit of the Gospel. It would take too much space to write on all the different parts of this old Order ; so we will try to say something on the outward appearance of the members in dress, the hair, and the beard. The Gospel teaches us to be humble ; and pride is always opposed to humility. "God resisteth the proud ; but giveth grace to the humble. Pride, like every other passion, is made know by acts ; and may be manifested in a great many different ways ; such as lands, houses, furniture, carriages, horses, harness, and a great many other things of a temporal nature, which are all right, if used and not abused. Paul says: "every creature of God is good, and nothing to be refused if it be received with thanksgiving." And where the heart is full of devotion and thanksgiving to God, there will not be much room for pride. The proper medium, then, in all these creature gifts is to use them for health and comfort, to the honor and glory of God. But a proud heart desires a great deal more than this rule will allow. Thus we see men and women indulge in unnecessary adornings of the body ; such as hoops, ruffles, ribbons, laces, atificials, earrings, fingerrings, and the different dashy colors on dress, which please the eyes of the wearer, and attract the notice and applause of other proud people. This John calls "the lust of the flesh, & the lust of the eye, and the pride of life ;" and these things are not of God, but "of the world ; and the world passeth away and the lust thereof." To love these things is natural—is carnal—and "the carnal mind is not subject to the law of God, neither indeed can be." Just think of the time and money that are foolishly spent, yea worse than cast away ; we must needs say:

> "How proud we are, how fond to shew
> Our clothes, and call them rich and new,
> When the poor sheep and silkworms wore
> That very clothing long before."

All sincere Christians acknowledge pride in clothing to be sinful : and several denominations have restrictions on dress. We quote from the Methodist discipline, page 36. "Should we insist on the rules concerning dress. "Ans. By all means ; this is no time to encourage superfluity of dress ; therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn, themselves with gold, or pearl, or costly array." Now to the Order of the Brethren which has always been, plainness in all things, and the Brethren have had more labor in exhorting to this duty than any other. In fact plainness in all temporaol things, is characteristic of the Brethren, and is an outward sign by which they are known by others, as well as among themselves. So deep seated and so perfectly ingrafted is this Order in the minds and hearts of the old brethren and sisters, that all the opposition of the world, could never overcome it; but the most trouble is in the church, by such members as cannot (or will not) see the use in being so strict. Read Rom. 12 2 . It appears we are to offer our bodies a living sacrifice" unto God and this seems to be our "reasonable service." "And be ye not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This may be the reason why some do not see the use in this old Order ; for, if the mind be not renewed, we cannot see and understand the will of God concerning us. But we, (that is our bodies,) must be changed; and

this is the result of a change of mind; for the mind acts through or by means of the body. So where the proud mind is changed, the proud body will also be changed, but men cannot, and are not required to change the literal body, (for that is God's own work, and is right,) we must then understand, the works of the body must be changed by the power of the mind, (which is now subject to the will of God,) being brought to bear upon it. We all promised to conform to the Order of the church when we were received by baptism. This is a solemn covenant which we made with brethren and sisters, to become like them in outward appearance; and unless we do so, we are not as good as our word: we break the covenant we have made. All of us who were acquainted with the Brethren before baptism, knew what we promised to do; and that the church expected we would do as we promised. The fashions of the world are ever changing—in dress—the hair, and beard Then let us wear our hair after the Order; it takes less labor and care, than the way the world wears it. There was a time when the world did not wear the beard, and many of the brethren were not willing to bear that cross; but now, men have what is called a full beard, and a good many of the brethren would like to wear it, and some do. It has ceased to be a cross, to wear what is called a beard; but it is still a cross to wear it according to the Order, which is to cut off the beard above the mouth, and some below. Paul says; "let every thing be done decently and in order." It is nearly impossible for a man having a strong, full beard, to keep it always clean and decent. We have saluted such brethren; and it is almost always wet with spittle; or, at least, damp with breath. But some claim to wear the full beard for conscience sake; but we should gauge our conscience by the word. There are two kinds of conscience; the one is good, being according to the word; the other evil, not having the word for it. We will be judged by the word, and not by our conscience. The Gospel says not *one word about the beard*; but in Lev. 18: 27, we read: "Ye shall not round the corners of your heads; neither shalt thou mar the corners of thy beard." The German reading would be, ye shall not cut the hair of your head all around; nor cut your beard all off, "Thus we see in the prohibition a plain permission to cut part of it off. We say, without fear of successful contradiction, there is nothing in the Bible to justify the wearing of the full beard; and it there is not, what is a conscience worth in support of it. But it says "God made man in his own image;" and it is wrong to deface the image. "But we do not know that man had a beard before he became a sinner, but even if it were so, it would prove too much; for man was made upright, but he is now in a condition that he must deny himself of many things that are just as natural as the full beard. Our passions are just as natural as the full beard; but they must be brought into subjection to the Gospel. Among these are love, hatred, fear, and pride which may also be called a passion It is not wrong to love, but we must not love world; hatred is right, if directed against all that is sinful; "fear God, and keep his commandments; so a Godly fear brings us to obey God; and we should have pride or self-esteem enough to keep ourselves cleanly and in order; so the beard must also be kept in order; for "God is a God of order, and not of confusion."

We now come to the last part of our subject—the Minutes of our Y. M. Much as we esteem them, as being the result of the labor of our old brethren whom we love and esteem; still we do not hold the minutes as of equal authority with the Gospel. Now let us see whether the minutes agree with the Order and practice of the old brethren: for we are contending to bring the minutes to the above Order, and not the Order to the minutes. We then see they do not agree with what we have shown above to be the old Order of wearing the beard; for the minutes give a brother a right to have a full beard for conscience' sake. Now if one has the right, all have. Can any one desire such a change? Just imagine all the brethren brought together, and all having full beards, what a sight it would be! We think nine-tenths of the brethren do not desire such a result. Then if we would dry up the stream, we must begin at the fountain; that is, the minutes should be so changed or amended, as to agree with the Order of the brethren, and with the practice of nearly all of the brethren present when the privilege was given for the full beard. We have often been astonished that such a grant came from the Y. M., when so many brethren were present who were opposed to its practice. Was it the fear of a few brethren present, who were out of order? We fear it was too much the case; and the fruits of it have not been good. Brethren have rested on that grant, and have refused to come into the church Order. The brethren in three adjoining churches here, have, with much hard labor, so far succeeded that all but two of the brethren have come to Order. We feel much rejoiced for this willingness to die for one another. But the brethren are all the time met with the minutes. The Y. M. never intended to make it a duty to have a full beard, yet we heard an elder who had been advised by the old brethren to come into Order say, that the reason why he could not obey the council was, the Y. M. had said brethren should bear with one another in these things; and he must keep house according to that, or render himself liable to have the Y. M. send a committee to set things in order. So we say again, we earnestly hope the Y. M. will so amend the reading of the minutes as to make them agree with the old order of the old brethren. We hope the dear brethren who are yet out of order, will not take offence at these plain remarks, for none is intended. Let us all labor for a union in faith and practice, so the world may see we are one in Christ Jesus.

DAVID FRANTZ.

Cerro Gordo, Ill.

SPANISH PROVERBS.—He is a rich man who has God for his friend. He is the best scholar who has learned to live well. A handful of mother wit is worth a bushel of learning. You had better leave your enemy something when you die, than live to beg of your friends. Enjoy what little you have while the fool is looking for more. Saying and doing do not dine together. May you have good luck, my son, and a wit will serve your turn. Gifts break through stone walls. Go not to your doctor for every ail, nor to your pitcher for every thirst. There is no better looking glass than an old true friend. A wall between two preserves friendship. A creditor always has a better memory than the debtor.

Christian Family Companion.

Tyrone City, Pa., May 24, 1870.

To the Annual Meeting.

We expect to start for Annual Meeting on Wednesday morning, June 1st, in company with father. Our first stopping place will be at West Branch, Ogle County, Ill., where we expect to attend a Love-feast on the 4th and 5th, and on Monday morning, set forth for place of meeting.

The Brethren in Buffalo Valley congregation, Union Co., Pa., extend an invitation to their Love-feast, appointed to be on the 1st and 2nd of June.

The Middle Pa., District Meeting.

On Thursday 12th inst we set out for Gettysburg, Pa., where we landed in the evening in company with brethren Graybill Myers, Daniel Snowberger and Isaac Replogle. Met at the station by brethren Joseph Sherfy, Utz, and Peter Boblitz, with whom we divided our company, ourself accompanying the latter, living in town. Next morning brother B. accompanied us to the National Cemetery, where sleep the remains of many thousands of those who died in the defense of their kingdom. Thence we visited the Katalysine Springs, and the Gettysburg Springs a Hotel, famous Summer Resort. These springs obtained their renown in rather an incidental manner. The rebels being fatigued and exhausted drank rather freely of their waters, and some of them sickened and died; whereupon it was asserted that the Yankees had poisoned the water. To ascertain the truth of the matter the water was analyzed, and instead of poisonous medicinal properties were discovered. Since then many thousands of barrels have been sent all over the country. It was recommended by the brethren who accompanied us, as having performed wonders by restoring persons who had been afflicted with kidney diseases. We drank several glasses and in a few days thereafter we certainly felt very good, but whether the virtue was in the water, or in the pure, healthful air we breathed, and the relaxation from the cares and perplexities of business, and the attention received from kind Christian friends, may be a question. We incline to the latter, without however disparaging the good qualities of the water at the springs. Brother B. and his kind lady have our thanks for undeserved attention.

After dinner our host conveyed us to the house of brother Joseph Sherfy, where we remained until next day noon. Brother Sherfy's farm is near the centre of the great Gettysburg battle field, and standing in the beautiful yard by the house we are in sight of the Round Top, Little Round Top, Kulps Hill, Peach orchard, Seminary Hill, and other places of note. The Peach Orchard is on the farm. Brother Sherfy had two barns burned, one by the ravages of war, and another by an incendiary. He also suffered severely by the loss of fences, stock, household goods, &c., but by industry and the blessing of heaven the family is again pleasantly situated, as they highly deserve to be. Three sons and three daughters compose the family of our brother and sister, four of whom have been teachers. If they were all as obedient to their heavenly Father as we are led to believe they are to their parents, a happier family would be hard to find. If many prayers will be answered we confidently hope ere long to hear expressions of great joy from them.

Brother Sherfy pays special attention to the culture of Peaches, and they serve up some of the finest canned fruit that we have ever had the pleasure to taste. Those of our readers who want such an article would do well to remember the address of Joseph Sherfy, Gettysburg, Pa., until the season of that luxury again arrives.

On Saturday afternoon and evening attended the Lovefeast at Marsh Creek meeting-house. Had the pleasure of seeing eight converts rising out of the watery grave, and go forth in newness of life. Had very good order and an interesting meeting. Also meeting next day, with a full house, and apparently serious reflections.

We lodged at the house of brother Pfoutz, but on account of the crowd we did not make the acquaintance of the family.

On Sunday afternoon brother David Bosserman, the elder of the Marsh Creek branch conveyed us to the house of brother Saml. B. Miller, near Hampton, where we were cared for for the night, and next morning in good time were taken to the place of meeting, and found already a number of brethren and sisters assembled.

The meeting was opened in the usual order, and at about 10 o'clock the roll was called and responded to by the following delegates:

Antietam	Jacob Price, J. F. Rohrer.
Aughwick	John Glock, Jas. R. Lane.
Back Creek	John Shank, George Mourer.
Buffalo	Isaac Myers, Charles Royer.
Clover Creek	J. W. Brumbaugh, J. L. Wineland.
Codorus	Andrew Myers, Thos. Gray.
Duncansville	D. M. Holsinger.
Falling Spr's	David Buck, Jacob A. Stover.
James Creek	Geo. Brumbaugh, H. B. Brumbaugh.
Lewistown	Wm. How, Philip Mertz.
Lost Creek	Solomon Seiber, Ezra Smith.
L. Conawaga	J. F Raffensberger, Joseph Myers.
L Cumberl'd	Moses Miller, Adam Bealman.
Marsh Creek	D. Bosserman, John Trostle.
Perry	Peter Long, Christian Myers.
Ridge	D M Foglesonger. John Newcomer.

Snake S. V.	A. Snowberger, Henry Clapper.
Spring Run	J. R. Hanawalt. Abram Myers.
Stone Valley	Not represented.
U. Conawaga	Adam Brown, Jacob P Lerew.
U Codoras	Andrew Miller, Henry Hoff.
U Cumberl'd	Daniel Keller, John Brindle.
W. Mark	Graybill Myers, H. R. Holsinger.
Yellow Creek	Jacob Miller. Dan'l Snowberger.

Note. The Editor was suddenly called away to see a sick sister, leaving his report incomplete. You may expect the balance in the next number. Æ.

A Request.

The Editor of the *Companion* and *Yonth* has frequently solicited his contributors to favor him by sending their best thoughts. We hope our brethren and sisters will think of this; and not only think of it, but carry it into effect. Remember that we have a great work to perform. We have positions to defend, doctrines to disseminate, and many dangerous errors to to refute. Come, then, with your whole force. We do not invite you to send us long essays, merely to fill up the columns of our papers, regardless of the ideas contained in them; but we ask you to write on important subject—themes that are dear to your hearts—and give us your richest thoughts, expressed in the fewest possible words. But in your effort to do this you must guard against the opposite extreme—that of being so brief as to cripple your ideas. Be sure you have something of importance to say, and then say it distinctly, forcibly, and fully: when said in this way it is *well said*, and should be left without repetition.

In this way we hope you will come to our aid immediately, as we expect the Editor to be absent a good part of the time during the coming month, and we wish still to send you good papers. If you have any interesting church news, (and most church news is of interest,) send it on. The busy portion of the year is now begun, and it may be burdensome to many to write; but we feel like giving you all the encouragement we can. When you labor with a weary hand, we regard it as an evidence that you have a willing heart. Æ.

A Correction.

In the last No. of the *Companion*, page 319, we say the Lovefeast will be in the Yellow creek congregation on the 15th of June. This is a mistake. It was correctly published in No. 19, page 303. It will be on the 26th and 27th of May; commencing at 4 o'clock P. M. of the 26th. Æ.

Back Numbers.

We are still getting in new sudscribers who call for the April Nos. of the *Companion*. We are sorry that we cannot furnish them. Several numbers are entirely exhausted. We are doing the best we can, and hope our patrons will bear with us. Æ

Answer to Correspondents.

John W. Ellis. According to our books the money and order never came to hand. We cannot tell what is wrong. We will send the *Companion*.

New German Hymn Book.

The New German Hymn Book has at last been completed and may now be ordered from this office at the following rates:

German & English Plain Sheep.

One copy, post paid	$1.00
Per dozen,	10.50
Turkey Morocco, Ger. & Eng.	
One copy, post paid	1.25
Per dozen " "	13.50
Plain Single English.	
One copy, post paid	.50
Per dozen " "	$5.50

When several dozen are wanted at a time they may be sent by Express, prepaid at the above rates. The cash to accompany the order.

We had not time to examine the book, but hope it may be found to be what is wanted.

Rail Road Privileges

We have received communications from several brethren in the West, in reference to Railroad privileges for those wishing to attend the Annual Meeting. From these we give the following.

We secured the privilege on the Chicago & Galena Division, as far as Freeport, where that road meets the Ill. C. R. R.; & also the N. Wn. to Dixon; or as far as brethren wish to travel. At Dixon, the N. Wn. crosses the Ill. Central.

Brethren wishing the benefit of the privilege granted must call at the General Ticket Office, S. East corner Clark & Lake sts, Chicago Ill. and make themselves known as members of the German Baptist church; and that they are going to their conference in Iowa, near Waterloo, and procure their tickets. The Ill. Central R. R. Company will carry members attending the Annual Meeting at the following rates: Pay full fare going; return for one-fifth. They will get a certificate at the meeting to return; this they must show when they buy their return tickets, which they get at one-fifth of the regular rates.

E. K. Buechley
Enoch Eby.

We invite the attention of those who think of attending the Annual Meeting to the following invitation.

Brethren and Sisters: As we have been trying to make all necessary preparations in order to accommodate all those who may wish to pay us a visit at the coming A. M. We hope the brethren will avail themselves of the opportunity, and try and be with us.

E. K. Buechley,
Cor. Sec'y.

We intend having a Lovefeast in the Montgomery branch, Ind, co, Pa. on the 11th of June; meeting to commence at 3 o'clock P. M. at bro. J. W. Spichers, 20 m's, N. E. of Ind. The usual invitation is extended.

By order of the brethren.

H. Stichler.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

For the Companion.

Brother Samuel Lutz, on the 27th of January last, met with a severe accident; being thrown from the railroad track by an engine. From the description he gives us he suffered intensely; but through the mercy of God and the care of kind friends he was again restored. His near approach to death, and his almost miraculous preservation, brought him to serious reflections and induced him to compose the following for our columns.

"Thou hast granted me life and favor and thy visitation hath preserved my spirit." Job 10: 12.

By my late visitation, and miraculous escape from instant death by divine interposition, I am made to exclaim in the language above quoted.

Notwithstanding my impression that death was nigh at hand, and go I must from time, I found sustenance and consolation in the happy-making thought, that I, for a long while, had striven to serve the Lord in his own appointed way; and that my hope for eternal felicity was anchored in the Savior's love and mercy. I felt entirely resigned to the will of the Lord —be it life or death—having my assurance grounded in the hope of a happy resurrection, through redeeming mercy, and the shed blood of Christ our Redeemer applied to my soul.

Dear friends and brethren in the Lord, we are taught by the Apostle Paul, in substance, that hope is the "anchor of the soul"; so in like manner prayer is the Christian's life. Through prayer we can commune with God; and it is thereby that we can make our wants known to him; therefore, let us be steadfast in prayer, and pray without ceasing. It is alone through fervent and earnest prayer, that our souls will be sealed and blessed with God's Holy Spirit. We are taught to ask and we shall recieve; to seek and we shall find; to knock and it shall be opened unto us. To be ashamed to pray, or to perform any of God's requirements, is exceedingly sinful; and of such, Christ says, he will also be ashamed. All disobedience is sin; "and the wages of sin is death." 'If a man love me' says Christ, "he will keep my commandments."

It is an uncertain time to call upon the Lord, at the instant of death; therefore let us look to "the shepherd and bishop of our souls," and strive to have our names written in the Lamb's book of life, ere death snatches us from time, or our senses are distracted by disease.

God made man but a little lower than angels; and crowned him with honor and glory far above any other of his earthly creatures. The purpose of man's exalted station was, to magnify and glorify his Creator, God; and to be capacitated to the enjoyment of heaven and eternal blessedness after death. To those who fulfil the purpose of their creation, God has said "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Yea, "the kingdom prepared from the foundation of the world," for all them that love him and do his commandments.

Death, through sin, has entered the world, and all flesh must die; and after death the judgment. The Bible teaches that "man that is born of woman is of few days and full of trouble; he cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not." The Christian would not that the hours were slow that keep him from his God.

Let us therefore be "steadfast in the faith," putting on "the whole armor of God," pressing onward to the prize of our high calling in Christ Jesus; by which means we can at all times, under all circumstances and trials, withstand the wiles of the devil who "goeth about as a roaring lion, seeking whom he may devour" by his worldly and glittering delusions.

The Lord deals with these he loves, and those who love him, as with children, by afflictions—visitations—and reproofs innumerable; and ofttimes severe, but always for good. Herein, dear brethren, let us consider the patience of Job; and strive to imitate his example to the will of God, so that when we are made to endure affliction, like that of your feeble brother, and many others, we can joyfully exclaim "Thou, O God, hast granted me life and favor, and thy visitation hath preserved my spirit," by the humbling of our flesh, and making us heirs and joint heirs with our Lord and Savior Jesus Christ; which is the sincere prayer of your unworthy brother in the Lord.

SAMUEL LUTZ.

Shirleysburg, Pa.

NOTE. As we abridged the foregoing article, it is due to brother Lutz to say that he expressed his gratefulness to friend Peter M. and sister Catharine Bare, for their kindness to him during his sufferings.

Brother Henry; Inasmuch as church news seems to be very interesting to the readers of the *Companion*, and also edifying to the church, I will give a report of a trip, that I and brother Jeremiah Foust made to Jefferson Co., Pa., a distance of 80 or 90 miles. While we hear of brethren objecting sometimes, to brethren giving in their reports of travel, the stopping places, and the little incidents pertaining thereto, I shall therefore omit all these, and give what we think might be of interest, and general edification. In doing so I will in the first place say that we left home on the morning of the 28th of April, and arrived at the house of our friends, Thomas Nedrow and Francis Baker, (now brethren) on Saturday evening; and on that evening we commenced our labors, partly among a strange people, and in a strange land.

We went there by invitation, and although we had no members there, but two boys, the kind people opened to us their house to preach in, which was large and convenient for the occasion. We commenced the worship of God by singing and prayer; and then made a few remarks in relation of our coming among them; and in doing so we told them that we did not come there to preach anything new; only that which was preached eighteen hundred years ago by Jesus Christ and his apostles: and this we intended to do, God being our helper. We told them that our object was to take them away from the discipline and doctrine, and traditions of men; and to bring them back to the days of the apostles.—We hoped therefore they would bear with us, and not be hasty in con-

demning us: pointing them to the law and testimony, telling them that if they at the conclusion of our meeting could point out unto us a way that was more apostolic, we were willing to surrender our opinions and take up that which was more in accordance with God's word. During our short stay with them, from Saturday evening until Thursday, we tried to preach to them in the simplicity of the gospel seven discourses; showing what we believed to be the teachings of the Savior and his apostles.—While laboring among them, we had good order; and good attention to the word preached; and generally good attendance. I take the liberty to remark (not that we want to eulogize but think in justice to the people there I must express the feelings and the convictions of my mind,) no where can I in all my travels, recollect where the people received us more courteously and kindly entertained us than there; and for tnis they have our thanks, and our prayers. While we had many pressing invitations we tried to make ourselves as useful as we could, and visited a few of them, among whom were Samuel and Jacob Sufalls, (formerly from Somerset Co., Pa.,) and others whose names we have forgotten. But we repeat again, that we thank them, and especially our friend Lundon, who at the water showed us great kindness that we could more conveniently get our candidates to the water. We hope the Lord will reward him. We baptized six persons and two were there which makes eight members, principally young persons. We therefore ask for the prayers of God's people in their behalf, that they may hold out faithful; and would earnestly urge upon the laboring brethren in Indiana and Armstrong Cos. to pay them frequent visits. I think much good could be done there, in the name of the holy child Jesus. How forcibly the Savior's language came to my mind where he says: "The harvest is great but the laborers are few."

As my article is getting rather, lengthy, I will bring it to a close; and in conclusion say with Paul: May the grace of God, and communion and fellowship of the Holy Ghost, rest and abide with all the Israel of God, henceforth and forever.—AMEN.

DAVID D. HORNER.

Dear Editor: Our District Meeting of Northern Ind., came off on the 5th and 6th inst. to general satisfaction: perhaps more so, than any held prior to this. The fact is, every thing must be learned, before it can be carried out with success. Knowledge, therefore, stands preeminent: practice and experience give perfection. It will be interesting to the friends of the spreading of the Gospel, to hear that this meeting appointed a Committee of three, to see to it that the calls for preaching outside of organized churches are filled; and, for this purpose, five hundred dollars shall be raised within the year, to defray the expenses. Last year, two brethren had been chosen to fill the calls: this being an experiment, of course, it could not well be perfect; and, therefore, an other plan has been adopted. But my conviction is, little can be effected, unless brethren hold a series of meetings in a place. The one meeting practice, in our times, is of the same effect as the one plowing practice—especially where the ground has been overrun for many years by the wild beasts—or, if cultivated at all, has been sown with tares, and obnoxious weeds.

The friends of education will be pleased to learn, also, that an offer has been made by the town of Bourbon, in Marshall Co., Ind., on the Pittsburgh and Chicago R. R. of a house, built for a college at a cost of $8.000, with an obligation of $2.500 to finish the same, ready for occupation as a school, to be the property of the Church of the Brethren; if they will teach said school. D. M. has appointed three brethren to look after this offer. and, if all right, to accept the same.

The readers of the *Companion*, are aware of the late action of the of the brethren at Antioch, Ind., in regard to a "high school;" (as it is termed.) Now, among the many obstacles that presented themselves, that of—How shall the money be raised for said project? was not the least. By the above offer, said difficulty is at once removed; for nothing more is required than to accept and occupy; and I trust the A. M. will not hesitate to improve this opportunity to give it its sanction, for I think the matter has been long enough before the Brotherhood for consideration. Now let a trial be made, and see what brethren can do in imparting more than common education; since there is no holding back any longer: the force of experience rushes along like a mighty stream of water.

It is impossible to bring the Church back into the "Wilderness," (or make it unknown before the world,) since God in his providence decreed that 1200 days, (years,) should be the number of her exile; and the late war has closed that number, when the principles of the Church had to be declared before Governors and Magistrates. Then why should we not embrace every opportunity that may present itself, to become more useful to our fellow men?

It is true, that there is here and there a brother yet, that glorious in his want of education; and yet makes no conscience to pick up knowledge from those who have paid for it, either by dear experience, or direct schooling. The best that can be said of such is, that they are inconsistent, and time may bring them all right.

There are two principles in man that can not be annihilated or destroyed while man is in a sane mind—a desire for knowledge—and a desire for riches, the one is intellectual possession, and the other temporal possession. Knowledge is primary or first; for without it, even the things of this world, termed riches, can not be obtained. Now if it is not wrong to gain knowledge for that purpose, it can not be wrong to have knowledge in the arts and sciences; as this gives intellectual enjoyment, whereas the things of this world only give carnal enjoyment: that of the former may be lasting as eternity, and the latter only serves for time.

For the benefit of those who honestly oppose education, if they will permit me to reason with them, I would say: if a man makes good use of his education, you can have no objection; and, if an educated brother preaches a good gospel sermon, you like it better than if one uses up the time to little purpose, as is sometimes the case. Now, to gain the object, you make choice of the most intelligent, as well as the most devout brother for a speaker; and when he is chosen, he must study himself to become an approved workman, and if he does not do it, you will soon say when he gets up to speak: "if he only will make it short." Now this makes it evident that education is necessary, in which you agree with me, only in the amount of it we perhaps differ. I say: prosecute your study, until you arrive at that pitch that you can look down on yourself, and see how little you know, comparatively, to what yet is beyond your reach, for which you have to wait until this mortal shall have put on immortality; and humility will be the result, instead of exaltation, which it is feared education will produce. The Gospel speaks perhaps as much of the danger of the riches of this world, as it does of the wisdom of this world; yet there is but very little conscientiousness shown about the first, while there are perhaps more brethren in danger of losing their eternal *all* by riches than by their high education: not, however, by the possession of riches, for they are the gift of God, but by not making use of the same for the benefit of mankind, both for their temporal and spiritual wants. To make myself better understood, and that my brother's blood may not be required at my hands for not warning him when in danger, I will ask, for instance, if fifty or a hundred dollars are to be raised in a church for its use, and brethren whose property is worth three or four thousand dollars pay 50 cents or a dollar, and the brother that is worth from ten to fifty thousand pays a dime, or even a dollar, does this brother come up to Paul's direction, "according as the Lord hath prospered him"? and if not, does not the word of the Lord stand against him? And such brethren there are everywhere, as far as my knowledge and observation extend. And even some of these seem to be afraid that a high-school will be the downfall of the church; whereas, they themselves are the heaviest weight that the church has to bear. But now charity demands of me to say "Father forgive them; for they know not what they do." And if they repent, and make use of the means as those did for whom Christ prayed, their sins also shall be forgiven; and the Spirit shall lead them into all truth; and without it the case of Ananias stands open for them.

Now I have placed two things side by side, (though imperfectly), and if one can prove to be a curse, so can the other by abuse, or an improper use thereof. And if the riches of this world can be made a blessing to thousands, so can knowledge and education if imparted to others, and not hoarded up for selfish purposes.

F. P. LŒHR.

Brother Henry: Please notice that we, the Brethren composing the Boon river branch, Guthrie county, Iowa, intend, the Lord willing, to hold a lovefeast at my house, on the 28th and 29th of May: 1½ a mile North of Panora. We extend a hearty invitation to the brethren and sisters generally, and especially to the min istering brethren.

Brethren desiring to be with us, and coming from a distance by public conveyance, will come to Dexter on the Chicago & R. Island Road. By letting me know in time, they will be conveyed to place of meeting, as there is no staging across at this time. By order of the church.

B. E. PLAINE.

Queries.

Brother Henry: We intend having our lovefeast in the Berlin branch, Somerset Co., Pa., on the 19th of June, commencing at 10 o'clock A. M. The usual invitation is given. By request. F. FORNEY.

Will some Brother or sister, give an explanation, on the 20th verse 3th chapter of Mark's gospel, which reads thus: "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom hehath chosen, he hath shortened the days."

J. P. NYCE.

Norristown, Pa

Why did not Peter say, on the day of Pentecost, repent and *believe*? It appears that some think that repentance is the first step on the Christian's journey. E. R. HOLSINGER.

H. R. Holsinger, Will you please give me a *thorough* explanation on Romans 6: 4. "Therefore we are buried with him by baptism into his death": &c., and why do "The Baptists" quote that text so frequently to substantiate *"backward" immersion.*

Inform me through the *Companion* as soon as possible and oblige your brother

D. H. HENDRICKS.

Error.

Brother Holsinger: There occurred an error in my notice of our communion meeting. The noon train does not stop at Pierceton. Brethren will therefore be met at Pierceton on the 28th of May as late as a quarter past 1 o'clock P. M. E. UMBAUGH.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

DISTRICT MEETINGS

Eastern District of Pennsylvania, on the 26th of May, in the Mingo branch, Montgomery county.

LOVEFEASTS.

In the Manor congregation, Indiana Co., Pa., June 24th, 1870, commencing at 10 o'clock A. M.

Warriors Mark, Pa., May 21st and 22nd. Stop off at Tyrone, on Saturday morning.

In Milledgeville branch, Carroll county, Ills., on the 29th & 30th of May 10 A. M.

West Branch congregation, Ogle county, Ills., June 4th and 5th.

In the Silver branch congregation, Ogle county Ills., June 2nd, and 3rd.

In the Aughwick branch, Huntingdon county, Pa., on the 24th of May; 1 o'clock, P. M.

Cherry Grove branch, Carroll county, Ills., 31st of May and 1st of June.

Benton county, Iowa, 2nd and 3rd of June

In the Smith Fork branch, Clinton C., Mo.' on the 21st of May next.

D. D. SELL.

Otter Creek branch, Macoupin county, Ill., near Virden, June 15th.

Yellow Creek, Bedford county, Pa., May 26th, at 4 P. M.

Dry Valley, Mifflin county, Pa., May 20th, at 1 P. M.

Pine Creek, Ogle county, Ills., May 28th, 29th. Stop off at Polo.

Big Creek branch, Richlann county, Ills.; (stop off at Olney,) May 28th, 29th.

Conemaugh branch, Pa., June 16th, 4 P. M.

Perry Branch, near Honey Grove, Juniata county, Pa., June 8th, 9th, at 2 P. M.

Snake Spring Valley, Bedford county, Pa.,

Hopewell meeting-hoase, June 17th, at 10, A. M.

Antietam branch, Antietam meeting-house, Franklin county, Pa., May 20th.

At the house of brother David Buechley, Marshall county, Iowa, May 28th.

Five miles east of Urbana, Champaign Co., Ills., June 14th.

Spring Creek branch, near Pierceton, Ind., May 28th.

Clover Creek branch, Blair county, Pa., May 24th.

Rock River branch, Lee county, Ills., May 26th, 27th. Stop off at Franklin Grove.

Panther Creek branch, Dallas county, Iowa, June 11th, 12th. Six and a half miles north of Adel.

Middle Creek branch, Mahaska county, Iowa, June 1st, 2nd.

At Duncansville, Blair Co., Pa., May the 28th, 29th, commencing at 4 P. M.

DANIEL M. HOLSINGER.

MARRIED.

By the undersigned, May 13th, 1870, Mr. RUDOLPH BOYER to Miss PHEBE ELIZABETH PLUMMER, all of Cambria Co., Pa.

Stephen Hildebrand.

On Thursday, May 12th, 1870, by J. W. Brumbaugh, J. W. GATES, of Carroll Co., Ill. to Miss HARRIET N. BRUMBAUGH, of Clover Creek, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

April 29th at his father's residence, in Liberty Township, Adams Co., Ill., of Lung and Spinal disease, JOSEPH RHOADS, Jun., the youngest son of brother Joseph and sister Susan Rhoads; aged 20 years and nearly 5 months. The subject of this notice was afflicted three months; and little did the bereaved family think that the icy hand of death was so soon to lay the object of their fondest hopes low in the dust. We deeply sympathize with the afflicted family in their distress; but they mourn not as those who have no hope. We tried to improve the occasion by using 2nd Cor. 1: 3, 4, to the consolation of the afflicted family and a large congregation of sympathizing friends. May the good Lord season this sore affliction to their and our good.

DAVID WOLF.

April 4th MARY ANN SNIVELY, daughter of Carl and Gottlob Wilhelm, of Defiance Co., Ohio; age 21 years, 11 months, and 6 days.

DAVID SHONG.

Near Dwight, Livingston Co., Ill., April 27th, with spasms. JAMES SCOTT, son of D. and A. E. RILING; aged 18 years, 4 months, and 27 days. He was found dead in his bed in the morning, supposed to have died with one of those spells to which he was subject for 8 years. He was unusually well for three or four weeks before his death; planted a great many fruit trees &c a few days before he died and went home to rest. By request.

J. S. BURKHART.

In Sulpehocken, April 16th, EMMA, twin child of George and Anna BUCHER; aged 3 years, 3 months, and 5 days.

GEO. BUCHER.

In Waterloo Iowa, April 23rd, JOHN J. BOYER, (son-in-law of brother John, and Bar Speicher;) aged 35 years. Disease, Consumption. Left without any preparations for that solemn event.

MARTIN BUEGHLY.

(*Visitor* Please copy.)

January 4th in Newton Township, Miami Co., Ohio, brother JOSEPH LONGANECKER, aged 74 years, 10 months and 9 days.—Funeral services by brothers Jesse Studabaker and——Mohler, from Rev. 22: 12.

G, W. WHITMER.

Of Palsy, March 11th, at the residence of his son-in-law Christian Dovenbarger in Baileyville, Ogle Co., Ill., STEPHEN PUTTERBAUGH, (formely of Washington Co., Md.) aged 75 years, 5 months and 5 days.—When taken sick he said "I do not want to get well, I want to die and go to Jesus."

Buried March 14th. Funeral sermon by elder Henry M. Martin from Rev. 22. 12 and 14.

JOHN H. MIDDLEKAUFF.

In Boston Co., Iowa, March 18th, MINNIE LUCINDA, infant daughter of brother W. J. H. and sister Amelia BAUMAN, aged 1 year, 9 months and 6 days. Funeral services by S. Johnson and the writer from Fuke 18; 15, 16.

JOHN RIDENOUR.

In the Grasshopper Valley congregation, Kansas, April 11th, ALBERT ELMER, son of brother Reuben and sister Lydia MICHEAL; aged 1 month and 8 days. Disease, Lung fever. Funeral attended by brother Christian Hollar, from John 5: 25.

May the 4th, at the residence of his son-in-law, in the Middle Creek branch, Somerset Co., Pa., brother JACOB GOOD; aged 82 years, 11 months, and 6 days. His remains were brought to his old home in the Berlin branch, where he had been a consistent member and faithful deacon for many years; and was buried in the presence of a large concourse of people. Funeral discourse on Rev. 14: 13. (*Visitor* please copy.)

Ephraim Cober.

In the North Fork Wild Cat congregation, Tippecanoe Co., Ind., April 27th, ELIZABETH, daughter, of John and Elizabeth FELIX; aged 8 years, 4 months, 5 days. Disease, Measles and Typhoid fever. Many friends followed the lamented to the grave. The parents are both members of the church of the Brethren. Funeral services by Isaac Cripe from Isa. 40: 6, 7.

In the same district, May 8th, ESTHER, daughter of Abraham and Elizabeth WAGNER; aged 15 years, 8 months, and 13 days. Disease, Measles. Funeral services by Jacob Wagner and Isaac Cripe.

Sarah Anderson.

In the Nettle Creek congregation, Wayne Co., Ind., on the 13th of April, at the house of his brother-in-law, John Werking, brother JOSEPH DELL; aged 47 years, 6 months, and 28 days. Brother Joseph was a worthy member. He leaves several children; none, however, small. His wife died some 10 or 12 years ago, and, most of the time since, he was in poor health. Consumption finally closed his earthly career; and with it, we hope, all his sufferings ended. Funeral services by the Brethren, from Amos 4: 12.

In the same congregation, on the 3rd day of May, brother FREDERICK DILLING; aged 56 years, 6 months, and 14 days. He, too, died of Consumption; and for a long time previous to his death had poor health. Brother Dilling's walk and conduct in life was that of a deeply devoted Christian; honest and upright in all his dealings; kind and affectionate as a husband and father; and as a deacon in the church, and superintendent of our Sabbath school, his labors were such as to gain for him the confidence of the entire church. But in the midst of his usefulness, God, who does all things well, called him home. The church is required to give up one of its brightest ornaments: and our dear sister and her two little daughters are required to surrender him on whom they had hitherto reclined for support; but God has promised not to forsake them in their affliction. Funeral services by the brethren from Rev. 14: 13. David Bowman.

LIST OF MONEYS received, for subscription, books, &c.,

Isaac Geyer, .75, C. P. L. Roberts, 1.00, Amos S. Chamberlain, 1.50, Jacob Holsopple 2,00, Daniel Smith, 2.50, George Renner, 1,00 David Bawman, .75, Kate B. Taylor 1-00, Jacob Beeghly, 3.00, David Swinehart, 1.55, Franklin Forney, 1.50, Stephen Heldebrand, .30, Daniel Wolf, 6.00, Norman Faw, .15, John Long, 5.00. Peter Wolf, 1.00. J. C. Lehman, 1.50, David Weybright, 1.50, Stephen Hildebrand, 1.00, Divid Bowers, .30. C. F. Wirt, 5.00, Moses Gochnour, 3.70, I. Lutz, 1.50, A. W. Livingston, .75, Joseph Connell, 1;50, Joseph Berkey, .10, H. A. Snyder, .50, P. Helfer, 1.50, Ezra Slusher, 1.00, J. S. Flory, .35, Sarah J. Jacobs, 1.00 Jacob D. Rosenberger, .50.

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VI. TYRONE, PA. TUESDAY, MAY 31. 1870. NUMBER 22

"I am the Door."

"I am the door;" come in, come in,
And leave without thy load of sin.
The night is dark, the storm is wild;
O venture in, thou stranger child.

"I am the door;" come, gently knock,
And I will loose the heavy lock
That guards thy Father's precious fold;
Come in from darkness and from cold.

"I am the door;" no longer roam;
Here are thy treasures, here thy home;
I purchased them for thee and thine,
And paid the price in blood divine.

"I am the door;" my father waits
To make thee heir of rich estates;
Come, dwell with him and dwell with me,
And thou my Father's child shalt be.

"I am the door;" come in, come in,
And everlasting treasures win;
My Father's house was built for thee,
And thou shalt share that home with me.

—*Dwight Williams.*

For the Companion.

Passing Away.

Nothing should engage the human mind more than these two little words, "passing away." It is astonishing with what rapidity life passes. How the seconds, minutes, hours, days, months and years follow each other in rapid succession: carrying with them the life, the beauties of nature, and the hopes of this world, into the dreamless land of forgetfulness. When we look over the rough and rugged earth, we behold the beauties of nature approaching—the earth clothed in a vesture of green—the trees of the forest are holding forth their beautiful green leaves—the orchards teeming with silvery flowers—vegetation revives—flowers expand—and nature becomes clothed in a garb of verdure. The feathery tribes are warbling their sweetest anthems of praise over the beauties of nature. All these charming amusements would seem to speak as though they were of a lasting and durable nature; but alas! how fickle are these entertainments. How soon does the frosty hand of death sweep along with a silvery snow and cover over our fading existence! Yea, everything that mortal eye can gaze upon must pass away. The bright sky, with all the glittering array of stars—the golden sun that daily rolls through the cloudless ether, casting its refulgent rays over hill and dale, will soon sink beneath the horizon, never more to rise. Oh! how strange! how unutterably strange that all these bright things must cease to exist! All this does but teach us, in glowing characters, that we, too, must pass away. This we have already learned by observation.

When we take a retrospective view of the past few years, how many do we thus remember, who then were with us but are with us no more. They have passed from earth away, to witness the revelations of eternity. Their smiling countenances that we so oft beheld in public places, or in the sanctuary, are now asleep in death's cold embrace. It seems, indeed, but a short time since we all felt the buoyancy of youth—the influence of paternal love—the sweet counsels of friends and relations—who now sleep in the narrow confines of the tomb. Fearful mortality! Man is truly compared to the summer flowers that snap in the morning breeze; and his life to "a vapor that appeareth for a little season and then vanisheth away." Oh! then if all external things must perish, and heaven and earth pass away, is there anything that the mind reflects upon, that will not pass away? Methinks there is a voice that whispers so gently to the ear—the soul—yes, the soul, the immortal part of man, will never die. It must live through all the ceaseless ages of eternity, either in the habitation of bliss, or in that place of torment where the worm dieth not, and the fire is not quenched.

Oh! happy, thrice happy are we, if we have obeyed the holy mandates of king Jesus—when we can but entertain the glorious and happy thought, that our names are inscribed in the Lamb's book of life, and that we shall dwell amongst the happy throng, who are replenishing themselves with the bread of life, surrounding the throne of the majesty on high, with the perpetual "song of Moses and of the Lamb." Well might inspiration say: "Eye hath not seen nor

ear heard, neither have entered into the mind of man, the things which God hath prepared for them that love him."

Oh! then, fellow pilgrims, you who have vowed allegiance with me to king Emmanuel, let us not get weary in well doing, because trials and temptations intercept our pathway; but let us be "abounding in the works of the Lord:" ever "looking unto Jesus, the author and finisher of our faith." Oh! ye who are neglecting precious moments to come to Jesus, let me kindly entreat you to meditate upon these words—"passing away." Do you really mean to pursue a rebellious life against your Savior, thus squandering your precious time for the sake of gratifying your lusts?

Pause, and reflect upon the fearful malediction that is pronounced against the ungodly and sinners. How terrible must the approach of death be to those who are careless and unconcerned! Reader, you may not wish to reflect upon such a dark and gloomy picture. You may be anticipating long years of worldly pleasure. But alas! how soon may death issue his irresistible summons! and if unprepared for an inheritance with the righteous, you will have to hear the dreadful declaration: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." How can you bear this horrible declaration from the lips of him who died the ignominious death, that you and I might become the happy recipients of his kingdom. Oh! then, make haste and come to Jesus. Secure a mansion at the right hand of the Father's throne; so that, when the judge comes he may bear the book of life, with your name enrolled on its fair pages. Such is the desire of your young writer.

JACOB T. MEYERS.

Somerset, Pa.

God's Word about Wealth.

1. The Bible warns men against seeking to be rich. "Labor not to be rich." "Lay not up for yourselves treasures upon earth."

2. It shows us the danger of striving to be rich. "But they that will be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

3. It declares that it is almost impossible for a rich man to be a Christian. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." "A rich man shall hardly enter the kingdom of heaven."

4. It instructs us to pray against riches.—"Give me neither poverty nor riches."

5. It avers that it is impossible to serve both God and riches. "Ye cannot serve God and mammon."

6. It pronounces a woe upon the rich. "But woe unto you that are rich! for ye have received your consolation."

7. The Scriptures assert that covetousness is idolatry, and that the covetous and idolaters are excluded from heaven. "For this ye know, that no * * covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Mortify, therefore, your members, which are upon the earth, * * and covetousness, which is idolatry."

8. And it predicts the miserable end of men who persist in attempts to serve God and mammon. "Go to, now, ye rich men! Weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your silver and gold is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

With these averments and scripture quotations before us, we are prepared for the statement of some definite principles in regard to the acquisition and use of property.

1. We are to be diligent, unwasteful, hospitable, and ready to distribute.

2. We may use for ourselves and families such dwellings, clothing, food, help, recreations, &c., as are necessary for health, education, useful occupation, and ability to serve most effectually our Maker and our fellow-men.

3. We are to give as the Lord prospers us, for the aid of the poor and the needy, the support of civil and religious institutions, the establishment and support of churches, schools, hospitals, asylums, &c., the circulation of Bibles and tracts, the spread of the gospel, and the conversion of men.

4. But we are not permitted to amass and *hoard* property, with the view of becoming or being esteemed rich. If the texts quoted do not show this, they do not seem to mean anything.

It will be asked, what constitutes wealth or

riches? It may be defined as an abundance beyond what our employment or necessities, and the necessities of those dependent upon us, require in the community where our lot is cast.—Such an abundance is a *superfluity*, which is another word for riches. It is against such selfish accumulation and such unreasonable possessions that our Savior uttered the malediction, "Woe unto you who are rich."—*L. Tappan.*

Destructive Fire.

We copy the following from the *Pilgrim* for the information of our readers. Æ.

Bonsack Botetourt Co. Va.

I here record one of the most distressing disasters that it has ever fallen to my lot to notice. The destruction by fire of the capital of our county. The fearful and devouring element was first communicated to a stable—the work of the vile incendiary—in the west end of the town. A fine gale in the West rapidly increased the conflagration, taking in its course some of the public buildings, then house after house, and street after street, fell before its raging and destructive power, till every store and every hotel, and the private residences of forty or fifty families were laid in ashes, thus reducing, in the space of a few hours, to penury and want, those who were in independent and comfortable circumstances. Now instead of the enjoyment of the comfortable mansions, and the comforts and luxuries of affluence, we see hundreds of suffering and destressed beings without food, and with little raiment, standing guard over what little household goods they were able to rescue from the disastrous flames, to protect them from those around who were there for the purpose of rapine and plunder—modern Neroes who could rejoice, and sport with the tortures of suffering humanity.—In scenes like these, we have in miniature form, what is anticipated when the "Heavens shall be on fire," and the earth issuing from every pore the devouring fluid. How suddenly and how surely, the condition of these poor, suffering creatures changed from the hights of the world's enjoyment, to the extremity of suffering and want.

So in that day shall those who are not looking for it, while cheerfully and pleasantly pursuing their several avocations of life, be plunged into the depths of anguish and despair. "Two shall be grinding in the mill, one shall be taken and the other left, two shall be in the field, one shall be taken and the other left."

"This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow;
There's nothing true but Heaven."

B. F. MOOMAW.

For the Companion.

Truth.

Truth presents everything just as it is It is an evangelical sense, and all important. It alone, will give character to an individual, more than all other qualities put together. It is of itself a rich inheritance, of more value than mines of silver and gold. It discovers opening mines of richest knowledge.

Every person wishing to be respected, must be known; and he only can be known, who speaks the truth from his heart, and acts it through life. We scarcely know what to believe or whom to trust. We may guess at others, but as we do not know, we cannot respect them; for, oftentimes, like pirates, they sail under false colors. Nothing is beautiful except truth exists in it. Truth is glorious wherever found. It is altogether the lovliest and fairest among all qualities. It is the *glory* of *youth* and the *diadem* of the *aged.*

It is essential to happiness both in this world and in the world to come. How much hard feeling and trouble could be avoided, if we would all trample the mask of hypocrisy beneath our feet; and reject with scorn, all feelings which might induce us to speak, or act a falsehood.—The temple of truth should be resting within our bosoms, and every person knows that if we have our tongues guided so as to speak the truth at all times, we will be happy, and will not disgrace those by whom we are surrounded, by talking about them, and telling what is not true.

Maggie Waldsmith.

Resurrection of Christ.—M. de Pressense says: "The empty tomb of Christ has been the cradle of the Church; and if in this foundation of her faith the church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say, not of a man, but of a religion." A prettily poetic way of saying what Paul long ago uttered none the less forcibly.—Read it in 1 Cor. 15: 17, 18.

For the Companion.

To a Company of Young Believers.

I wrote to you a fortnight ago, because then it was one year that you broke away from the bondage of sin, annulled your covenant with hell and opened the inner temple of your being to the incoming of the All-holy. I write to you to-day, because this afternoon it will be one year that you were buried with Christ in baptism by the hands of our beloved brother A.——B——. I deem it expedient to commemorate that eventful day by sending you an epistle that will bring the past into the present, and quicken your hearts with that sense of obligation and love which was so pervasive and influential a year ago. To be rightly baptized is to make a great stride heavenward, for it is no less than to be dead to sin and alive to holiness, and being, characteristically and symbolically, in the likeness of Christ's death and resurrection. To be baptized evangelically is to be sealed with the signature of Heaven; & to exemplify, constantly & consistently, what is signified by such a seal, is to be finally and eternally saved. The baptism that allows an unregenerate heart to sink in the sacred laver, putting no restriction on the dominating worldward inclinations, is like uniting in wedlock two hearts that have all their life-time been at bitter enmity and open strife. Hateful and malicious as were the Jews, they were not diabolical enough to decree Christ's interment while he was yet alive. They wanted his death to glut their envy and revenge, and God wanted the same as an expression of his hatred to sin and love to sinners, and that so heinous a crime as the murder of the world's Redeemer might be forgiven. In his death they saw no prophecy fulfilled, nor import as to the future of the church. God saw in what was as essential to his purpose, and the sinners weal, as his death. Christ was slain for sin by sin, thus preparing him for his grace, that we may have a type of our relation to sin when qualified for his grave, that we may have a type of our recollection to sin when qualified for burial into his death by baptism. I thought it meet to review the solemn ceremony that planted you in Christ's "garden of spices," and its import retrospective and prospective, interspersing such reflections as may aid you in realizing the grand significance of your covenant.

I saw you descend into the stream, that day more than usually full and musical, and saw you kneel before the great God to utter your vows of love and unchanging fidelity. I heard you most solemnly and deliberately declare your purpose to live for the glory of God only, and be a consistent, uncompromising witness to the Truth while life continues. That was truly a most eventful epoch in your history, around which gathered interests which the eldest born of heaven cannot comprehend. The principalities and powers of the spiritual realm "desire to look" into the dread mysteries of sin, and the blessed mysteries of peace, which are shadowed forth in baptism. Not only were there many witnesses on the shore beholding your consecration, but "an innumerable company of angels" were looking down from the sunny heights of glory, rejoicing that another little band of precious souls, in the bloom of life, were "added to the church," If it awakens a jubilee with the citizens of the New Jerusalem, when "one sinner repenteth," how much more when the penitent is "sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. 11: 13, 14. Yea, more. One party to the covenant made and sealed that day, is the Triune Jehovah.—When an agreement is made, two parties at least are required. One year ago you ratified an agreement in your baptism, with the everlasting God, which may never be violated. The most tremendous penalties are attached to the infringement of our initial vows. It was made for Eternity, and to break it, is to break favor with Eternal Love, and open up a sevenfold depth of condemnation and woe. The vows under which we pass through the first vail into the Holy Place, are most sacred, and to trifle with them, or dally with what they forbid, is fearfully profane. What Christ's burial and resurrection had in them for the race, baptism has in it, figuratively, for the individual. Jesus passed through the grave to the life in which he is to abide forever, and so we pass through baptism into that communion with God and the saints, which is to be our joy and our glory through eternity.—Christ was the Son of God and the underived Life *before* his burial, but he could not be the life of the world unless he break the bars of his prison and rise from the dead. So we, although

the life of Christ be in us before baptism, and prompt us to union with the church, we have not that relation to God, and that conformity to Christ's history, which is required in order to be saved. Christ was not the world's Redeemer, in the fullest sense, until he rose again, so we are not reconciled, in the complete sense of the term, until we have in our religious history what accords with Christ's descent into the tomb and emergence from it. I saw you sink down into your watery grave, the liquid element burying you out of sight, and my whole soul went up to God in prayer, as did many others beside, for your preservation and growth in the new life in which you so solemnly vowed henceforth to walk. Then your names were written in "the Lamb's Book of Life," and I hope will never be blotted out. Your repentance toward God, and faith in the Lord Jesus Christ, having been the product of the Holy Spirit, you were baptized into the "one body," which is vitalized by the one Unoriginated Life, and gave yourself so wholly to him into whose death you were buried, that the innate pride and selfishness of the heart is prevailing as though it were not. As did Noah, you trod a new earth after baptism, looking upon the countless corpses of bloated, death-smitten sins, from which you turn away with loathing, offering sacrifices of thanksgiving of that which God has reserved from the deluge. While the water was applied, the blood of Christ was all-prevailing to secure what was conditioned by the external ordinance Divine veracity failed not to obliterate the first transgressor's name from the records of holiness and filial relationship, when the forbidden fruit was plucked, and he will not fail to reverse the primal procedure, which sin necessitated, and give us a name in the records of redemption, when through faith in Christ we yield to the commandment given to test our allegiance, and bring into its observance what Christ brought to his burial—a nature wholly crucified, and therefore wholly under the will of God. Adam was thrust out of Eden because he brought unbelief and rebellion to an act in which God has suspended his curse. We are admitted into the Restored Paradise by baptism because we bring to it a holy faith and submissive will, and because it is an ordinance on which God has suspended his blessing.

One year since, two weeks ago, you began in earnest to consider your way, to sink down helpless under your burden of sin, to hate the character that made Jesus bleed, and to turn your face toward the cross. Your wretchedness was such as a proper sense of sin only can beget. All that you had ever suffered, or saw others suffer, was forgotten in the insupportable agony that seemed to flame from above and beneath. You just felt as a sinner ought to feel who has slain the Lord of Life and Glory. You were whelmed in the inward abysses of damnation, too deep in the sense of guilt to hope for favor even from the All-merciful. Thus you wrestled and prayed and wished and doubted until the day-break of grace, and he, "who commanded the light to shine out of darkness, shone in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4 : 6. Gradually the perception of the great truth of salvation by faith settled your souls in "the place that passeth all understanding."—Faith lulled your souls to rest in the merits of Christ. But the very sinews of that faith were *determination to forsake all, and an unfaltering resolution to render obedience to all the commandments of the Gospel* In proportion as you hated sin with perfect hatred, you loved him who died for sin, and who is able and willing to save to the uttermost all who come unto God by him. And love always prompts to subjection and sacrifice in such form as may be most pleasing to the person loved. So it was with you a year ago, and so, I am confident, it is still. Your sins crushed you like a mountain, they burned like a quenchless fire, and stung like an ever-biting viper. While at work during the day, you shed many a tear, heaved many a sigh, and many an earnest, burdened petition went up to the Throne of Grace for some token of Divine recognition. Sin was the fearful gloom that enveloped you wherever you went. You felt sin to be *yourself*, and guilt and retribution a righteous and necessary accompaniment. It was the last you thought of when you fell asleep, and the first to confront and appall you when you awoke. You knew not that Jesus is as ready to reveal himself to the *truly* penitent, sin-loathing, holiness-craving soul *instantly*, as after a course of deepest self-searching and humiliation extending through years. The grace needed for baptism is giveen at the moment we *believe*, and nothing but our sin and blindness and stupidity prevent our believing in the same hour that we repent. Coming to Jesus contravenes not the laws of mind, but allows the dark shadow that rests upon the soul to dispel in conformity with natural mental processes. The work is Divine, fundamentally, but is accommodated, in its inception and progress, to our individuality. That some believe sooner than others is not owing to the arbitrary operations of the Spirit, but to the original and contracted idiosyncracies of the subject of converting grace. Your sins came rolling upon you, and surging around you, in countless numbers and forms, and each one flamed with Divine wrath. They seemed so numerous and so heinous, that you were terrified, and your fear kept Jesus at a distance because it kept you from believing. At last, you knew not how, the shadows vanished, the star of hope grew bright, and you could discern a smile of love on the stern features of Divine Justice. Your consuming desire to see Jesus was consummated in the blessed sense of a new creation within. Faith in him that "died for our sins, was buried, and rose again," also fitted you for that typical burial wherein we obtain the remission of sins, and the gift of the Holy Ghost. Then you vowed eternal fealty to Jesus, and hasted to unite yourself sacramentally to him, through the wedding-institution which he has authorized. After believing on Christ with all the heart, there is nothing gained by deferring baptism. To claim having faith of such quality and measure as will suffice to take us to heaven, and yet postpone baptism under pretence of becoming more worthy of so holy an ordinance, is a glaring absurdity. Such persons need instruction in "the just principles of the oracles of God." He that believeth is fit to be baptized, because he takes the life of Christ into the act, and this connects the ordinance with the concomitants of his own baptism, namely, the opening of heaven and the descent of the Holy Ghost. Christ was endowed with the Spirit *after* he was baptized, and it is folly to expect that God will do more for us than for his Son.

One year ago, while kneeling in the Mamela, you promised great things

to God, and God promised great things to you. With the trusting love of a bride, you confessed your faith in Jesus as the Son of God. Acts 8 : 37. You confessed your confidence in the Gospel of Christ as the power of God unto salvation to every one that believeth. Rom. 1 : 16. You promised henceforth to have no fellowship with the unfruitful works of darkness, but rather, by a godly life, to reprove them. Eph. 5 : 11. Translated out of darkness into the marvelous light of grace, you can no longer have fellowship with devils. 1 Cor. 10 : 20. You promised unswerving fidelity to Jesus, in the face of all forms of opposition and seduction, to the close of life. Rev. 2 : 10., latter part of the verse. And to bear witness to the truth at all times, at the cost of friends, and property, and reputation, and life itself, as your Lord and Master has given you an example. John 18 : 37. Matt. 10 : 37—39. You were "baptized for the dead," you were baptized for the living, and the millions in heaven and the millions in hell, call upon you to live worthy of your high calling. You were baptized into all that Christ purchased for us by his life and death and resurrection, and assumed the solemn obligation to task your utmost powers to make his work the power of salvation to the souls of perishing sinners. In baptism you consented to join heart and hand with him in the diffusion of his Life, and burden yourselves with his concern to consummate "the travail of his soul" in the rescue of the devil's captives. When you went down with Christ in his burial, you promised, on his dear bleeding corpse, that you would press him to your heart evermore, and make it the grand aim of life to multiply the copies of his character in those whom your influence can reach. You have bound yourself to Jesus by an oath as solemn and inviolable as was ever registered in the court of heaven. And if you renounce it, there will be "a great cloud of witnesses" to testify against you. Glory be to God in the highest, that the Incarnate Jehovah has become the life of your life, and that nothing is farther from your mind than to undo the momentous transaction of a year ago. The Divine solicitation for your heart was responded to, and complemented by the cordial surrender of your *body* ; and the ravishing spiritual joys and dear reciprocities into which your baptismal nuptials introduced you, are deeper, fuller sweeter, to-day than when first tasted. This is as it should be, you have not been so watchful as not to make a misstep now and then, but this, instead of weakening your purpose to live unto God, has bowed you down to bathe your Savior's feet afresh with penetential tears, not unmixed with joy too holy and sweet for the coarse palate of the world. Christ sees his image in your tears, and breathes into your heart of hearts the comforting promise that at no distant day he will, with his own hand, wipe them all away. An evil thought, a hasty word, coldness of heart, has often taken you to the secret closet, to find God ready to forgive, and relume your sky with the hues of the emerald rainbow that environs his Throne Rev. 4 : 3- Satan has not been idle in the first year of your Christian life; but so absorbed in Divine things have you often been, as you lay in the embrace of Divine love, that not unfrequently the tempter came, and found "nothing in you." But his sleepless malice also knew every unguarded moment, and well did he use his opportunity. His arrows have been many and fiery but they touched not the citadel. While your various trials have been sharp, and temptations most invitingly baited and adroitly plied, your purpose never wavered. "*Jesus only*," in every possible emergency, has been the watch-ward of your soul in every conflict ; and *more of Jesus*, is still the invocation of every heart-throb. To *follow on* to know the Lord, and to cleave to him despite all hindrances, is still the reigning impulse of you all.

And what are the promises which God obligated himself to fulfill in baptism ? Not only did you bind yourself to him : he equally bound himself to you. As you had to promise him all—your soul, your body, your time your talents, your possessions, your influence—so he has promised you all in his power to bestow. Oh dear fellow-pilgrims, beloved in Christ, burns not your heart within you, that the Eternal Majesty has not only made an inventory of the illimitable riches of his glory, and ofiered it to your acceptance, but has "confirmed his promise by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a *strong* consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6 : 17, 18. It is matter for profound astonishment, to men and angels, that God should condescend to take cognizance of us at all, save to punish us for our sins ; but where shall we find words to express our amazement and gratitude at the "exceeding great and precious promises" in which his faithful word abounds ? 2 Peter 1 : 4. The greatest evil in the universe is sin. It has raised insurrection in heaven, depopulated its blessed mansions, dug hell and gorged its flaming caverns with deathless spirits, closed the gates of Paradise on earth and in heaven, wrought confusion and suffering and woe which God alone can measure, and concentrated all its venom and horror and darkness and agony on the Person of the dear Son of God. Oh who can fathom the malignity and hatefulness of sin ! This was the dreadful element that ruled your nature. In repentance and faith this dominating power was broken up, and in baptism God promised to remit, or cancel, whatever his book of remembrance contained against you. The highest, most august Agent in the realms of God—even a fellow-Deity—was promised you as an abiding gift in baptism. The Third Person in the Holy Trinity was sealed over to you in the water, to be your Light, your guide, your comforter, and the inward appropriating power of the fullness and beatitude of Jesus. Can you believe your eyes when you read these words ! Does it not seem a promise too great and precious for a sinful worm ! And yet this Gift of gifts God bestowed upon you when you were "buried with Christ in baptism. Acts 2 : 38. He has promised, moreover, to make you an accredited heir of heaven, in being "born of water and of the spirit." Having given you Christ as a ransom, and the spirit as the Dispenser of his bounty, he has bound himself "freely to give us all things." Rom. 8 : 32. His most costly treasures he has already emptied at our feet ; will he withhold minor blessings ? Having revealed himself outwardly in his Son, drawn you by his grace, and re-established his government within you by his Spirit, will he not also carry on the work, so that it will be complete at his glorious advent ? Phil. 1 : 6. If he so loved you as to shroud his Divinity in clay, commit himself to a

course of unexampled devotedness and humiliation, and face the scorn and persecutions of earth, the opposition and buffetings of hell, in order to remove every obstacle that lay between you and Divine righteousness, and open wide the door and heart of heaven for your entrance; having done all this, will he not also make good all the pledges connected with your baptism, without which his death would be in vain, and your service naught? As certainly as his name is Jesus, will he save you from your sins, work into the core of your being more and more of his goodness and purity, and at last lift you into such a state of Divine likeness, into such nearness to his Throne, into such possession of his royal wealth and grandeur, that you will wonder through eternity at the significance and compass of the ceremony in which you "put on Christ." He has promised to take you into fellowship with himself, and the other Persons of the Godhead, and eternally maintain the most close, personal, and blissful intimacy with you John 14: 23, 17: 21—23, 1 John 1: 3, Rev. 3: 20. Such companionship as God has promised, and the unspeakable joys that flow from it, has in it the height and depth, the length and breadth, the exhaustless fullness and sweetness of his unbroken, ever blissful eternity! The pillars of his Throne must give way before his promises fail. If you will be lost in the end, it must be that with your own hands you have torn your title deed to heaven. God will overlook your infirmities, because you are finite, and only partially sanctified. He could not overlook the failure of the least jot or tittle in *his* engagements, for he is God, and must needs be without "variableness or shadow of turning." If you feel lonely in your journey Zionward, open Christ's love-letter at Matt. 28; 20, and comfort your drooping heart with his gracious promise to be with you *always*, even unto the *end*. Every step you take he is with you.—The sense of desertion proves not that Jesus has forgotten his promise. In every sorrow he offers you his sympathy. Under every cross his Almighty arm is ready for your support. Your sighs bring his seal on your foreheads, Ezekiel 9: 4, your tears he gathers into his bottle. Ps. 56: 8, your hairs are all numbered. You are the Lord's and he has bound himself with an oath to do all for you that eternal love and power can do. And when you are done toiling, and struggling, and praying, and weeping, you are to "inherit all things." Rev. 21: 7. There is no end to the promises he has engaged to fulfill, if you are true to your baptismal vows.

C. H. Balsbaugh.

For the Companion.

"He Riseth from Supper."

John 13: 4.

As it is said, "He riseth from *supper*," we naturally conclude it was upon the table at the time he rose to perform the great act of humility. If the *meal* had not been placed upon the table, we would suppose that he arose from the *table* only.

Feet-washing is an act performed by true believers—not for the purpose of removing filth—but as an act of humility and obedience; and as John says: "He riseth from supper" we think the supper should be on the table at the time of feet-washing, so that we can obey his precepts in following the example given us.

As we are commended to be 'as wise as serpents and as harmless as doves," we ought to be very careful, so as to show that we are united. If we shoud have a different order in different places, in traveling to and fro people will notice the discrepancy, and will say we profess one thing and practice another; therefore we should be "perfectly joined together in the same judgment."

A. S. Lehman.

Franklin Grove, Ill.

For the Companion.

Rejoice.

"Rejoice in the Lord always, and again I say rejoice." Philip. 4: 4.

Brethren, we have reason to rejoice that we can worship God without molestation or hindrance, and that there is none to make us afraid; and that we still have the good will of the world. Therefore, I say, Rejoice. But we should not only rejoice in this; but, that Jesus has made a way possible that we may be saved; and that we have access to the same, for we read that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Oh! what love, what joy, what consolation to the believer. Then we should rejoice in his love. But sinners can't rejoice in the Lord: they can only rejoice in their sports, which will shortly have an end. There are no smiles of a Heavenly Father on the sinner. Then turn, sinner, turn from your evil ways. Seek salvation while it is yet to be found, and while there is mercy to be given. O, sinner! there is no joy in hell, whither thou art going as fast as the unlocked wheels of time can hurry you along! Oh! flee, flee to Jesus; and he will save you—take away all your sins—and then you will become a new creature. Then you can say with the language of the Apostle, "Rejoice in the Lord always, again I say rejoice." Feeling myself very lonesome this evening, I thought I would write a few lines for the *Companion*. I think they will not be amiss. Brethren pray for me. Yours in the bonds of the Gospel.

D. B. Condrie.

Dancing.—I neverknew a decidedly pious Christian—I mean one that lived in the enjoyment of religion—who, at any time advocated or practiced the sinful amusement of dancing. I have seen many who, in their sinful days, passionately loved the sin of dancing, but after their conversion could not look upon it with the least degree of allowance. To my mind the strongest evidence of the sinfulness of dancing—outside of the Bible, which condemns "all ungodliness and worldly lusts," together with all kinds of *revelings*—is, that it is so popular with the fashionable world & formal, backslidden Christians, and that it is one of the chief means by which the enemy of souls succeeds, in so many instances, in enticing young and unwary Christians from the *strait* and *narrow way* that leads to heaven.—*Boswell*,

Wicked men ply their prayers as the sailors their pumps,—only in a tempest, and for fear of sinking.

It is true of many persons that their memory is nothing but a row of hooks to hang old grudges on.

We'll All Go Home.

The following lines are said to have been composed, during the late war, by some of the brethren; who were, at the time, confined in prison on account of their non-resistent principles. Although it may seem a little harsh, we publish it because of its associations.

Pris'ners we are closely confined,
But this not one of us should mind;
For Christ hath told us in the word,
We ever should obey our Lord.

Cho. We'll all go home as soon a freed,
A holy life with God to lead.
Go home, go home, and that indeed,
A holy life with God to lead.

We know it is God's holy will,
Our fellow men we should not kill
But we should lead a Christian life
And should not spend our days in strife

The Lord hath said, (we all may see,)
From persecution we should flee;
And this we surely had in view,—
A safer place we did pursue.

But we were captured on our way,
And now, as pris'ners, here we stay,
Away from home, and from our friends,
With no one nigh, who pity lends.

Dear brethren all, both far and near,
Come join with us in fervent prayer;
That we from prison may be free,
And serve our God where'er we be.

Although the world may on us look
As though too much we undertook,
By leaving home and friends behind,
A place of rest and peace to find.

We did it all for conscience sake;
We did not wish God's law to break;
For those who will their Savior grieve,
Shall suffer loss they can't retrieve.

But there is one who rules on high,
Who always will to us be nigh;
If we will only trust in him,
From prison he will us redeem.

Then let us all the Lord obey
And from the truth let no one stray
So that we all may stand the test
And when we die go home to rest.

SUSANNAH C. PETRY.

For the Companion.

Melchisedek.

OR CHRIST IS ALL.

A. H. CASSEL.

The following communication is a Trans-Atlantic gem which appeared many years ago in an un-assuming little publication by an unknown author. It is so rare, that, perhaps, no living eye in America has seen it, and yet so good, that I was prompted by its beauty, to prepare an article from it for the *Companion*. When I commenced I meant to abridge it a great deal more; but as I proceeded new beauties opened to my mind which were too good to be omitted. To do justice to the sublimity of the subject I could not abridge it more than I did.

"Melchisedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God." Gen. 14: 18.

The first war which darkens history's page, is ended; and Abraham is moving homeward—crowned with success,—laden with spoil. Suddenly a scene breaks on us, marvelous in what it reveals—marvelous in what it conceals. A personage, who is all wonder, stands on the stage of Scripture. His name bids us mark him well. It is a full Gospel-note. He is high in earthly dignity; for he is Salem's King. He is high in holy function; for he is the priest of the most high God. Do we ask his lineage? It is shrouded in a veil, which we may not pierce. Do we seek the morning of his days? His sun never rises. Do we seek the evening of his life? His sun never sets: he only appears in full blown stature, and in meridian blaze. So obscure is he in sublimity, so sublime in obscurity, that it is no surprise to hear the question, *Can this be merely man?* He comes forward with neither empty hand nor silent lip. He strengthens the patriarch with refreshment for the way; and he adds, too, the greater strength of blessing in the name of God. Abraham owns the claim to reverence, and to homage, and presents a tenth part of all.

Such is the record. But Scripture pauses not here. It teaches us that all these lines of mystery are lineaments of Jesus. It shews in this stately person no doubtful glimpse of the glories of the office of the Lord. It tells us in distinct phrase, he is "*made like unto the Son of God.*" Heb. 7: 3; and the tidings are oft repeated, that Jesus is "a priest forever after the order of Melchisedek."—Hence faith, which *only lives* by looking unto Jesus, sits at his feet in holy, happy musings, and finds the cheering of full Gospel-rays.

Behold Melchisedek! In wise purpose his descent is far beyond our sight; so, too, clouds and darkness mantle the first rise of Jesus. He is, by eternal generation, Co-eternal Son of the Co-eternal Father. But who can grasp such mystery? He who begets, precedes not the begotten; and he who is begotten, is not second to the parent-cause. This truth is a boundless ocean. Let us meekly stand on the shore and marvel; but let us not repine, that we cannot fathom what is fathomless. This truth hides its lofty summit in the heaven of heavens. Let the poor worms of earth repose in reverence around the base; but let them not venture to climb the giddy heights. To know God's essence, we must have God's mind; to see him as he is, we must be like him; to span the lengths of his nature, we must have his infinitudes; and to survey his amplitudes, we must sit as compeers on his throne. We read, and are assured, that Jesus, by eternal birth, is God of God, and very God of very God. But while we can not dive into the depths, we bathe our souls in the refreshment of the surface; for hence it follows, that he is sufficient to deal with God, and to satisfy God, and thus to sav e his people to the uttermost.

We see not Melchisedek's cradle; but we distinctly see him man on earth. Eye-witnesses, who heard Jesus and handled him, give testimony, that he, too, has tabernacled in our clay; and thus was qualified to shed his life-blood as our ransom. In Melchisedek we find neither first nor latest hours: no search can tell, when he began or ceased to be. Here is Jesus: His age is one *everlasting day*: from eternity past, to eternity to come, his being rolls in one unbroken stream. Before time was, his name is, "I AM THAT I AM;" and when time shall have run its course, his name is still "I AM THAT I AM."

Reader, does such greatness fill you with tremblings of awe? Do you sigh, How can I draw near? How can I cast myself into his arms? Behold him! His eternal being is eternal love! He never lived—he never will live—but with his people engraven on his heart, and spread before his eye. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Zion's walls are continually before him. * * * * * * Melchisedek! How mighty is this name! He that utters it says, "King of Righteousness." Who can claim that title, in its full purport, but Jesus? What is his person, what his work, but the Glory of Righteousness? Since Adam fell, earth has seen no Righteousness apart from him; but *his Kingdom* is first *Righteousness*, then *Peace*. Rom. 14: 17. There is a throne in it righteously erected to dispense Righteousness. All the statutes—decrees—ordinances—every precept—every reward—every penalty—is a sunbeam of Righteousness.

Each subject is bright in royal robes of purity; each wears a crown of Righteousness, 2 Tim. 4: 8; and each delights in Righteousness, as his new-born nature. * * * *

Melchisedek was a local monarch; and his city was graced with the name of "Salem," "which is Peace." The war, which stalked through the land, *troubled not these tranquil citizens.* Here again we have the sweet emblem of Jesus' blissful reign. His kingdom is one atmosphere of peace—one haven of unruffled calm.

Heaven is at peace with its inhabitants. Sin had rebelled—it had aroused most holy wrath—it had armed each attribute of God with anger—it had unsheathed the sword of vengeance—and it had pointed the arrows of destruction against our world of transgression. But Jesus cleanses his flock from every stain of evil: He is "the Lamb of God, which taketh away the sin of the world." The eye of God can no more find the cause of enmity; and a flood of smiles descends upon the blood-washed kingdom. The inhabitants are at peace with heaven. Sin had filled them with hatred of God's holiness—dread of God's avenging arm—aversion to God's presence; but Jesus, by his spirit, plucks out the heart of stone, and implants a heart of filial love. The one delight is now to draw near to God—to walk by his side—to listen to his voice—to sing his praise. The inhabitants are at peace within; and the sight of the cross stills each rising storm of conscience, and stifles the accusing voice of satan. They see a Divine Redeemer, *quenching, by his blood, the flames of hell—building by his merits the palace of heaven.* Trouble vanishes before this morning-star.

Reader, there is no peace but in this Salem; but within these walls there is one song of perfect peace. The gates are yet wide open, and the Prince of Peace calls to his standard. Blessed, blessed are they who hear and hasten, and are at rest!

Melchisedek is called to the most hallowed functions: he is the consecrated priest of the Most High God. As king, he sat above men; and as priest, he stands before God. This holy office exhibits Jesus. He spurns no office which can serve the church. The entrance of sin calls for expiation; and no sinner can approach a sin-hating God, without a sin-removing plea. This expiation can only be by the death of an appeasing victim; and the victim can only die by a sacrificing hand, hence we need a priest to celebrate the blood-stained rite; and all which is needed, we have in Jesus. Cry out and shout, O happy believer! your "*Christ is All*"!

An altar is upraised; *the altar is Christ*, and no other can suffice: He alone can bear the victim, which bears his people's sins. A Lamb is led forth—the Lamb is Christ, and none other has blood of merit co-equal with man's guilt. Jesus, therefore, God in essence, man in person, extends himself upon the accursed tree. But who is the priest who dare approach a super-human altar? Who has a hand to touch a Victim-God? The very sight would shiver man into annihilation; therefore, *Jesus* is the *Priest.* But can he slay himself?

Reader, God's will is his nature; love for his people is his heart—He looks to God—He looks to his Church, and counts it joy to give his blood. Reader, open wide your eyes of faith: gaze on this glorious work of your glorious High Priest. He spares not himself, that all, who flee to him, might be spared forever. But mark it well, the Lamb has died once and forever; the priest's work on earth is finished once and forever; and the shadows are passed away. The one Priest has entered with his own blood into the "Holy of Holies," having obtained eternal redemption.

"It is finished," is gloriously inscribed on the Priest's work below: "It never ceases" is as gloriously written on the work above. Jesus lives, and his office lives. Believer, behold him on the right hand of the Majesty on high. He appears in priestly vesture. The names of the true Israel are on his shoulder,—a token that all his strength is theirs to uphold them; and the names are on his breast—a token that, while his heart beats, it beats for them. The voice of his pleading ever sounds and *ever* prevails: "Father, forgive them," and they are forgiven: "Father, have mercy on them;" and mercies speed on rapid wing. The incense of his intercession ever rises: "Father, bless them;" and they are blessed. "Father, smile on them;" and it is light around. With extended hand, he takes their every offering of prayer, and praise, and service; he perfumes all with the rich fragrance of his merits; he makes all worthy in his own worthiness; and thus our nothingness gains great reward.

Melchisedek meets Abraham with bread and wine. The weary warrior is wayworn and faint. Refreshment is provided. The Lord is very tender of his people's need. Awful is the curse on the Ammonites and the Moabites, "because they met not Israel with bread and water in the way, when they came forth out of Egypt." Deut. 23: 4. Here, again, we see "our great High Priest. With God-like bounty he presents every supply, which wasted strength, and sinking spirit, and failing heart require. The light of faith is fierce: the journey of life ofttimes seems long: but at every step a "banquet-house" is open, and recruiting delights are spread. There is the solid sustenance of the Word: there are the overflowing cups of the promises: there is the abundant feast of holy ordinances: there are the sacraments, as manna from the hand of God: there is the spiritual food of his own body given, of his own blood shed. Our true Melchisedek invites us to draw near; and while we regale in soul-reviving faith, the gracious voice still sounds, "*Blessed be thou of the most high God.*"

The Patriarch, in grateful reverence, makes an offering of a tenth part of all. O My soul! what will you render to your great High Priest? Let your adoring language be, O Lord, I am thine; Thou hast bought me by thy blood; Thou hast won me by thy melting grace; Thou hast called me by thy constraining voice; and Thou hast subdued me by thine all-conquering spirit. I am thine; my soul is thine to adore thee; my heart is thine to love thee; my body is thine to serve thee; my tongue is thine to praise thee; my life is thine to glorify thee; and mine eternity is thine to gaze on thee—to follow thee—to hymn thy name. But Eternity, *Eternity*, ETERNITY is too scanty for a redeemed soul to magnify a redeeming JESUS!

By suffering we may avoid sinning; but by sinning we cannot avoid suffering.

Contentment consisteth not in adding more fuel, but by taking away some fire.—*Dr Thomas Fuller*

The way to gain a good reputation is to endeavor to be what you desire to appear.—*Socrates*

STRENGTH.—"Nothing is stronger than its weakest point."

For the Companion.

Chastisement.

Dear brethren and sisters, how many of us can say we have never been chastened? I hope none; for "whom the Lord loveth he chasteneth." Heb. 12: 6. How many of us can endure severe chastening, for it can't be "joyous, but greivous." God deals with his children the same as a good father, does with a son or daughter, that rebels against him. They are chastened for their disobedience. It is the same with our Heavenly Father; he has always a way to chasten his children to try their faith. If we have a living faith, we will be exercised thereby, if not, I fear we will despise the chastening of the Lord, in place of loving it. Oh! let our trials be as severe as they may, let us "grow in grace and in the knowledge of the truth," so we may be more able to guard against the wicked one, that he may not so often overcome us. The more we give way to him, the oftener he will tempt us. Oh! then, let us not despise the chastening of the Lord. Some of his children he chastens with sickness, and some by taking away a near and dear friend—perhaps a son or daughter—that was nearer to us than life. Let us think of this. Jesus says: "whosoever loveth son or daughter more than me, is not worthy of me." Let us be careful then not to love our children more than we love King Jesus. Sisters, how many of us have been chastened of the Lord, by his taking our dear children to a better home, just because we were not bringing them up in the way of the Lord? This should be a warning to all mothers, to try and be more careful hereafter, and "bring them up in the nurture and admonition of the Lord." SUSIE C. ARNOLD.

Brandt, O.

God, who made and maintained us, has appointed us with quietness to work and mind our own business.—

Speak always according to your concience; but let it be done in terms of good nature, civility, and good manners.

Christian Family Companion.

Tyrone City, Pa., May 31, 1870.

Middle Penna. District Meeting

(*Concluded.*)

The delegates then proceeded to the selection of the officers of the meeting, resulting in the selection of Graybill Myers, foreman; D. M. Holsinger, Clerk; and G. Brumbaugh, Assistant.

Eleven queries were considered and answered. Those of a general nature, and therefore referred to Annual Meeting are the following:

Is it considered right for a brother to take or receive pensions, back pay, or bounty, for services to government before becoming a member?

Answer: We think that it may be allowed.

Concerning the proposed College, or High School.

Ans. We oppose the establishment of a college or high school by our church; but take no exceptions to an individual enterprise.

The above, with a letter of instruction, is all that the District has to present to the Annual Meeting.

There was a full delegation, all the congregations being represented. [Stone Valley is not a congregation, and appeared in our list last week by mistake.] The deliberations were interesting, and generally passed off in a pleasant manner. A little more system and order in the manner of conducting the business would be desired by some, at least.

Isaac Myers, of Union county, and Daniel M. Holsinger, of Blair county, were elected delegates to Annual Meeting, and the former nominated for the Standing Committee.

A number of congregations have not yet contributed toward the expenses of sending delegates to Annual Meeting. All should at once attend to this matter. Send all contributions for this purpose to Elder Daniel Keller, Treasurer, Dickinson, Cumberland county, Pa.

The Missionary cause was agitated, but no plan could be agreed upon. Everybody seemed willing to receive the evangelists, and one after the other arose and described his field and the amount of labor required to operate it, and extended the invitation to come; but nobody said, if you need help, send for us. They seem to have forgotten that "it is more blessed to give than to receive." But finally the following resolution was pressed through:

"Considered that we are in favor of the churches making more extensive efforts in preaching the Gospel; beginning at home."

The old plan of spreading the Gospel was introduced, and seemed to be the only system, (if it can be called system,) in which money could be suffered to enter the pockets of the minister. Poor preacher, what a rogue he must be, that he cannot be trusted with a few dollars above his necessary expenses! Well it is better so than if he were to become rich, and proud, and penurious, and profligate. There is no Scripture that will allow ministers this latitude. But only so the Gospel is preached, "whether in pretense or in truth," I therein will rejoice.

The meeting closed at abont three o'clock in the afternoon of Tuesday, and consisted of two forenoon, two afternoon, and an evening session.

The Brethren had prepared well for the accommodation of those in attendance at the meeting, and did all in their power to make them comfortable.

After the meeting brother Wm.

Gitt took us to his house, near Abbottstown, where we rested and received the care and attention of the family until next morning. This family is very pleasantly situated, and ought certainly feel very grateful to the Lord who has so abundantly blessed them with such a pleasant home, and an abundance of the good things of this world. Such circumstances make one fearfully responsible. We are glad that they manifest an appreciation of their duties, by their liberality to those who are needy.

Next morning, (Wednesday,) brethren Bare and Gitt rigged up an excellent conveyance, and took us, our colleagues, Elder Graybill Myers, and sister Margaret Deardorff, to New Oxford, and in the evening we landed safely at home.

Report of the Annual Meeting.

We expect to furnish our readers with our usual report of the proceedings of the Annual Meeting, in the *Companion*. Perhaps we may even exceed former reports in accuracy and amplitude. The report will be published as soon after the meeting as possible. The minutes also will be supplied to all our subscribers, free of charge, as soon as they can be printed. The *Companion* for the balance of this year—about seven months, embracing the above—all for seventy-five cents. May we not expect this offer to bring us hundreds of subscribers?

Our Lovefeast.

Our Lovefeast in this (Warrior's Mark) congregation, was on the evening of the 21st inst. We had a very pleasant meeting; having not only a *Lovefeast*, but also a *feast of love*. The Ministering brethren from a distance were D. M. Holsinger, Graybill Myers, Stephen Hildebrand, and David Hildebrand. The order maintained and the attention given by the audience, were very commendable. There were two added to the church: one a young sister, by baptism; and the other, (ourself,) by letter. We always rejoice to see sinners repent and unite with the Lord's people; but how very pleasing it is to see them turning to the Lord while they are yet young and tender, before they have wandered away so far from their Father's house. May the Lord bless our young sister abundantly, and give her grace to resist every temptation to evil, and to serve her Master faithfully all her days, that she may at last receive a crown of glory. We would be happy to see many more of the young turn to the Lord with full purpose of heart. We know, of a certainty, that many, not only of the young, but of those more advanced in years and sin, feel it to be their duty to serve the Lord, and to accept of salvation upon the terms of the Gospel. To all such we would say: "Come, for all things are now ready." "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

We wish to say to our dear brethren and sisters: Let us endeavor to be more faithful, to lead more exemplary lives, to be more self-denying, humble, and holy: "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." (1 Pet. 1: 15, 16.)

We conclude by expressing our fondest hope, that the acquaintance made with dear brethren and sisters may be agreeably strengthened through time, and gloriously perpetuated throughout eternity. Æ.

The Call for 1,000.

Some of our friends are in earnest in this matter; one lately sent us five new subscribers towards the 1,000. This weeks announcement adds 65 names to our list, leaving *only* 635 to be raised yet to fill the call. Our readers will please notice the liberal offer on page 299, and repeated in this number.

We certainly think this offer will bring us the balance—that is, if our readers, brethren, sisters and friends, make a corresponding effort, which we are encouraged to believe you will. Remember, the *Companion* for the balance of the year, including the usual Report of the Proceedings of A. M. also a copy of the Minutes of A. M. for 75cts. Æ.

Answer to Correspondents.

John H. Stager. Mary Stager's subscription for this year is paid.

John Stauffer. We sent all the missing numbers we could find

J. B. Shoemaker. J. Snyder's address is Brooklyn, Powesheik Co., Iowa.

G. Bollinger. We have no record of having received $1.50 from you for N. C. Rittenhouse. We have S. C. Rittenhouse on our book with $1.50 credited. Is that the same person?

Esther S. According to our book we are sending the *Companion* to Mrs. Sarah Hape, Atlanta, Georgia. This volume is paid for. We thank you for your kindness; and we trust the Lord will bless you abundantly We await further orders

George A. Hoover. We are glad you are so patient with us Don't be discouraged, we will do the best we can. We are unable to tell precisely where the difficulty is; but this is one of the many cases affording us, on all hands, ample opportunity to exercise Christian forbearance.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry; Having been solicited by a number of brethren and friends, to give a sketch of my late visit among the churches, I will try to do so, as briefly as possible. I left home on the 14th of April, and stopped with the brethren of the Cowenshannoe branch from the 14th to the 20th, having meeting every evening, and also two meetings in daytime. On the evening of the 20th I arrived in the Plumcreek arm of the church, and continued with them, holding evening meetings,(and one in daytime,)till the morning of the 25th. Next I arrived in the Manor Congregation; and on the evening of the 25th spoke in the house of brother Jos. Holsopple; then in the Manor Church. Next day I traveled to old brother Brallier's where there was a meeting in the afternoon, and one at night in the school-house near Belsano. On Friday, in company with brother Daniel Brallier, crossed the Laurel hill, and had an evening meeting in the school-house at Mineral Point, on the P. C. R. R. Next day preached the funeral of Ephraim Gochenour's child; at night, in the big meeting-house in the Conemaugh branch. On Sunday forenoon, attended the Brethren's S. S. at the same place; in the afternoon, preached in the Headric meeting-house, and at night in Conemaugh in the church at that place. On Friday evening the 6th of May, I arrived in the Shade branch, in Somerset Co. and spoke in the house where the District Meeting was held. On Saturday night listened to bro C. G. Lint in the Disciple Church. On Sunday I tried to preach in the same place. On Monday, attended the C. M. of the W. D. of Pa.; and on Monday night, preached to quite an interesting company in the Meeting-house in Scalp Level. On Tuesday, started home, where I arrived on Wednesday afternoon, after an absence of four weeks less one day, during which time I preached twenty-seven times, and spent many happy seasons with brethren and friends; whose tender friendship and loving kindness to me, were truly great; and call for my best thanks to God for such friends, and for my good wishes in their behalf. I am now at school again, trying, by the grace of God, to qualify myself more fully for the arduous duties of life. J. P. Hetric.

Reidsburg, Pa.

Brother Henry: I desire to drop still a few lines more for the *Companion*, if you have any space, and deem it prudent. I have not seen anything written for the *Companion* from any one, in our arm of the church; and as I have many friends scattered through the several states, and many from whom I have not heard for years, whose address I do not know; and as some may desire to know my address, by this we may learn, where to write to. I was born, and raised in Somerset county, Pa., and lived there, until I was twenty-five years old; from h ence emigrated to Ohio, and lived in Tuscarawas county some ten years; and in 1856, moved to Indiana, where I am now living. Our arm of the church, met in council not long since, and made arrangements to build a meeting-house, by donation; and we succeeded in our undertaking, and have now the same under contract to be finished this Fall. We have some over one hundred members in our arm of the church, although scattered over considerabe territory. Our house-holders, as Bishops, are Jacob Sommers, David Culler and Moses Hochstetler; teachers, Daniel Summer and Ananias Heasel; and we have five visiting brethren.

I will further state, that some of my brothers and sisters are living in Lagrange county, Ind. Their address is Mongoquinong. Two of them, George and Peter Long, are teachers of the Gospel. If any of our old friends from Somerset county, or any other part of the State wish to correspond with any of us, they will know where to address us. Yours in love.

John Long.

Hauserlown, Ind.

Brother Henry: By instruction of the brethren here, I would say through the *Companion*, that it seems to be the desire of the brethren, that each "District" send in delegates o next A. M. instructed in favor of, or against a full report of the proceedings of A. M. The subject was brought before the brethren assembled in council with the brethren in Jerusalem congregation, Sanjoaquin Co. Cal. on the 30th of April. There was a united voice, (with one exception,) in favor of a full report. Indeed the brethren of Cal. claim it as their right, and think it should be their privilege to have the said report in full; or as nearly so as may be thought expedient, that all may be better enabled to see the reasons why the brethren assembled in council at A. M. come to the conclusions they do.

Jonathan Myers.

Antioch, Cal.

Brother Holsinger; you proposed printing the *Youth*, in four parts, for distribution in Sabbath schools; which, I think, would be a very nice arrangement. We have organized a school here in the Seneca church, and think we want a paper of that class for distribution among our little ones. If the *Youth* could be published semi-monthly, it would be just what is needed for our Sabbath schools. Would some kind brother, who has some practical knowledge in the mode of conducting Sabbath schools, give us, through the *Companion*, an essay on that subject?

S. A. Walker.

On Preserving the Teeth.

By Daniel Hays.

As dewdrops glittering in the sunshine add luster to the flowers on a bright morning in early summer, so a pretty set of teeth adds beauty to the human countenance. These gems are almost uniformly neglected by all classes young and old, to the disparagement of an attractive, captivating exterior, and an utter disregard to good health, long life and useful days. This neglect seems to originate partly in the ignorance and carelessness of parents; but it is chiefiy owing to the utter carelessness and neglect of public men, physicans, would be doctors and those to whom are entrusted the education of the youth of our land. It is time that some one would protest against the abuse of one of the rarest gifts of nature, and I hereby do protest against the ignorance, folly, or rather laziness which suffers a set of pearly teeth to become so clogged with filth and foul matter as to render them a nuisance. Most people make it a point to wash their plat s, knives and forks after eating, yet they will eat with the same set of teeth for a life-

time—or as long as they have them—with the accumulated filth of years without ever cleaning or washing them, while at the same time, did their plates, knives and forks, present the same appearance and emit the same odor, they would turn away from them in disgust. No wonder people complain of a bad taste in their mouths upon rising from bed in the morning. No wonder that teeth decay so often at an early age; while tooth-ache, scurvy of the gums, &c., are so prevalent. Are you aware that water is intended as a general agent to remove filth in all its forms, and from all its lodging places? Then don't spare the pure, sparkling water as it rushes along with inviting freshness, but lave freely in its whirling eddies, and as often as you will, wash thoroughly and carefully your teeth, and you will never regret it. Use will render this duty a luxury.

But particles of food will lodge between the teeth, and unless removed, will cause decay. Since a tooth-pick will not remove everything that lodges between the teeth, and as the teeth are frequently too close to admit a tooth-pick, it will be necessary to use a thread—a flaxen thread is best—which should be waxed, and then drawn back and forth between the teeth cown to the gums until everything is removed. A fine flaxen thread can be forced between the teeth when they are very close. If this be attended to once a week, it will prevent decay between the teeth as a general thing, but oftener will be better. This, however, is of the utmost importance, since decay generally begins between the teeth. Follow this out faithfully; and whenever you have opportunity after a meal, clean your teeth, (*this should never be done in company*) and never retire at night without washing your mouth and teeth thoroughly,—then you will sleep better, have sweeter dreams, a sweet taste in your mouth next morning, and a better appetite for breakfast.

These remarks do not apply to those persons who have lost their teeth by disease or accident. It is our duty when we have anything valuable to take care of it if we can. And since there are so many reasons for preserving the teeth, we should be careful to give them that attention they deserve, and thus present to the world an example in all things, that our "whole spirit, and soul, and *body*, be preserved blameless."

Brother Henry: Inasmuch as the *Companion* is a means through which we can receive and also give information, we feel to say a few words to those of our dear brethren and sisters who have removed from this arm of the church, and still desire to hear from us. We are thankful that the ark still seems to move along, and occasionally takas in a passenger for the promised land. We had our general Council on Saturday, the 14th, at brother George Hestants. We had a crowded house: nearly all the members were together; and there were present with us brother Jacob Garber, and brother Jos. Rittenhouse. They labored hard for the truth as it is in Jesus. They felt a deep interest in the welfare of the church, and they admonished the brethren to have better order during the council, and not so many to speak at once; for which they have our heartfelt thanks, for we think it was needful. May it be long remembered is my prayer. As there were some rather difficult queries, we did not get through; and so we appointed another council on Friday, the 27th Then we expect to have a choice to elect two deacons and one speaker, as the harvest is great and the laborers are few." May the Lord keep us from all that is evil.

J. B. SHOEMAKER.

Smithville, Ohio.

Affliction.

As parents, perhaps, we have been under the necessity of chastising our children; or, in other words, inflicting some punishment upon them, in order to bring tdem to obedience.—And how sad to think of striking our children; and yet, we learn from the Scriptures, that under some circumstances it becomes our imperative duty. The question may be asked, is it because I don't love my child? The answer comes from every conscientieus parent; love constrains me to do this. Sometimes a light stroke will answer the purpose; perhaps it must be repeated with more severity; and again, until the child is made to bow to submission, and acknowledge the sovereignty of the parent. So our Heavenly Parent frequently afflicts us, his children; lightly at first, perhaps, and still our stubborn hearts are not subdued, and we remain rebellious.—Again and again, some light affliction comes upon us from his hand, and we fail to see the design. Sometimes it takes a very hard stroke. We witnessed this a few days ago. God called away an old sister and near neighbor of ours. She had been a consistent member in the Church for many years. She left a family of ten children: one in the Church. It was truly heart-rending, to see how deeply they felt the loss of a kind and dear mother. It seemed as though they could not be reconciled to part with their mother. We think we can realize their sorrows, having been called to part with a father, mother, and two children—all very dear and near—by the ties of nature. God works by means; and his means are love to men. May this sore affliction prove to be the means of bringing at least some of the family to Christ. May we all take consolation from the following words.

O thou who dry'st the mourners tear,
How dark this world would be,
If, when by sorrows wounded here,
We could not fly to thee,

To thine eternal arms O God,
Take us, thine erring children in;
From dang'rous paths too boldly trod,
From wand'ring thoughts and dreams of sin.

J. R. DEPPEN.

Nachusa, Ill.

An Apology.

Whereas, in *Companion* No. 7, current volume, there was published the composition known as "The Parable Against Persecution," accompanied with the following words over my signature: "Who, among the many young readers of the *Companion*, will first ascertain and report to the Editor in what part of the Bible the following chapter is found;" not considering at the time what effect it might have, thinking it might induce young folks to search the Bible; and having ascertained that some have been offended, (and perhaps many,) upon reflection, I see my error in inducing a search in the Bible for that which is not in it; and I am sorry, and ask pardon of all who may have been offended

I will here annex the history of said composition.

In 1774, Lord Kames introduced

the substance of this parable into his 'Sketches of the History of Man," as given him by Dr. Benjamin Franklin. At the time it was published, it was thought original with Franklin, and immediately attracted attention from its simplicity and naturalness of style and form, and the beautiful moral it inculcated; but soon afterwards, it was discovered that nearly the same parable had appeared in Jeremy Taylor's "Liberty of Prophesying," published in 1657, and was there credited to the "Jews' Books." Search having been made there, it was found. On still further search, it was traced to the "Flower Garden," a composition by the Persian poet Saad. Dr. Franklin, on being accused in England of plagiarism, was defended by Mr. Vaughan, a friend, on the ground that he had never claimed it as his own; and that he often endeavored in pleasantry to pass off the parable as a portion of scripture, and had it printed for private distribution. Franklin himself writes to Vaughan, that he had a copy of it bound in his Bible, and often read it to friends as a portion of scripture, very much to their surprise, never having seen it in their own Bibles. This is, in brief, the history of this famous and beautiful Parable; and I gave it, as amended and communicated by Franklin to Vaughan. ROSIE SNOWBERGER.

New Enterprise, Pa.

Brother Henry; I have found one more subscriber for the *Companion*, thank God. I wish I might find a hundred others, that might be willing to read so good a paper as the C. F. C. Brethren, there has been as great an impression left on my mind, by reading the *Companion* as ever there was from hearing the glad tidings of the Gospel of peace *proclaimed from the pulpit*. C. P. L. ROBERTS.

Hudson, Iowa.

The Holy Sabbath.

"Hail! sweet day of rest!
We welcome thy return."

How sweet is all Nature! How beautiful is our earth! To-day we come to serve our Maker; and many hearts shall ascend to the throne of our merciful Father. Oh! how sweet to meet in the house of the Lord on the calm Sabbath morning: where we meet with the gentle lambs of our Shepherd, who has kindly promised to be with his flock. We should love his holy day; but how many of us do not regard this time of the Lord as he has commanded! How few go to the place of worship and *strive* to learn more of the narrow path which leads to endless bliss,

"Where congregations ne'er break up,
And Sabbaths never end;"

while thousands are on their way to ruin. O sinners! go *not* to the house of God for the pleasures of this life only. Oh! how many sit under the sound of the Gospel unmoved time after time. Poor sinner! not long will the Lord give you this privilege—not long can you have his word proclaimed on his holy day—for we must know that time must soon end. All nature seems to praise God this lovely morning, while only man is vain. Come let us worship with true hearts; for—

To-day, he rose and left the dead,
And satan's empire fell;
To-day, the saints his triumph spread,
And all his wonders tell.

SUSANNAH M. HUTCHISON.

Oak Hill, W. V.

Queries.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come." Matth. 10: 23.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matth. 24: 14.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister." Col. 1: 23.

In the first place I understand Christ to tell his apostles that he would come before they could go over the cities of Israel; in the second, I understand him to say that the gospel must first be preached in all the world before he would come; and then Paul comes and tells us that this gospel was preached to every creature which is under heaven. DAVID BOWERS.

Will some brother please explain through the *Companion*, why the seventy disciples were commanded to preach, "the kingdom of God is come nigh unto you," Luke 10: 9, 11, while the twelve were to preach, saying, "The kingdom of heaven is at hand?" Matth. 10: 7. How are the two passages reconciled.

J. C. MCMULLEN.

Will some brother or sister please tell us what "the seven spirits of God" are?

Also give an explanation on Gal. 6: 12, 13; who are the people spoken of? N. B. BLOUGH.

As I am young in the church and young in years, I will ask a few questions: which I wish the more advanced to answer.

1 Why is it wrong to have likenesses taken?

2 I desire an explanation of Joel 2: 28, 29, and Acts. 2: 17.

J. P. MILLER.

A Correction.

Brother Henry; I see a mistake in my communication to you about holding our Lovefeast. I did not give the State in which it is to be held. You please say, it will be held at the house of bro. Daniel Roberts, seven miles N. E. of Trenton, in Grundy county, Missouri.

WM. H. HILLARY.

Bro. Holsinger; Please announce that the brethren of the Quemahoning branch, Somerset co., Pa., will hold a Lovefeast, the Lord willing, on the 17th of June next, on the premises of Joseph Schmucker. A hearty invitation is hereby extended to all truth-loving souls: Especially to the Ministers. By order. EML. J. BLOUGH.

Bro. Henry; Please announce through the *Companion* that the brethren in the Nettle creek congregation, Wayne Co., Ind., have appointed a communion meeting, the Lord willing, on the 12th and 13th of June. The usual invitation is extended.

Cannot some of our brethren from the East stop with us during our meeting, on their return from the Annual Meeting?

By order of the church.

DAVID BOWMAN.

Please announce through the *Companion* that the brethren in the Shade creek branch, Somerset Co., Pa., intend holding their lovefeast, the Lord willing, on the 15th of June, commencing at 10 o'clock A. M. A hearty invitation is extended to all the brethren and sisters, and especially to ministering brethren. Perhaps brethren on their return home from Annual Meeting will stop off at Johnstown and give us a visit. There will be conveyance by informing the writer of your arrival. By order of the church.

HIRAM MUSSELMAN.

Brother Holsinger; Please announce through the *Companion* that the brethren contemplate holding a communion meeting, God willing, on the 18th of June, 2½ miles south-east of Lewiston Station, Winona & St. Peter Rail Road, Winona Co., Minn. A general invitation is extended; and especially to the ministering brethren, who at the close of the Annual Meeting contemplate visiting, and building up those weak branches, on the frontier in the North-West. To all those we say: come on, your labor is very much needed here. We intend holding a series of meetings previous to communion, if we can get help, so come right along.

C. F. WIRT.

New Boston, Minn.

Announcements.

The next Annual Meeting will be held in the Brethren's meeting-house, 4 miles south of the city of Waterloo, Black Hawk County, Iowa, and will begin on Tuesday after Pentecost, June 7th, next.

E. K. BEUCHLEY,
S. M. MILLER
Cor. Sec's

LOVEFEASTS.

In the Manor congregation, Indiana Co., Pa., June 24th, 1870, commencing at 10 o'clock A. M.

West Branch congregation, Ogle county Ills., June 4th and 5th.

D. D. SELL.

Otter Creek branch, Macoupin county, Ill., near Virden, June 15th.

Conemaugh branch, Pa., June 16th, 4 P. M.

Perry Branch, near Honey Grove, Juniata county, Pa., June 8th, 9th, at 2 P. M.

Snake Spring Valley, Bedford county, Pa., Hopewell meeting-house, June 17th, at 10, A. M.

Five miles east of Urbana, Champaign Co., Ills., June 14th.

Panther Creek branch, Dallas county, Iowa, June 11th, 12th. Six and a half miles north of Adel.

Montgomery branch, Indiana Co., Pa., at J. W. Spicher's 20 miles N. E. of Indiana, June 11th, 3 o'clock P. M.

Near Hazel Dell, Cumberland county Ills., June 18th and 19th.

Fawn River congregation, Lagrange county Ind, June 11th, 5 miles S. E. from Sturgis, Mich.

Cerro Gordo, Ill., June 12th.

Berlin branch, Somerset Co. Pa. June 19th, 10 o'clock A. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Buffalo Valley branch, Union Co., Pa., May 6th, friend DANIEL R. ROYER; aged 33 years, 1 month, 26 days.

The deceased was attending a mill: and while engaged at the feeder of the bolt, his clothes were caught by the connecting link of the shaft, which drew him into the cog wheel. It appears when he was caught he screamed, and his wife hearing him gave the alarm. He was found lying on the floor, his boots torn off, leg broken, ribs crushed in, and his body otherwise bruised. He spoke a few words. He was then laid on a board and carried into the house: then he said "water"—he drank—in a few minutes he died. His remains were conveyed to Lebanon county for burial. Daceased was a son of brother Daniel Royer deceased, of Lebanon Co., Pa.

After the return of the mourning widow and two children, the funeral services were attended by a large and solemn concourse of people. The occasion was improved by the brethren from Isaiah 38: 1—14.

J. S. Beaver.

In the Elklick branch, Somerset Co., Pa. May 13th, sister ELIZABETH LIVENGOOD (consort of brother Jacob Livengood); aged 60 years, 5 months, and 16 days. The subject of this notice retired to her bed in usual health, on the evening of the 12th, afte having completed her work of cleaning up a new dwelling house, into which they intended to move shortly. About midnight she arose; the brother asked her how she felt, (wishing to know, I presume, whether she was sick;) she answered that she felt well. In the morning of that same night, he arose to kindle the fire, and after this went to the bed to awaken his companion, when he found that she was dead, and that his feeble voice could not enter the ears of her whom he loved. This circumstance calls us to watchfulness. Her funeral was attended by a large concourse of people. The occasion was improved from Matt. 24: 42. C. G. Lint.

Visitor please copy.

In the same branch, May 14th, of Fever, sister ELIZA LIVENGOOD, daughter of friend Christian P. Livengood; aged 20 years, and 7 months. Buried on the 15th. The preaching of her funeral was deferred to some future day at the request of her father, who was then, with 4 of his children, not able to be out of bed. Since the above funeral took place, the mother and the eldest daughter have taken to their beds. At this time they are all in a pretty good condition.

In Chippewa congregation, Wayne county, Ohio, May 11th, our worthy brother GEORGE J. SWITZER; aged 64 years, 3 months. He left a companion—a worthy sister—with a family, (mostly grown up,) to mourn their loss. Funeral services by the brethren from 2 Tim. 7: 8, 9. J. B. Shoemaker.

In Potoka, Gibson county, Ind., May 1st, FADA, daughter of Adam and Malissa Co. CANOWER, aged 1 year, 10 months, and 8 days. It was hard to part with her. Funeral discourse by ——Chatman, from Luke 1: 68, 69. Adam Cocanower.

In the Quemahoning branch, Somerset Co. Pa., April 16th, sister CATHERINE BEAM; aged 42 years, 9 months, and 11 days. Funeral service by elder T. Blough, and Val. Blough, from Rev. 14: 13. Thus in the space of two years we have been deprived of both father and mother by the same disease, viz: Consumption.

LIST OF MONEYS received, for subscription, books, &c.,

Gideon Bollinger $1.00, Sarah R Major 1.00, E N Price 2.00, Wm H Quinn 2.00, J Arnold .50, J W Beam 5.00, Israel Bair .75, A H Snowberger 2.50, T A Heckman 2.00, John H Stager, 3.75, E H Shidler .50, Thomas Nedrow .75, Isaac B Horner .75, P B Shoemaker 1.00, Benjamin Benshoof 2.00, Jacob Hoffman .20, D. K. Teeter 3.00, J L Beaver .60, Isaac H Tharp 1.05, John Kniseley 1.50.

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VOLUME VI. TYRONE, PA. TUESDAY, JUNE 7. 1870. NUMBER 23

Selected *For the Companion.*

The Rich Man and Lazarus.

Luke 16: 19—31.

We read of a rich man, and a beggar likewise;
The beggar did die, and attain the great prize;
The rich man died also, and to his sad surprise,
In hell, while in torment, he lifted his eyes.

He saw father Abra'm in the mansions above,
With Laz'rus embosomed in raptures of love;
He cried, "father Abra'm, Oh! send me relief;
For I am in torment, in pain, and in grief."

He said: "Son, remember when you lived so bold,
Dress'd in your fine linen, in purple, and gold,
At your gate lay a beggar, afflicted and poor;
The dogs had compassion and they licked his sores."

He cried, "father Abra'm, I pray you provide;
For I, in the world, have five brothers beside,
If they could hear from me in my sad estate,
Perhaps they'd repent now before it's too late."

"They've Moses, the prophets, and Apostles beside;
They have a rich gospel, that's spread far and wide,
If they will not hear them and to Christ be led,
They would not believe though one came from the dead."

Oh! turn, fellow sinner, repent you, I pray;
Oh! turn to the Savior; and make no delay;
Your friends cannot save you, on your dying bed;
They must all give you over, with a solemn dread.

For the Companion.

"And there was great Joy in that City." Acts 8: 8.

My object in writing upon this text is to show to the readers of the *Companion* what constitutes real enjoyment. In this age of the world there seems to be a great desire among many people to obtain all the pleasure that earth can afford: yet few enjoy real happiness. The little "hidden pleasure" that many are seeking after can afford nothing but momentary enjoyment. They seem determined to be happy at all hazards. But they are not. And the reason why they are not is because they do not seek happiness from the right source. They seem more concerned about their present welfare than about their future. Hence the bright prospects of the future are not theirs

Religion is the only true source of happiness. And he who loves not the society of the righteous in their imperfect state need never expect to enjoy the presence of God and the redeemed n heaven. We read in this same chapter from which we have selected our text, of a certain man who upon one occasion was made very happy. But what had happened that had caused him to rejoice? Had he attended some great theatrical performance or just left the ball-room that caused him to go his way rejoicing? No, he had not. Leaving such a "hot-bed of vice" would never have caused him to "go his way rejoicing." Becoming obedient to the mandates of Heaven is what filled that Eunuch's soul with joy.

And, dear reader, to you who are yet traveling upon destructions broad road, and sporting upon the barren mountains of sin, I would say, become obedient to your Master's calls and you cannot fail to enjoy real happiness. The Christian of course has his trials and troubles to endure. But has not the sinner also? And surely the righteous who have the promise of entering where pain and sickness can never come are better prepared to endure trials than those who have no hope of any enjoyment beyond this mortal life. The ungodly has to meet sickness and death as well as the righteous. Then, sinner let me entreat you to live the life of a Christian, and not die out of Christ. For be assured that such have no promise of entering into "the joys of the Lord." Thoughts of death at present may send thrilling sensations of despair through your soul. But the righteous have no fears of death that a Savior's love cannot calm. The grace is deemed by them a sweet resting place and an entrance into the Eternal city of God. O dear reader, if you ever expect to enter the pearly gates of the New Jerusalem, and dwell with the redeemed in heaven, come not to the feet of Jesus, and bow at the foot of his cross, and there throw down thy weight of guilt, and henceforth adhere to the requirements of Heaven, and when the time shall come that you will have to leave the shores of mortality, God will receive you home with him and the righteous, to dwell forever in the mansions of eternal bliss, where pain, sickness and death can never come, and where grief and sorrow shall be forever unknown.

F. M. SNYDER.

For the Companion.

Supplicatory.

Searcher of hearts :—from mine erase
All thoughts that should not be ;
And, in the deep recesses, trace
My gratitude to thee.

Hearer of Prayer : Oh ! guide aright
Each word and deed of mine ;
Life's battle teach me how to fight
And be the victory Thine.

Giver of all :—for every good
In the Redeemer came—
For shelter, raiment, and for food,
I thank Thee, in His name.

Father, and Son, and Holy Ghost ;
Thou glorious Three in One ;
Thou knowest best what I need most,
And let Thy will be done.

M. H. J.

Selected by M. Strom.

Lead Thou Me On.

Savior, send light, mid the encircling gloom,
And lead me on ;
The night is dark, and I'm far from my home ;
Lead thou me on.
Keep thou my feet ; I do not wish to see
The distant scene—one step's enough for me.

I said not always thus ; nor prayed that thou
Should'st lead me on ;
I loved to choose and see my path ; but now
Lead thou me on.
I loved day's dazzling light, and spite of fears,
Pride ruled my will—remember not past years.

So long thy power hath blessed me, surely still
Thou'lt lead me on,
Thro' dreary doubt, thro' pain and sorrow, till
The night is gone ;
And with the morn, those angel faces smile,
Which I have loved long since, and lost the while.

A few Solemn Thoughts.

Of our ourselves we are poor helpless beings : but thanks be to God, who in his compassion has placed within our reach the means to bring into subjection our evil besetments. I must admit that I have too frequently spoken or done that which was wrong, and for which I have felt sorry which I know is wrong, for it is our duty to consider before we speak or act. We should think twice and speak once. Then, please remember this, my young friends, and perhaps older ones may think of it occasionally too. All our assertions and positions should be in unison with the Gospel, and be substantiated by it.

I wish to say a few words on the subject of religion, and of the evil of idle conversation. All Christians do like to dwell on the subject of religion : I mean all genuine Christians not mere pretenders. Religion, should be our motto ; and should occupy the uppermost seats in our hearts. It should be the subject for us to talk about when our families convene together ; and when our neighbors are with us, our conversation should be more of a religious character than it generally is with us. We should seek to improve our time in such a way as we may judge will be most acceptable with God, and spiritual profit to us; and not talk so much about temporal affairs ; about our daily occupations ; about our neighbors, about their conduct and character, and what this one and that on has been doing, with all manner of foolish talking, joking, and laughing, which is an abomination in the sight of God ; and it is so the reverse of what we are taught in the scriptures. Please read James 3 : 13, 2 Peter 3 : 11, Phil. 1 : 27, 1 Peter 1 : 15, also the 5th Chapter of Ephesians : read it with care.

Why is it my brethren, and friends, that our conversation is very frequently so idle? Or are we so weak that we are not able to overcome so small a difficulty? O brethren ! is not this wrong ? Is it not setting a very dangerous example to those around us ? Oh ! let us try to learn to know our Lord : let us try to please him a little while, and by so doing, it will be for the good of our souls in the day of Judgment. I desire that we form a resolution, that by the favor of God we will seek to be more devoted to true piety, and try to set examples worthy of imitation by those in our company ; but, when we do make such resolutions, we must not forget them, as is too often the case. We should write them in our minds, so we may learn them by heart. In Rom. 7 : 22. Paul in speaking of the besetments of the outward man says : "For I delight in the law of God after the inward man." He also says ; "When I would do good, evil is present."Here seems to be the great trouble. The besetments of the flesh are continually cleaving to us ; and it will require violent efforts, on our part, to subdue them. Of what importance must it then be to watch even the thoughts, the actions, and the jestures ; and to try to keep in that narrow path which leads to life and glory.

Suppose when in the midst of our unbecom-

ing conversation, our jesting, and loud laughing, Christ, the great Judge, who was never known to laugh, and whose example we should ever strive to follow, should sudenly appear in our midst, would we not tremble? And suppose him to say; I have long borne with your unbecoming manners, my spirit has often kindly admonished you to let your light shine, and my mercies have been abundant toward you but all have been in vain; for you have not made the improvement you should have made; and now this day you must give an account of your unbecoming conduct and disrespect to my Father, Myself, and the Holy Spirit; and you must suffer the consequences thereof. In many instances you were darkness instead of light, you should have more frequently called to mind the kind admonitions I gave you, and the many holy examples I set before you when I was here and suffered for you. Oh! think of what I endured for your sake, that you might have an oppurtunity to live! But you would not deny yourselves for my sake: even you, who have promised that you would deny satan and all his sinful ways and practices, have frequently been engaged in idle communications, sporting and making merry in your thoughtlessness. You knew it was wrong, for you had often been warned.

Brethren and sisters, think of this. Think of what Christ endured for us—how he left his beautiful abode in heaven, to pass to and fro over the rocky hills of Judea, having not where to lay his head. This is not all, but in the garden of Gethsemane "his sweat became as great drops of blood, and, upon the rugged cross of calvary, his precious blood was drained from his veins. Will we still continue in nonsense and fun? Reflect upon the great day when the sea must give up its dead, and all must render an account for every idle word or deed done while here. We can be lively, cheerful, and pleasant; and as Peter says, be "holy in all manner of conversation."

Persons, naturally, are not all alike inclined; some may have natural besetments from which others are entirely free; but all persons have more of less natural inclination which should be opposed, and brought into subjection. One may be naturally inclined to loud laughing; another, to jesting; another, to misrepresenting; another, to use hard language; another, to tell everything he knows, and, now and then, add a little; another, to mind other people's business and not his own; and still another, to bear tales, or to carry wood on every little fire that may have kindled over the neighborhood. I might mention a great many more natural inclinations, but deem it not necessary at present. These must all be denied if we would be Christ's followers, or ever want to enjoy the society of the pure and holy ones who have washed their robes white in the blood of the Lamb.

O Brethren! is not religion a glorious subject? Should it not occupy the upermost seat in our hearts, and be formost in our minds?—There is no other subject that should concern us so much as that of the salvation of our souls.—Let us remember the language of Paul, "When I would do good evil is present;" for, no doubt, this is the case with a great many whose desires are good. Let us pray to the Supreme Ruler to reach down his strong arm of mercy, and strengthen us in our faith, that we may fight our battle more successfully. We must be on our guard, and resist the tempter's snare, else he may take some of us unawares: this is his aim. He comes in sheep's clothing, is very smooth-tongued, and will make us believe things that are wrong, if we are not on our guard.

Oh! think of it! How would we feel at the coming of Christ, if we should have to hear that awful sentence; "Depart from me, ye workers of iniquity, I never knew you:" go "into everlasting fire prepared for the devil and his angels." Then let us be faithful the few more days we have to serve here. Let the world point the finger of scorn at us, it will do us no harm. Let no pride overrule us; but let us come down into the valley of humility, and walk therein.

Now I will close with my few scattered thoughts. What I have written, I have written out of love. Let us pray to God that we may live faithful in the cause for which we contend, so when our race is run here we may have a crown laid up in heaven, "where moth and dust doth not corrupt, and thieves do not break through nor steal," but all is love, and harmony. To meet you there is my desire.

DANIEL M. MILLER.

Bangor, Mich.

Bold sinning makes faint believing

Therefore I esteem all thy precepts concerning all things to be right and I hate every false Way.

In the 128th verse of the 119th Psalm we have presented this very significant declaration. God grant that it might be written in letters of living light upon the fleshly tablets of every heart that pretends to ignore any of the essential teachings of divine truth. All things that make for our eternal peace, and the calm repose of our never dying souls in the regions of eternal bliss, have been perfected, in Christ Jesus our Lord; who has entered, once for all, into the holy of holies, even at the right hand of the Father in heaven, ever making intercession for us, that we may draw nigh unto him by the blood of the atonement, which, when properly applied, will cleanse us from all unrighteousness, and lead us into the way everlasting. But it is truly requisite that we come before him in the humble simplicity and sincerity of our souls, asking him to grant us that rich endowment—pure and contrite hearts—asking in faith, believing that we shall receive; for "he giveth grace to the humble," and no good thing will he withhold from those who love him, when that love is perfected in obedience to his holy will; for he so loved us that he gave his only begotten son a ransom for us. "Though he were rich, yet for our sakes he became poor, that, we through his poverty might be made rich" toward God; that having purified our souls in obeying the truth as it is in Christ Jesus, we might enjoy the riches of his grace, the love of God, and the sweet communion of the holy Ghost. But as it has pleased God in the infinity of his wisdom, to place at the threshold of his kingdom specific ordinances and commandments, as parts and parcels of the essential qualifications for our induction into it, and as religion in a peculiar sense is an individual matter, especially in its claims for our acceptance or rejection, it nescessarily devolves upon us, as subordinates to the will of our heavenly parent, to choose whether it were better to obey God rather than man—whether to submit to his Divine precepts, and the testimonials in affirmation thereof so lucidly given us by his Prophets and Apostles, who only spake by virtue of the authority with which they were endowed by one great high priest, the Lord of Lords, and King of Kings, Jesus Christ himself, the chief corner stone, "in whom we have redemption even the forgiveness of sins," becoming heirs, and joint-heirs of that inheritance that fadeth not away forever. "The law of the Lord is perfect converting the soul; therefore I esteem all thy precepts concerning all things to be right." "Nay but, O man who art thou that repliest against God shall the thing formed say to him that formed it, why hast thou made me thus? Where is the man who can confront the solemn declarations of God's imperative demands? Who is he that will raise the puny arm of rebellion by detracting from the sacred and essential qualifications of any of the Christian graces, or ordinances and commandments of the Lord, subverting the design and intent for which they were so wisely conferred; that poor, fallen, and degenerate man, might, through their saving efficacies aspire unto that "perfect law of liberty." When all earthly things shall cease to exist, this law's bright lustre will remain untarnished, as an everlasting confirmation of the consummation of the bright hope and joy that were set before us in anticipation of a never ending felicity—a home in heaven. When all the encroachments and delusive dogmas invented by the cunning ingenuity of man shall have sunk into utter oblivion, stamped with eternal infamy by the wrath of a fierst and eternal God, resting upon the children of disobedience, will his word remain.—"The grass withereth—and the flower thereof fadeth away; but the word of the Lord endureth forever; "and this is the word which by the Gospel is preached unto you." We will only refer to one or two of the many testimonies or precepts which are sure, as foretold by the Prophets and Apostles. We have a striking confirmation in the personification of John: "And thou, child, shalt be called the prophet of the highest for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins; * * * to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Oh! what a blessed fulfilment of God's holy design for the maturing of that glorious plan of redemption, and the riches of his saving grace, made accessible to us through the atonement, sealed with his blood, and given us as a rich heritage, to enjoy all the blessings and benefits flowing so profusely from the head waters of that limpid stream that knows no diminishing, but flows on in its

undisturbed tranquillity, sparkling with the diadems of heaven upon its broad and placid bosom, quenching the thirst of all who for 1800 years were willing to bow down and partake of the waters of life freely, with still enough to satisfy the demands of generations yet unborn! "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throneof God and of the Lamb," * * * "And the spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

My dear, unconverted readers, as you value the eternal distiny of your poor perishing souls, let me impress this declaration of David home to your hearts. Defer not that preparation for your eternal salvation too long, but with willing minds, be ye now ready to receive the ingrafted word of God in all its purity and primitive simplicity; for he has promised us the "sure mercies of David." Be of David's mind, and with him esteem all the Lord's "precepts concerning all things to be right." "Hate every false way," and do not be carried away by false delusions and the wisdom of the wise; and we hear Paul asserting in his inspired capacity: "And my speech and my preaching were not with enticing words of man's wisdom; but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God." The gospel "is the power of God unto salvation" unto all who believe & obey from the heart that "form of doctrine" "once delivered unto the Saints." Just bring your minds into humble subjection to the Divine teachings of Christ, and his holy apostles, who spake as the spirit gave them utterance, teaching us to observe all things whatsoever has been commanded us. Do not, like the great Assyrian prince we read of in the 2nd Book of Kings, dispise the humble and simple means employed by him who is able to cleanse you from the loathsome leprosy of sin and iniquity. "Though your sins be as scarlet, they shall be as white as wool."—Out of the mouths of babes and sucklings he has ordained strength. The persuasion of Naaman's servant led him to submit to the simple instructions of Elijah, who gave directions only by virtue of the authority invested in him from on high. Some mighty and miraculous manifestation was expected. All his wealth was at his disposal, ready to cancel the charge he anticipated this holy man of God would make; but not so, not all the panoply of his glittering wealth with which he was surrounded, was of any avail. But after all his demurring, and abhorrence of the despicable means presented, discretion with him became the better part of valor; for we hear the truly significant reminder from his old father: "Let him come now to me, and he shall know that there s a prophet in Israel." He succumbs, and so Naaman came with horses and chariots, with all the paraphernalia attending him, and stood before the door of the prophet, anticipating some extraordinary demonstration. He thought "he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." But his disappointment and chagrin stare him in the face! If God had directed Elijah to do this it would have been just as efficacious; but not so, the decree had gone forth, he does not even design to make his appearance before his august presence. But for the wise purpose of humiliating him in the sight of Almighty-God, he sends his messenger unto him with the very simple, unpretending, yet efficacious demand: "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." But the mighty man was wroth, and went away saying, "Are not the waters of Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wish in them and be clean?" So he turned and went away in a rage. Had he had some of his wisdom of this age of the world to direct him, the answer perhaps would have been Oh! yes, mighty man, any other means will answer just as well: our enlarged views teach us it is a matter of indifferance to frustrate the design of Almighty-God. Baptism is sprinkling and sprinkling Baptism. The Baptism of the Holy Ghost is the only essential qualification to fit us for Heaven. We assume the liberty to ignore that important conversation that passed between Christ and Nicodemus. He only inadverdantly said to him that "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; for our own convenience, and to allay a little false pride, we well institute some other means that will answer the same purpose. God's designs are not so explicit as

all that. The people that teach such doctrines are selfish, exclusive, not allowing that great liberality necessary to win popular applause. They do not make religion fashionable and attractive to be popular.

But to revert again to the significant instance before us: did Elijah admit that the waters spoken of were better than the waters of Israel? No, no, my dear unconverted readers, no such admission. He did not so much as admit of any controversy upon that subject. But we find Naaman's humble attendant appeals to him with a deep consciousness of right dwelling within him: "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?" and with that deep, persuasive eloquence he says: "How much rather, then, when he says to thee, wash and be clean?" This seemed to calm the raging of his turbulent soul. He was now ready to bow in submission to the will of God. Just in the way, and in the sense that it was intended he should, he goes down into the waters of Jordan. He dips himself, but perceives no apparent change; he does so again, no change yet; perhaps his faith became a shade weaker, yet he dips the third, fourth, fifth, and sixth times, but yet the desired effect has not been accomplished. The full instructions are not yet carried out. With the last lingering ray of hope, the seventh time he plunges himself into the limpid stream, "according to the saying of the man of God; and behold, his flesh came again like unto the flesh of a little child, and he was clean." Now, why did not the first, second, or the sixth dipping cleanse him? Simply because the cleansing qualities of the water coming in contact with his flesh did not effect the desired change; but the power of God, through the visible means employed, in accordance with the specific directions given. Had he despaired at the sixth dipping, and left the rest undone, who would dare to say he would have been cleansed? The seventh dipping was essential to his cleansing. Consequently we must see that only when the designs of God are fully consummated, we have a right to anticipate the promised results.

This is a very striking illustration that his testimonies are righteous and very faithful. "The righteousness of thy testimonies is everlasting. Give me understanding and I shall live." My dear reader, pray for this, pray for him to fill you with a knowledge of his will in all wisdom, and spiritual understanding. And when your minds are brought to bear upon the solemn and important demands made upon you by the God of Heaven, (who is ever ready and willing to receive humble and penitent souls for the sake of his Son, our Savior and Redeemer, in whom you have redemption through his blood, with the bright anticipations of a happy and glorious future in the realms of eternal bliss,) *accept* of the gospel in all its purity and primitive simplicity; and be not moved away from the hope contained therein, but let it ever be a lamp to your feet, and as a beacon light to your soul, to guide you into that strait and narrow way that leadeth to heaven, happine-s, and God. With David of old ever "esteem all his precepts concerning all things to be right," and cultivate a dislike for every false way.

"O! happy is the man who hears
Religion's warning voice;
And who celestial wisdom makes
His early only choice.

And as her holy labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace."

P. S. NEWCOMER.

For the Companion.

Work of the Righteous.—No. 4.

BY D. B. MENTZER.

An inspired writer has left these words upon the Bible record: "The *work* of the righteous shall be *peace*, and the *effect* of righteousness, *quietness* and assurance forever." What a text for the meditative mind! How comprehensive, and full of meaning! It portrays the character of a man and servant of God; it marks the path that leads to true nobility in this life, and to happiness in "the world to come." Reader, are you engaged in this work?

My former essays on this subject were devoted to thoughts upon the *work* of the righteous; but as this is the last attempt I shall make in this series, I shall try to present some thoughts upon the *effect* produced by working righteousness.

The effect of sin is the opposite of the effect of righteousness. The effect of the former is a condition of wretchedness; of the latter it is happiness. The effect of sin is uneasiness and death, but of righteousness it is quietness and assurance and life. No one, we think, can commit sin and feel quiet and peaceful. He that can do wrong without feeling uneasy, in some degree at least, is on a very broad road to ruin,—no doubt given over to hardness of heart. Whoever believes sin to be an enemy has a monitor within that starts when it approaches.

All men need reformation and transformation; and he who is engaged in the work of righteousness is being transformed from a wrong course to a right one, from wrong practices to right ones, and from wrong principles to the "Truth as it is in Jesus." Now think of the result of this work and this transformation. What is it? Is it dishonor, or disappointment, or misery? Nay, neither. It is "quietness and assurance forever." He that works peace will enjoy peace. "*Blessed* are the peacemakers." What is the blessing, Christian reader? Is it not quietness of soul and assurance of faith? Oh! who would not be a peaceworker, peacemaker, and peacepossessor! Can there be anything more to be coveted than the boon of peace? Seek it, buy it, ye children of men, and sell it not at any price.

The work of righteousness gives stability and firmness to the worker. The watery waves toss on the sea; and the leafy branches toss in the air, so the unrighteous are tossed about in the world. But the world may be in commotion, and the storms of opposition may howl fiercely without; yet the righteous will "stand like an anvil," and will have quietness and assurance within. Surely there is no way like the right way, and we should walk therein. Doing right is what all should do, and then we would have more quietness and less noise. The reason why there is so much noise in the world around us is because there is so little righteousness; and the reason why we so often have noise or unruliness in the Brotherhood is the lack of righteousness. If we would all be engaged in the work of the righteous as we ought to be, we would have more quietness within the walls of Zion—the Church of God. An apostle writes of a "quiet spirit," and he calls it an "ornament." Blessed are they who possess this ornament in the service of the cause of Christ, for it is the effect of righteousness.

The Great Author and First Cause

of righteousness created man right, and he was right; but he got wrong by violating God's orders. It ever has been and is God's design to-day to make man right again. Hence he has enacted certain laws by which He will make men righteous. Obedience to these laws will produce an effect upon the heart, and this effect is "quietness and assurance forever."—Now what gives the assurance? God's work or design does not cease when He gives his commands. Nay, happily. But He promises "good things" to them that will obey. The righteous know in whom they believe, and hence have assurance that whatever the Lord promises that He will also give in due time. Who, who would not try to be righteous? The righteous have a work to perform, a peculiar life to lead, and this restricts them, and holds them amenable to God's justice for every deviation from the right way. But the truly righteous man prefers right, and does right because he loves it. While he does this he enjoys quietness and assurance. Reader, strive to *be* right and *do* right.

Waynesboro, Pa.,

Melchisedek.

This is a very mysterious word, very distant in meaning, & the Scriptures appear to leave much room for different conjectures, and for different conclusions.

Once upon a time, I was present in one of our village churches, where one of the best Protestant ministers, as I was led to suppose, was delivering a discourse. I do not remember the subject he was speaking upon, but in referring to Melchisedek, he briefly stated that he believed him to have been some great man in the world, noted for intelligence and for rectitude.

Some time afterwards I happened to be in conversation with a plain working man, rather deep and mysterious in his views on the Scriptures. In speaking of Melchisedek he simply added, "that was the Spirit of Christ." I thought his explanations would suit me much better than those of the learned minister.

I would feel inclined to judge, that Melchisedek was *the voice of God* appearing unto Abraham in the bodily form of a man; after the same manner in which the *voice of God* appeared unto Moses in the form of a burning bush. OBED SNOWBERGER.

Mortality Swallowed up of Life.

BY MISS A. L. WARING.

We waited at the heavenly gate,
As those who watch for morning wait
The faithful dawn to see;
A thin cloud veiled it from our view,
But it was close at hand, we knew,
With Him who has the key.

He was beside us strong and true,
His patient, perfect work to do,
His words of grace to say;
And on the bed He came to bless,
The shadow of His loveliness
In tranquil outline lay.

Thro' mortal pain, from change to change,
A hallowed way that was not strange
With him our loved one went;
While from His breast, with resting eyes,
She watched the light of love arise
On all the griefs He sent.

A captive in those weary days
She wore the garment of His praise,
For God's own temple fit.
Her freedom, His completed will,
Her passive service blessed still,
For He had chosen it.

We saw the gate unclose at last,
And through the opening, as she passed,
A gleam of glory came;
It set its seal upon her face,—
It filled her sad, forsaken place
With one triumphant name.

"Oh, be ye steadfast,—be ye strong!
So flowed the sweet, immortal song,
That reached us as she flew:
"He lives,—the risen life ye seek,—
He lives to beautify the meek,
He lives to work with you."

Sunday Magazine.

Selected by HANNAH E. BEER.

"The King's Daughter is all Glorious Within." Psalm 45:13.

Glorious within! I said. Ah no!
As passing through Broadway,
I met the lovely and the fair
In fashions bright array,
The glory is without, I fear,
The great King's daughters are not here.

In pleasures festive hall, I saw
The giddy waltz and dance,
With satins rich, and jewels rare,
Frail beauty to enchance.
Are these the daughters of our King?
Are these "all glorious within?"

I watched a young and graceful form,
In neat and simple dress,
Glide forth from a luxurious home,
To homes of wretchedness.
"All glorious within?" I said,
As she knelt by the sufferers bed.

Among the lowly of the earth,
Mid toil and poverty,
I've seen high faith, and trusting love,
And heaven born piety;
And thought, blest daughters of our King,
Ye "are all glorious within!"

I entered in the church of God;
The holy feast was spread,
To celebrate the dying love
Of Christ our living Head.
Has the King many daughters here,
Who of this crowd his guests appear?

But, one by one, in gay attire,
Glorious without, indeed,
They glided forth; few lingered there
On living bread to feed:
Bowing to vanity and sin,
Void of the glorious light within.

And then I turned aside, and wept
Because so few were there:—
So many lived to vanity,
So few, to Christ and prayer;
Many to folly, pride, and sin;
But few, "all glorious within."

Thy spotless robe of righteousness
Put on them, Savior, dear;
With gems of mercy, faith, and love,
Good works and holy fear.
The priceless pearls from heaven's own store.
Let gentle woman wear;
The meek and quiet spirit, too,
Which makes her passing fair.
Make her thy daughter, gracious King,—
Thy daughter—"glorious within."

Rural Valley, Pa.

WHY AM I NOT A CHRISTIAN.—1. Is it because I am ashamed of ridicule, and of what others will say to me?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Christ Jesus cleanseth from all sin."

6. Is it because I am afraid I shall not "hold out?"

"He which hath begun a good work in you will perform it until the day of Christ Jesus"

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to morrow, for thou knowest not what a day may bring forth."

One Sweetly Solemn Thought.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer to my home to-day
Than e'er I was before!

Nearer my Father's house,
Where many mansions be:
Nearer the great white throne,
Nearer the crystal sea!

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer wearing the crown!

But lying darkly between,
Winding down through the night,
Is the dark and shadowy stream
That bursts at last into light?

Father, perfect my love;
Strengthen the might of my faith;
Let me feel as I would when I stand
On the rock of the shore of death—

Feel as I would when my feet
Are slipping over the brink;
For it may be I'm nearer home,
Nearer now than I think!

For the Companion.

Kingdoms.

"Thy kingdom come."—Math. 6: 10. Luke 11: 2.

"The kingdom of God," The "kingdom of Christ," "The kingdom of Heaven," and even the Church of Christ, are often declared to be synonymous expressions; and yet, from the different appellations, as also from the various degrees in which they are spoken of in the Gospel, a distinction seems to exist. This distinction the Bible reader ought to know. If he is a Church member—a subject of a king or a citizen in a kingdom—he ought to know to which and to whom he owes his allegiance.

The words, "Thy kingdom come," are the language of Christ the Son of God. He taught his followers, so to address our and his Father in heaven, praying him, to cause the advent of his own authority and reign. And whilst Christ addressed himself often to his heavenly Father, and went about "preaching the kingdom of God," Luke 4: 13, he alluded to a different kingdom from his own. His own, or "the kingdom of Christ," is a kingdom "*in* the world," but "not *of* the world," or like the the kingdoms of this world. These and their glories were shown and offered to him, if he would worship and serve the devil; but he refused, Math. 4. He also said unto Pilate "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now si my kingdom not from hence." And further he said: "I am a king, to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice," John 18: 36, 37.—In this, that he confessed himself a king, and *having a kingdom*, and in directing his followers to pray for *God's kingdom to come*, it is evident that there is a difference between the two kingdoms.

The kingdom of heaven is used, as a term to signify *Higher;* as for instance, the kingdom of Christ to be higher and above the kingdoms of this world; and the kingdom of God, higher and above the kingdom of Christ; and ultimately, the only and universal kingdom of God. The church of Christ can not properly be called a kingdom; because we find it is only an institution in the kingdom of Christ. Christ was *born a king* and had come into his kingdom, or had entered upon his duties as a king, when the Church as yet did not exist; for he said on one occcsion: "Upon this rock *I will build my Church.*" This Church which he did build, is built and established in his kingdom; and its duties are, to set a perpetual example and a light to follow the king in obedience to his given commandments: as also to execute the laws of the king and Law giver, of this mediatorial kingdom, as long as it continues. In this is to be seen, that church members are all in a responsible as also an honorable position. They are subjects in the "kingdom of Christ," and are privileged to take part in the ministration and execution of the laws, rules, governments, and examples given by the king of the kingdom; and his immediate embassadors, for the advancement of his reign, and the final triumph of his mission in the world.

"The kingdom of Christ," is a visible kingdom. The king thereof himself came into the world, took upon him the seed of Abraham, was seen of men, and dwelled among them. But the kingdom of God is different. The Savior says in Luke 17: 20: "The kingdom of God cometh not with observation; neither shall they say lo here, or lo there! for behold the kingdom of God is within you". Luke 13: 18, the Savior says: "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it." Again he said: "Whereunto shall I liken the kingdom of God? It is like leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—More could be cited to make it clearer if needed, that the "kingdom of God" is the kingdom to which *all* others contribute, to bring it to that perfection as the Lord thereof designed it should be. It is a kingdom of holiness, glory, honour, and salvation, and God is its king.

The kingdom of Christ is a mediatorial kingdom. Christ, the mediator, reigns in it till all is accomplished for which the Gospel was preached here on earth; or till the time when Christ, has subdued all unto him; and is triumphant and victorious over all opposition to God and Godliness. When all is brought back to God's holy design, when the Son gives up all rule and authority, when God again is "all in all," then the prayer "thy kingdom come" is fully answered.

And as this is to come to pass at the consummation of the time, or, according to St Paul, 1st. Cor. 15: 24, when the end cometh, may it not be also at the time and end of the cares, trials, and afflictions of every true and faithful subject in the kingdom of Christ? Can he not believe? May he not hope, in this life, that he who has overcome, and will overcome all, may translate all those who were faithful whilst in his kingdom, into the kingdom of God, there forever to be before the throne

of God, and serve him forever and ever? AMEN.

CHRISTIAN SHANK.

Dress.

I know, as well as any one, that the reader will pay no attention to this article. Why pen it, then? Ask me why Noah preached to the men who would not hear him, and who were doomed to perish in the flood. Ask me why Lot preached in Sodom, when his hearers were already appointed to destruction. Ask me why a sermon has *ever* been preached to those who were given over to reprobacy. The preacher is bound to lift up his voice in the midst of the sea of wickedness, whether the winds and the waves drown his voice or not. *His business is to preach*—to lift up his voice against all sin, crying as in trumpet-tones.

DRESS is one of the agencies at work for our destruction! "Tut, tut, tut! This is utterly fanatical," you say. Well, let us look at the matter.

1. When a child is taught that the *whole business of life is to dress*, and he is trained up in that faith and practice, it is but reasonable to suppose he will *live* as he was trained. When the man has reached maturity, or the woman, and dress is the master passion of the soul, of what earthly use is such an one? So far as benefit to society is concerned, such person had as well be a travelling clothes rack, or a mummy.

2. Men are naturally prone to worship themselves. Millions stand before the mirror during much of life, profoundly engaged in self-worship. And the more exquisitely they can dress, the more perfectly their souls bow down to their bodies. This self-adoration, once established, lasts while life lasts, unless rooted out by the Spirit of God. Where we find it enthroned in the soul, it is vain for the victim to call himself, or herself, a Christian. A child of God worships GOD, and not his own decaying mortality, or the clothes he wears.

This self-adorer goes to the house of God on *exhibition*. He feels, or she does, as the case may be, too good to speak to the person of common dress. If anything on earth is "stuck up," it is the creature whose *clothes* will not allow him to recognize a fellow being. If any being in the universe deserves the united pity of all rational beings, it is a specimen of mortality like this. His fellows should pity him, because he cannot see his situation. Angels may pity him, because they see how unlikely he is ever to reach heaven. Devils may pity him, because they see, no doubt, how soon his silken adornments must be laid aside, and himself shut up in utter despair. This self-worshipper is often in the church, but is *never* known to give signs of spirituality. At the house of God he cannot be present out of becoming dress. He stays away from having "nothing to wear."

3. When dress is made the principal thing, the amount of money spent on it is enormous. Many poor people spend *all*, except what buys scanty necessaries, for dress. To see them in their best adornments, one might suppose them related to the first lords of the realm, when, in fact, they are little above want. Their rich neighbors, worshipping the same God, scorn their poor rivals, and strive perpetually to keep in advance of them. The race after money is desperate in its impetuosity; but that of the class we treat of is not less eager. When so much is lavished on the adornment of the body, there is little left for benevolence. Let the woman who carries a thousand dollars worth of dress goods on her person at one time be asked to give to the poor, or to the extension of missions, and her reply is likely to be that the pressure of the times is such that she cannot *afford* money for such objects! She can afford to waste God's money on self-adornment, but she cannot spare Him His own for the objects which He makes it her privilege to contribute to, and for which He offers reward. The woman, in this case, is made to represent the whole class whose god is dress. Taken together, they spend millions per annum for useless or superfluous decorations, while they spend scarcely so many hundreds for proper objects of benevolence.

4. Dress being the divinity of the soul, the victims will scarcely succeed in either mental or business pursuits. What can the youth do in books, when half the time is spent before the glass in preparation to appear well in the recitation room, or before the eyes of Sabbath spectators? Such a student would do about as well in a show-case as in a school room, so far as learning is concerned. In business, the case is no better. Young men become so enamored of themselves as to get *above* business, and are set adrift as idlers, or else, to keep up with the extravagance of the day, they commit frauds on their employers. Where the young man manages business for himself, his ruin may be assumed as a certainty. With the young of the other sex the case is no better. The comely girl becomes devoted to the worship of finery. For its sake, if she be a laborer, her business is neglected. Distress results, but her passions *must* be fed. For the sake of dress, to end the sad story, she is probably led to destroy herself forever. In the case of rich women, the evil assumes another form. Some of them fail to find the man willing to pay for their wardrobe. Some—most of them—marry, but, their husbands being like themselves, their money is early exhausted, and they are left in misery. Of all people, these worshippers of dress are worst off, when reduced from wealth to want. Of all people, they are most like butterflies with their wings taken off.

5. The example of these devotees of dress is most contagious. A few can lead the multitude in this thing. It might be thought that those claiming the Christian name would not go with the multitude of evil-doers; but, with few exceptions, they do. To the sanctuary they *go to be seen*, and either to outshine, or else to shine equal to other *Christians*.

6. Lastly,—for, difficult as is the task, I *must* close—*the mothers of this country are training their children from the cradle to worship dress*. Instead of keeping down the swelling vanity of their children's hearts, they are pampering it perpetually. Instead of refusing utterly to put costly or gaudy clothing on their children, they cover them with costly clothing from the first. What have such mothers to expect for their children? They can legitimately look for them to come to nothing here, and to sink in the sea of wrath hereafter.

In view of the facts mentioned—and the half has not been told—may we not hold that dress is one of the elements at work for the destruction of the American people?

When *millions* go to decorate the fading, unholy bodies of dying men, and *nothing* is given to God, how can the people be spared? SCRAP.

True Heroism.

Let others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years,
Against himself, and wins.

He is a hero staunch and brave,
Who fights an unseen foe,
Who puts at last beneath his feet,
His passions, base and low,
And stands erect in manhood's might,
Undaunted, undismayed—
The bravest man that drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle to o'ercome
An enemy who marcheth not
With banner, plume and drum—
A foe, forever lurking nigh,
With silent, stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor, then to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

Temperance Vindicator.

Belief in Immortality.

From the sacred books of the Hindus, we find how full was their belief in immortality. "The spirit is not to be destroyed in its mortal frame. As a man throweth away old garments and putteth on new, even so the soul, having quitted its old mortal frame, entereth into others, which are new. There is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish." "Go give to the waters and to the planets thy body, which belongs to them; but there is an immortal portion; O Djatavedas, transport it to the world of the holy." The sacred books of India abound in similar expressions.

"The soul," says Pythagoras, "is immortal, incorruptible; it never dies." "But when a man has lived justly death, his soul ascendeth to the pure heaven, and lives in the œvum with the blessed."

Sophocles: "Dying, she shall be welcomed by her father, her mother, and her brother in that other world."

Piddar: "An honorable and virtuous man may rest assured as to his future fate. The souls of the lawless, departing this life, suffer punishment; but the good lead a life without a tear, among those honored by the gods for having always delighted in virtue."

Plutarch: "As they who run a race are not crowned till they have conquered, so good men believe that the reward of virtue is not given till after death." "For, in ceasing to be numbered with mortals, they enter upon the heritage of a diviner life."

Heroclites: "If my body be overpressed, it must descend to the destined place; nevertheless, my soul shall not descend, but, being a thing immortal, shall fly up to high heaven."

Socrates: "When, therefore, death approaches man, the mortal part of him dies; but the immortal departs, safe and incorruptible, having withdrawn itself from death. The soul, therefore, is most certainly immortal and imperishable, and our souls really exist in the world of spirits. I shall not remain; I shall depart. Do not say, then, that Socrates is buried; say you bury my body."

Cicero: "That nature in us which thinks and knows, which lives, is celestial, and for that reason is eternal; it cannot be destroyed."

Thus have the greatest of heathen most sacredly believed in the future existence of mankind, while men calling themselves Christians are guessing, doubting, denying.

Demology is an almost undeniable proof of the future existence of mankind. For demons were the spirits of the dead. Hence those demoniacle possessions mentioned in the New Testament were persons possessed by the spirits of the dead, who were then living in Sheol, Hades, or the underworld. The Greek term daimon—English, demon—is the word used by the New Testament writers to refer to the spirits of the dead.

Cudworth: "Demon, a spirit, either angel or fiend."

Jones: "Demon, a departed soul."

Plato says; "When a wood man reaches his end, he becomes a demon."

Cardon: "No man was ever so great that he did not have a demon to attend him."

Dr. Lardner: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent."

Euripides: "O young girl, a demon possesses thee."

Dr. Campbell: "All pagan antiquity affirms that divinities were ghosts of dead men."

Upham says: "This doctrine of demons is older than Buddhism."

A. Campbell: "The demons of Paganism, Judaism, and Christianity, were the spirits of dead men;" and he adds, "All pagan authors affirm this opinion."

Josephus says: "Demons are spirits of dead wicked men, who enter into living men."

Philo: "The souls of dead men are called demons."

Justin Martyr: "Those who are seized and tormented by the souls of the dead, whom all call demons."

The Christian fathers declare the same thing.

St. John: "They are the spirits of demons, working miracles."

Paul: "Ye cannot be partakers of the Lord's table and the table of demons."

Says Marcus: "They (the demons) effect these things, not as having dominion over us, and carrying us as their slaves whithersoever they please, but by suggestion, for applying themselves to the spirit which is within us, they themselves being spirits also, they instill discourses of affections and pleasures, not by voice, verberating the air, but by whisper, insinuating their discourse. —*Sab. Recorder.*

Let Her Go.—The young lady who rises early, rolls up her sleeves and walks into the kitchen to get breakfast, or assists in doing so, and afterwards, with cheerfulness and sunny smiles, puts the house in order without the assistance of mother, is worth a thousand parlor beauties, who, for the want of exercise, complain of ennui and lounge in luxurious ease. The former will make a good wife and render home a paradise; the latter is a useless piece of furniture, and will, to the annoyance of the household, go whining to the grave. Let her go.

Christian Family Companion

Tyrone City, Pa., June 7. 1870.

Our Visit to the Cove.

On Tuesday May 24th, was the time appointed for the Lovefeast in the Clover Creek congregation, and as we are wont to do we made our way thither. We were met at Newry by our indefatigable brother, George Puterbaugh, who conveyed us to the place of meeting, allowing us time to take dinner with his mother, sister Elizabeth Puterbaugh, residing in Martinsburg.

The meeting commenced at four o'clock, and of course the first subject was that of Self-examination.—"Let a man examine himself, and so let him eat." There was not as full a board of strange preachers as might have been desired, nevertheless by the liberal exercise of those in attendance there was no lack of preaching. The attendance was unusually small, but the attention and order remarkably good. Services were continued on Wednesday forenoon.

In the afternoon we visited the grave of our departed friend SALLIE K. CAMERER, our little daughters, who accompanied us, wishing to plant a few mementoes upon her resting place. We might record many serious thoughts that passed through our mind when we approached the place where lie the remains of one whose memory we revered; but as they are *only* such as any thinking mind would produce, under similar surroundings, they are omitted.

We then visited brother G. Puterbaugh's, enjoyed their hospitality, spent a few hours pleasantly in the family, and then made our way by a pleasant walk of about four miles to the house of brother Michael Bechtel, married to a daughter of our uncle John Holsinger. She has been ailing for some time past, and we felt a desire to visit her. Lodged with them.

Thursday forenoon, attended preaching at Eshleman's meeting-house. Had a small but attentive audience. Dined with brother John B. Replogle, where we met a number of brethren and sisters. Brother John seems to take much pleasure in waiting upon the Brethren, and he is able to do it.

In the afternoon brother Philip P. Brumbaugh kindly invited us to a vacant seat in his buggy, and in due time we were at the Snowberger meeting-house, in the Yellow Creek congregation, where we met "to break bread." Meeting was interesting and edifying.

Friday forenoon, services again at the meeting-house. There was a full board of Holsingers on the ministerial bench, there being no less than five present, four of whom spoke, and we have reason to believe that the meeting was not without interest.

After the meeting we were furnished conveyance for the return by brother Conrad Imler, and in company with father and mother, and sister Sarah Fluck we set out for home, in good cheer, little thinking there was danger in the way. But we had not passed over four miles when the hind axle broke, and the entire company was promiscuously thrown upon the solid road. Mother was so much injured that she had to be left behind, at the house of a Samaritan nigh at hand We have since learned that she was able to be taken next day to the house of sister Rebecca, some nine miles distant, and that she is recovering. Others of us received slight injuries. By a neighborly exchange of wagons, the rest of us, excepting Father and Mother, were enabled to resume the journey; and in the evening stopped with brother Robert McFarland's, where we were kindly received and entertained for the night; and on Saturday morning landed safely at home.

The Pious Youth.

For the month of June is through the press, and has been mailed to subscribers. Its make up is the same as that of the last number. We do not claim perfection for it; but are inclined to believe that it will be fully as interesting and instructive as any of the preceding numbers.

The *Youth* has been introduced into several Sunday Schools, a few of which distribute twenty-five copies each. 'It is truly encouraging to know that the friends of Sunday Schools are so much interested in the welfare of the rising generation as to place our juvenile paper into their hands. Why could not the different congregations of the Brotherhood, even where they have no Sunday Schools, do the same thing? It would certainly not be *wrong* to furnish our children with such a paper as the *Youth* is intended to be, and as we shall strive to make it.

We are fully resolved that it shall be the best paper of its class published, and hope our contributors will aid in the accomplishment of this resolution.

The Editor,

According to previous announcement, started for Annual Meeting on Wednesday morning, June 1st. He expects to be absent from home about two weeks; but we hope to hear from him frequently, and whatever communications from him may be deemed interesting to our readers, shall be published. We wish him a safe, pleasant, and beneficial journey.

THE AMERICAN NEWSPAPER DIRECTORY, published by G. P. Rowell & Co., Advertising Agents, No. 40 Park Row, New York, contains a full and complete statement of all facts about newspapers which an advertiser desires to know. The subscription price is five dollars.

Answer to Correspondents.

CHRISTIAN WELLBAUM. It was a mistake, we will send the *Companion* until Volume 7, No. 20.

D. B. MENTZER. Too late for June, but in very good time for next number.

JEREMIAH MYERS We are now mailing your *Companion* to Shawnee, Johnson Co., Kansas; if not right will you or some one else tell us where to send it?

Non-resistance.

BY JOS. W. BEER.

Lord, shall we smite with the sword? Luke 22: 49.

Among the many questions that might be asked, this, "Lord, shall we smite with the sword?" is by no means, the least important. But notwithstanding its great importance, many, who profess to be Christians, pass it by without giving it a serious thought, or once referring to the word of God for its answer. I will endeavor, in this article, to answer this question in a plain, and scriptural manner; so that the candid reader and inquirer may be satisfied on this point, and confirmed in the faith once delivered to the saints. I shall not pretend to notice all the scriptures that have a bearing upon this subject; but I will endeavor to refer to a sufficient number to substantiate the position I assume—that Christians should not smite with the sword—that they should not bear arms, or engage in war. Friendly reader, I will try to write as in the presence of God, bearing in mind the fact that I am amenable to him for the ideas I advance; and I will ask of you to read this article carefully and prayerfully; examine each argument critically, yet fairly; make up your mind candidly; and act conscientiously; and, through the blessing of God, you will be benefitted equal to your exertion.

I will treat the subject in the following order.

1. I will notice a few prophecies which relate to the nature of the kingdom of Christ, and declare that Christians may not smite with the sword.

2. I will examine Christ's own teachings upon the subject, showing conclusively that Christ, the Prince of Peace, forbade his subjects to smite with the sword.

3. I will bring forward the testimony of the apostles in confirmation of the doctrine of Non-resistence.

4. I will answer the strongest and most common objections urged against our peace views; and bring the whole matter plainly before the reader

1. *A few prophecies which he relate to the nature of the kingdom of Christ, and declare that Christians may not smite with the sword.*

1. The first prophecy to which I refer is contained in Isa. 9: 6, 7, reading as follows: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." This child that is born, this son that is given, on whose shoulder the government shall be, and whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," is Jesus of Nazareth, born in Bethlehem of Judea, who is Christ, the Lord—the only begotten of the Father—the Son of the Everliving-God. "Of the increase of his government and peace there shall be no end." Mark it, the prophet did not only say, "of the increase of his *government*" "there shall be no end," but, "Of the increase of his *government and peace* there shall be no end." But, if the subjects of the Prince of Peace, take up the sword, and imbrue their hands in the life-blood of their fellow man, has not his *peace*, so far as such subjects are concerned, "come to an end?" It has. But his *peace* has no more come to an end than his *government* has: they exist, and must end together. It would be a truism to say, that subjects of the Prince of Peace must be peaceable.

2. In Is. 2: 2—4, we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

This "mountain of the Lord's house," which, in the last days, "shall be established in the top of the mountains, and shall be exalted above the hills," unto which "all nations shall flow," and of which many shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths," is the kingdom of Christ the Church of the living God. Christ, the "Prince of Peace," is he, who "shall judge among the nations, and shall rebuke many people;" and those who gladly receive his rebuke, as the three thousand jews did; on the day of pentecost, are they, who "shall beat their swords into plough-shares, and their spears into pruning-hooks;" that is, they shall convert their implements of war into implements of husbandry. But why do they do this? They do it, because, as the prophet gives us to understand, they constitute "a holy nation," which "shall not lift up sword against nation, neither shall they learn war anymore." All this is explicit. The prophet could no have told us more plainly, that Christians should not engage in war, than he did in these declarations.

But, will any one say that a person can be a subject of the Prince of

Peace, subject to his government, and at the same time engage in war?—Friendly reader, look at the gross inconsistency of such a position. Surely, in all the declarations of Holy-writ, and in all the cycle of correct reasoning, there is no testimony in favor of such a contradictory statement. A man, being a subject of the Prince of Peace, subject to his government, and at the same time engage in war, of which the prophet said, "Every battle of the warrior is with confused noise and garments rolled in blood!" Away with such absurdities. Let God be true, who, by the mouth of his holy prophet, calls our Lord the "Prince of Peace"; and has declared that "of the increase of his government and *peace* there shall be no end;" and, also, that his subjects shall exchange their implements of war for implements of husbandry, that they, as a nation, "shall not lift up sword against nation, and that they shall learn war no more.

I will now come down to the New Testament times. In this connection, it would not be out of place to offer a few testimonies to prove that Jesus of Nazareth born in Bethlehem of Judea is the Christ, the Son of God; but as this essay is designed for those who believe this, I will proceed to notice a few of the many testimonies found in the Gospels.

3 I will first notice the language of Zacharias uttered at the circumcision of his son, John the baptist; which prophecy is recorded in the 1st chapter of Luke's Gospel, from the commencement of the 68th verse to the end of the 79th. The whole of the prophecy is very interesting; but, for present purposes, it will be necessary to notice that part only which is contained in the last four verses. "And thou, child shalt be called the prophet of the highest for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God; whereby the dayspring from on high hath visited us to give light to them that sit in darkness and in shadow of death, to guide our feet into the way of peace." By reference to the margin you will find that this "dayspring from on high" is the "branch" spoken of by the prophet. Which is "Christ, the Lord:" he, therefore, hath visited us, to give light to them that sit in darkness and in the shadow of death;" which light he gives for the purpose of guiding our feet into the way of *war*—nay, verily, this would suit modern Christianity very well, but Zacharias did not say so; he said: "To guide our feet into the way of PEACE."

4. When this 'dayspring' appeared, when this "branch" sprang forth, when this Christ was born, "there were shepherds abiding in the field keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid: and the angel said unto them. Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born, this day, in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10—14.) Do you hear the angelic hymn? Oh! listen to the heavenly anthem! It savors not of blood. It has not in it the clamor of arms, nor the sound of war; but, peace, *peace*, PEACE Oh! hear it! "Glory to God in the highest, *and on earth peace*, good will toward men!" Now, who would dare to say that this multitude of the heavenly host, direct from the presence of the eternal, were mistaken? None will venture such an assertion. And yet to say even this would be no worse than to admit that the angels were right, and yet contend, that the subjects of this Prince of Peace, of whom it said, "If they have not his spirit they are none of his," may engage in war, in the bloody work of human slaughter.

To be continued.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Henry: Permit me to say (with brother Thomas of Philadelphia) I dont want to be classed among those of your indolent patrons. Although I have not filled my quota, it is not because I have made no effort. I would love to see the *Companion* in every family of the brethren. I have spoken frequently to the brethren and sisters, and urged them to take it but they all offer excuses. I think if they would take it six months they would not do without it for twice what it cost, and especially our ministering brethren. It certainly would be profitable to them to take at least one of our periodicals. I have been a reader of the C. F. C. since its birth and I can truly say I have found many words of comfort through its columns. I am always glad to read those cheering lines from our dear sisters. Oh dear sisters, let us all deny ourselves daily, and take up the cross, and follow Jesus. And, dear brethren, remember us of the weaker sex, in your prayers. I often think I am so weak and unworthy; I feel my weakness more these few last years than I ever did. I once had a kind and loving companion on whose advice I could depend, but the Lord in his infinite mercy called him home. And I am left alone in this sinful world, to try and prepare to meet him in heaven. I know I am not the only one left in my condition. Our trials and troubles here will only make us richer there. May the Lord help us all to hold out faithful to the end, is the sincere prayer of your unworthy sister in Christ. Phebe A. Mohr.

Tiffin, Ohio.

Questions and Answers.

Did the families of Israel stay in Egypt? They did, till another Pharaoh, king of Egypt, made slaves of them, and commanded all their male children to be cast into the River; and then God delivered them by the hand of Moses?

Who was this Moses? He was one of the children of Israel; but was wondrously saved, in his tender infancy, by Pharaoh's own daughter.

How did God appoint him to deliver Israel? God appeared to him in a burning bush which was not consumed, as he was keeping sheep; and sent him to Pharoah, to bid him let "Israel go."

What did Moses Perform, to prove that God had sent him? He wrought several miracles in the sight of Pharaoh.

How did Moses succeed, at last, to deliver the people from slavery? When Pharoah refused to let the people go, God gave him power to smite Egypt with many plagues.

What was the last of those plagues, by which the release of Israel was effected? An angel destroyed all the first born of the Egyptians in one night; but by God's will he passed over, and did not hurt any of the families of Israel. God appointed the yearly sacrifice of a lamb in every family, which was called "The feast of the passover."

After Pharaoh had let Israel go out of Egypt, how came they over the Red sea? Moses by his rod divided the waters asunder, and the people went through upon dry ground.

What became of the Egyptians that followed them? When Moses stretched his hand over the sea, the waters from both sides returned upon the Egyptians, and they were all drowned.

Whither did the children of Israel then go? They went through the wilderness under the guidance of God, who went before them in a pillar of Cloud in the day-time, and in a pillar of fire in the night. How long was it before they came to the land of Canaan, which God had promised them? They wandered forty years in the wilderness, because of their sins.

What did they eat all that time? God fed them with manna, bread that came every night down from heaven.

What did they drink in the wilderness? Moses with his rod smote the rock, and a stream of water gushed out, which followed them.

But God gave them laws, and he chose them for his own people—some general laws, that relate to their behavior as men; some special rules relating to their Divine services; and others about civil government.

What were the general laws which relate to their behavior as men? Those laws which are commonly called "The moral law;" which belongs to all mankind, and is chiefly contained in the ten commandments.

In what manner was the moral law, or the "Ten commandments," given them? God delivered the words of it to the children of Israel from mount Sinai, under thunder and lightning, and then wrote them on two tables of stone.

What were the special laws, which related to them as a church? Various rules about the worship of God, about their priests and sacrifices, about sprinkling with blood and washing with water, and about holy times and holy places.

What was the chief design of these religious ceremonies? Partly to keep them pure from the idolatry and the evil customs of other nations, and partly to prefigure the blessings of Christ and the Gospel. To what did their peculiar civil laws relate? They related to their peace and wars, to their houses and lands, to their wives and servants, and to their lives and temporal well-being.

Why did God himself give them such particular rules about these common things? To distinguish them from all other nations as God's own people, and to show that he was their king as well as their God; but they sinned grievously against him, and, therefore, were often punished by the hand of God. But he would not utterly destroy them; and Moses being dead. Joshua (a Hebrew word signifying in Greek, "Jesus,") brought them into the promised land.

I. H. THARP.

Lanaconing, Md.

Dear brethren and fellow servants in the Lord, may the grace of our Lord Jesus Christ be with you and yours. Amen. I hereby inform you that I am still on mercy's side of the grave enjoying a reasonable share of good health, which gives a relish to the many blessings and comforts which I am daily enjoying at the hands of our kind father in heaven, to whom I owe all I have and am. I am young yet, but want to do all I can towards the building up of his cause. Oh! that I could get all young people to come to Christ—to come out from the world! They are on their way to ruin. O sinner! will you not come to Jesus? Come out of "Babylon the great, the mother of harlots and abomination of the earth." My dear young friends, "what is a man profited if he shall gain the whole world and lose his own soul?" "Strive to enter in at the strait gate." "How shall we escape if we neglect so great salvation." Come to Christ as the poor come to the rich for alms. Bring no price in your hand. You must buy of him; but it must be without money and without price. The full soul he sends empty away. Bring not your own righteousness: it is as filthy rags. Say, I want grace, faith, love, hope, zeal, righteousness, patience, everything; and I have nothing to give in return. Say, Oh! take me, a poor sinner. O sinners! will you not come? To-day is the acceptable time: "to-day if you will hear his voice, harden not your hearts." Come to-day; delay not; come as a willing servant to Christ your Lord and Master. Obey, honor, love, and serve him even unto death. Let your heart go out after him; let your tongue praise him; let your hands work for him; let your feet walk in his paths; and take upon you "the whole armor of God that you may be able to stand when the great day of the Lord shall come. Then come to Christ and you will be saved; for the mouth of the Lord hath spoken it, as the poet say:

"Come with your guilt and fears oppress'd
And make this last resolve."

Remember that the all-seeing eye of God beholds you when you are at those places. "Turn ye, oh! turn ye, for why will you die, when Christ in great mercy is drawing so nigh?" Now brethren and sisters, let us try and draw nigh to him with true hearts.

D G. LINT.

Stoystown, Pa.,

Dear Brother: I feel to write, but I do not know what would be best. For some it would be best to hear some scripture expounded, that they might see their mistakes, and turn to the truth for spiritual life, that they may escape the second death. But those who have been instructed and have their eyes open, and are going

with the wind and tide of the world to destruction, need persuasion; while others are going there with their eyes shut, and require instruction. Oh! pity them all! pray for them, exhort and persuade them to turn for life eternal—heaven and glory. Oh! dear sons and daughters, think on the day that may be near, when at death you will say, father and mother, now, good night, I cannot stay with you; my time is up, and I must go: I know not where I shall forever be. Oh! pitiful thought! may it melt our hearts in love and pity, like wax before the blazing rays of the sun, that we may weep for poor sinners, as Jesus did for Jerusalem, and commanded the daughters of Jerusalem, to weep for themselves and their children. I am afraid there is too little concern for those for whom Christ died. We are all made of one blood. Let us weep for all the lost. We hope you have wept for the lost. Come and weep more. Fathers and mothers, brothers and sisters, and ministers, give us your hands, and let us join in love and pity. Weep, and let our tears freely flow for the lost, that our prayers may be warm and many, that by the help of the Lord we may save ourselves, and them that are about us, and those that hear us. Yes, let us do these things now; for the time is coming when our eyes can weep no more—our tongues pray no more—when these active limbs, with all our senses, will be silenced and mute in death, and the friends will carry the cold, lifeless body to the grave. Oh! think on the long farewell, when father and mother will say:

Dear sons and daughters, now good night;
Think God has made it good and right
That we awhile must parted be,
And then, forever, Jesus see.

DANIEL LONGENECKER.

A Report.

Returned from the Eastern Penn., District Meeting. I attended all of the District Meetings held in Pa I can with pleasure inform the readers of the *Companion*, that they all came off in good order. Nearly the same queries were presented at the different meetings, and decided with very little variation. I felt so glad, and thankful too, that the brethren of Pa., are so nearly of one mind.

GRABILL MYERS.

Brother Henry; Please announce that the Brethren in Thorn-Apple River congregation, (the Lord willing,) intend holding a communion meeting on Sunday June 21st, commencing at 10 o'clock A. M. A cordial invitation is given to all, especially to the laboring brethren.—Those that intend to come to us, by R. Road, will take the Grand River Valley R. Road, to Nashville, where brethren will be found ready to convey them to place of meeting. By order of the church.

D. M. MORE.

Carolton, Ind.

Acknowledgment

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*P*eter Fisher, Madison Co., Lower Fall Creek church,—1.00.

Yellow Creek church, Bedford Co., *Pa.*, from a brother and his daughter, who requested their names withheld.—1.00.

A sister in the Lord sends $1.00, and signs her name C. H. She says "Dear brother I noticed in the C. F. C. a call for the needy; I really have to rejoice, to know that you are engaged in the sister's wants. I ofttimes have to think that the poor are too often neglected. I think you have adopted a wise plan if the brethren and sisters will now also act wisely, and show their liberality."

It will be seen that the call for the needy has been responded to more freely by individuals than by the churches. It may seem like a small matter for each church to send one dollar; but we should remember that a little from each one will be a great deal of help to the sister.

JOSEPH WEAVER

May 8th, 1870.

NOTE. The above should have appeared nearly a month ago; but it was unintentionally mislaid, and escaped notice until now, we hope it is in time yet.

LIST OF MONEYS received, for subscription, books, &c.,

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VOLUME VI. TYRONE, PA. TUESDAY, JUNE 13. 1870. NUMBER 24

"Himself Hath Done It."

Isaiah 33 : 15.

"Himself hath done it" all! O, how those words
Should hush to silence every murmuring thought!
"Himself hath done it"—he who loves me best—
He who my soul with his own blood hath bought.

"Himself hath done it." Can it then be aught
Than full of wisdom—full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to rove.

"Himself hath done it." Yes, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds; and I know
He'll give me grace to meekly drink it up.

"Himself hath done it." O, no arm but his
Could e'er sustain beneath earth's dreary lot;
But while I know he doeth all things well,
My heart his loving kindness questions not.

"Himself hath done it." He who searched me through
Sees how I cling to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for happiness and joy relies.

"Himself hath done it." He would have me see
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At his own fount of everlasting love.

"Himself hath done it." Then I fain would say—
Thy will in all things evermore be done;
E'en though that will remove whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it." Precious, precious words!
Himself—my Father, Savior, Brother, Friend;
Whose faithfulness no variation knows—
Who, having loved me, loves me to the end!

And when, in his eternal presence blest,
I at his feet my crown immortal cast,
I'll gladly own, with all his ransomed saints,
"Himself hath done it" all from first to last!

—*The Christian.*

Rest for the Soul.

"There remaineth, therefore, a rest to the people of God. Let us labor therefore to enter into that rest." Heb. 4 : 9, 11.

This rest is promised to only those who keep the commands of God, and the faith of Jesus Christ—to those who do the will of their Father which is in heaven. Christ says: "Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls," Matt. 11 : 28, 29. Sinner, this rest is for the soul, and is worth seeking for. We have but a few days here on earth to spend, and why not employ our time in God's service, that we may enter into that rest? Those who die in their sins will be doomed to misery and woe, where they will be tormented day and night. When the rich man saw Lazarus in Abraham's bosom, he begged for a drop of water to cool his tongue (for he suffered great pain,) and for some one to go and tell his brethren to avoid this place of torment. He was told that they had "Moses and the prophets," and if they would not hear them, neither would they hear if one the of dead should arise. It appears he was denied of every thing. Oh! how much should we be interested in this life, knowing that such will be our case if we will not take warning. But how many are there of the world, that do not take heed to themselves. Some may not meditate enough upon these important matters to know what they are exposed to in the future. Again others may think:

"I'll turn to God when I get old,
And he will then receive my soul."

How many thought they would turn to God before death would come, but delayed until it was too late! Awful to think that such must forever be banished from the presence of the Almighty! You who delight in sin and folly are occupying dangerous ground. If death should call you away, what would be the consequence? It would indeed be lamentable. Where God is, you could not come. O Sinner! do not procrastinate any longer, but come to Christ "and you shall find rest for your soul." What a blessing when we become weary of this life and feel to retire from this world and its sinful ways and actions, and to devote ourselves to God! It fills our hearts with gratitude, calms the troubled mind, and gives peace and rest to the soul. Brethren and sisters, let us use all the influence we possess to convince sinners "of sin, and of righteousness, and of the judgment," that they may

turn to the Lord and seek an interest in him.—How rejoicing when sinners enlist under the banner of King Immanuel, to make preparations for the welfare of their souls.

Now, sinners, dry your tears;
Let hopeless sorrow cease,
Bow to the scepter of his love,
And take the offered peace.

JOHN P KRABILL.

West Independence, Ohio.

For the Companion.

Rameses, and the Dying Patriarch.

BY SARAH R. MAJOR.

In reading a book, or studying a picture, children, you will pause to inquire, where is the country, or the scene sketched? where the land, or cities named in history? As the inspired Scriptures contain short accounts of the lives of the patriarchs you will resort to them to learn where Rameses is. Rameses, according to some other history, is an ancient place in Egypt, called "The City of Joseph's granaries," and as Pharoah most likely had his flocks and herds in the great grazing country of Goshen, does it not look reasonable that his store-houses should be there? May not Rameses, and Raamses, be the same place? The land of Goshen seems to have been well known to the shepherd emigrants from Canaan—was it partly because their father Abraham once found an asylum there from famine, and there abode some time, a shepherd king of vast wealth in flocks, and herds, and trained servants? A shepherds life we think so innocently beautiful. Who can tell why "Shepherds were an abomination to the Egyptians?" "Land of Goshen, though now a vast uncivilized country"—poor Egypt, "no more to rule over the nations,—a base kingdom"—little cared for—yet my heart warms at the thought of thee, as an outlet to the servants of God, when his scourge must come down, on the workers of iniquity, who will not hear and repent. At this distance, let us look away back there, and see that fertile soil, those towering palms, the spices sweet, the fragrant flowers, the golden oranges, melons, leeks and sweet onions,—tame grains and wild honey!—See the evergreen grass-carpet, dotted with a constant variety of bloom, on which the gentle animals, as they lay themselves down so carefully, sigh a relief from weariness, and a sense of fullness! Let us reflect. The law of their natures, we call "instinct." Shall we hear it admonish us? Let us ever look, and be wiser for what we see, as well as hear. Look how deliberately they lie down! how seemingly devotional! first kneeling, then resting with looks like unmurming thankfulness! Methinks I hear one saying, "Go thou and do likewise." Ah me! how inconsistant, to give thanks, and murmer!—Let us take another look. Tis night, the moon is up; the stars, how sweetly serene in those skies that invite the learned and the rude to study and delight. They tell us Abraham, (our father) studied Astronomy in Egypt. May be he taught it there; and the perfection of every science, the art of seeing the Glorious Maker in the things made. Indeed, they were sweet "good-nights," when the pious shepherds, blessed and kissed their little ones; and sent them to their mother's tents, while they kept watch all night from the roaring lion, or the silent thief. If the young shepherd king, David, called "stripling" were there, may be the wild beasts would be charmed to a respectful distance, while he would sing to his harp, as he did in the sanctury of Jerusalem:

"The heavens declare the glory of God,
And the firmament showeth forth his handywork!"

My heart grows warmer still, as I behold the tabernacles of Jacob spreading out in Goshen, as a City of tents: goodly tents, above whose sheeted canvas, is the blessing of him of whom Balaam said, "I have received to bless, and he hath blessed;" and again, "blessed is he that blesseth thee." And warmer still our spirits glow, as we see the sacred flame rise from the Patriarch's altar, and in a strange land, hear "Israel and his people, as they sacrifice with thankfulness and prayer, to the "only wise God our Savior;" to whom be glory forever. The favor of God is upon them, the friendship of Pharoah, the love of "Joseph, who is lord over all Egeypt." Happy old man! Thy last days, are thy best days—17 years of comfort and peace—but now the days are come that Israel must die. Allow me a retired spot, where I may veil my faded face, and hear the last words of him whom a Samaritan sister called "Our father Jacob." Come children, let us listen to the spirit of judgment, and of blessing too, with reverence, as it passes from those pale, truthful lips for the last time. They have charged him with falsehood, deceit

supplanting and partiality! Blush, Christian, where the biographer is silent, how dare we censure? We do not know it at all: we may think we do. Yes, this is Jacob's tent, and a goodly tent it is. Joseph's love has made it all that is very good. He that is father to Pharoah, has bountifully provided for his father's house, and for that dear, loving parent, on whose neck he laid his warm cheek, and though a man and prince, wept there a "good while" as children weep.—Children often know not the worth of their parents. Joseph well knew the real worth of his father; who as the wrestling Angel at Penuel said, had "power with God and prevailed."

(*To be continued.*)

For the Companion.

Invitation to Obedience.

Have you no tear to drop over the desolations which sin has wrought? Are you willing to serve sin for the wages promised—death and "everlasting destruction from the presence of the Lord, and from the glory of his power. Unhappy laborers! Miserable reward! And can you look upon the scene of calvary without having your heart touched by that exhibition of love? Cannot that scene strike the foundation of your heart, as did the wand of the prophet, to the fountain of the rock? Is there no eloquence in the tears of Jesus, as he weeps over the ruin of our race? Is there no eloquence in his agonies and dying groans, as the streams of life are flowing from his warm heart, down to the foot of the cross, to wash away man's guilty stains? Is there nothing to move your heart, in his last prayer; when he turns his dying eyes towards heaven and implores mercy upon his wanderers "Father forgive them, for they know not what they do? How full of love, how eloquent that prayer! O gratitude! whither hast thou fled!—Have you no heads to understand, no hearts to feel? You perhaps believe, and are deeply penitent for your sins; but you cannot see the importance of baptism. And has Jesus, clothed with all royal and priestly honors, whom angels delight to worship,

> "Who looks; and ten thousand of angels rejoice
> And myriads wait for his word;
> Who spake, and eternity filled with his voice—
> Re-echoes the praise of the Lord"—

said in vain "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost! Did Peter, to whom Jesus gave the keys of the kingdom of heaven, when opening the door of the kingdom to let in the penitent Jews on the day of Pentecost, say to them "repent every one of you and be baptized in the name of Jesus Christ for the remission of sins?" and yet, can you see in baptism no importance? Ah! here is the stumbling-block! The Lord, my beloved friends, intends to try you, to feel about your heart, and ascertain if there be there any loyalty; ascertain whether you have sufficient respect for his authority to do what he commands—sufficient confidence in his word to believe what he says. He tried our first parents, and found that they neither believed his word, nor regarded his authority; he tried Cain and found his heart full of flaws; and he tries all whom he receives. Sinners, where is your faith in the divine word? Where is your respect for the divine authority? Will you obey the Lord, that your souls may live—that you may share heaven with devout Abraham? You must either bow to the authority of the Lord, Messiah; or be crushed by his power. We are all born in prison, under sentence of death; and, when God wills it, we must go down to the city of silence, to swell the number of its noiseless tenants. But thanks be to the God of heaven, that Jesus, our elder brother, has conquered death, and become the resurrection and the life. If we live in him, and walk in him, though the sentence of death must be executed upon us, he will bring us from the grave, shouting, O death, where is thy sting! O grave, where is thy victory! Then, come, obey the Lord, and you shall sing the victors song, and wear the victors crown.

WILLIAM S. WHITESEL.

Fishersville, Va.

Examples of ingratitude check and discourage voluntary beneficence; and in this the mischief of ingratitude consists. Nor is the mischief small; for after all is done that can be done, by prescribing general rules of justice, and enforcing the observation of them by penalties or compulsion, much must be left to those offices of kindness, which men remain at liberty to exert or withhold.—*Paley.*

If you will turn and live, do it unreservedly, absolutely, and universally.—*Baxter*

For the Companion.

On Rev. 22: 12.

A request from A. Oaks, that some one give his or her views upon this passage, was published on page 159 of the current vol. of the *Companion*. Having waited thus long in vain, for a response from an abler pen than mine, the following attempt is submitted for the consideration of those who feel interested in this subject.

The words of the scripture in question are as follows;—"Behold I come quickly, and my reward is with me to give every man according as his works shall be." This is a declaration of the Lord Jesus Christ, through the Revelator, signifying very plainly that the general judgment will be the grand object of his second advent, and will immediately follow that event; which is in strict accordance with what he had previously taught personally, and by his apostles.

Let us read, compare, wonder and adore!

The Father hath given the son authority to execute judgment, because he is the Son of Man. "Marvel not at this; for the *hour* is coming, in the which *all* that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation," John 5: 27, 29.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered *all* nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 31 34, 41.

"I saw a great white throne, and him that sat on it from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 11 13, 15.

The expression, "Behold I come quickly" may have a two fold import; but, whatever else it was intended to show, it doubtless indicates that Christ will make his second advent suddenly, without any immediate previous warning.

The apostle Peter declared 2 Peter 3: 3, 4. scoffers will come in the last days, "walking after their own lusts, and saying, Where is the promise of his coming?" This question Peter answers thus: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Peter 3: 9, 10.

Paul informs us the Lord will come, "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall souud, and the dead shall be raised incorruptible, and we" (the living) "shall be changed." 1 Cor. 15: 52.—"The dead," in this passage has a general signification; including "all that are in the graves, "according to the words of the Savior. It is true, this same apostle asserts, 1 Thes. 4: 16 "The dead in Christ shall rise first;" but he does not even intimate that the wicked will not rise in the same "hour." He merely gives that priority to the just, which his Lord and Master had done before him. Matt. 25: 33. Paul having such an eminent example, could do this with great confidence; knowing also that God is a God of order and not of confusion, and that *hence* there could be no commingling of the just and unjust in the resurrection. Harmonizing all these scriptures with the passage under consideration, the conclusion is attained, that "The dead in Christ will rise first, "be caught up into the air" and placed at the right hand of the Son of God, according to his own word: that then the wicked will immediately rise, and be placed at his left hand, also according to his

own words. Having "his reward with him to give every man according as his works shall be," it only remains for the Judge of "quick and dead" to pronounce "Come ye blessed," and "Depart ye cursed," to conclude the awful scene.

The passages quoted above from the epistles of Peter and Paul are beautifully and sublimely paraphrased by the German poet as follows:

Es iſt gewiſslich an der Zeit,
Das Gottes Sohn wird kommen
In ſeiner groſsen Herrlichkeit,
Zu richten Alt' und Frommen;
Dann wird das Laub theür
Wenn alles wird vergeh'n im Feür
Wie Petrus davon ſchreibet.

Deſsunen wird Man hören geh'n
An aller Welt ihr Ende,
Darauf bald werden auferſteh'n
All' Todten gar behende;
Die aber noch das Leben han',
Die wird der Herr von Stunde an
Verwandlen und verneuen.

The intention was to conclude this article with the above quotation, but a passage of scripture has been constantly presenting itself, which seems to conflict with the foregoing conclusions. The greater reluctance to enter upon its consideration was felt, because the explanation given does not agree with the opinions of many of the dear brethren; but the admonition, "Quench not the spirit," decided the question. The passage referred to is Rev. 20: 1—7, and relates to the binding of satan and the Mellennium. If this passage is "discerned" literally it does certainly not harmonize with the scriptures quoted in this communication. It is, however, the humble opinion of the writer that Rev. 20: 1—7 is the conclusion of a threefold allegory; commencing with the beginning of the 18th chapter, and must be "spiritually discerned," and it will agree most conclusively with the rest of God's word. The first part of this truly sublime allegory, contained as before said, in the 18th chapter of Revelations, is the fall of Mystery (or spiritual) Babylon. The second part is the triumph of "The Word of God" (Rev 19: 11—21), a consequence of the consummation of the first part, the end of the great apostasy. The third part of this unspeakably sublime allegory is, as before said, the binding of satan, and the universal spiritual reign of Christ upon the earth; as the inevitable consequence of the accomplishment of the second part, the unlimited triumph of "The Word of God." "Come let us reason together;" if "Mystery Babylon" is a figurative city, and the "sword which goeth out of the mouth of The Word of God" a figurative weapon, then the chain with which satan is to be bound is also a figurative fetter; and the glorious effect of these spiritual causes will likewise be spiritual; even the universal reign of the Prince of Peace in the hearts of the children of men. There is no mystery about this reign; it will be accomplished as it now is, in all the humble followers of Christ, through his word and the power of the Holy Spirit.

We are told that the great spiritual revolution, shadowed forth above, seems, as yet, to be very far off, judging from the great prevalence of sin and violence in the world. It should not be forgotten however, that there is a "power" upon the earth, unseen and unfelt except in the hearts of those who are exercised thereby, patent for the accomplishment of any object which God in his wisdom may design for the conversion of mankind. The Savior referred to this "power" Mark 9: 1, when prophesying concerning the day of Pentecost, he said, "Verily I say unto you, that there be some standing here, which shall not taste of death, until they have seen the kingdom of God come with power.

This is the "power" that is witnessed in every revival of religion, and shall ultimately be "poured out on all flesh" in such copious showers that all, from the least to the greatest, and even the jews, shall be converted to the religion of the Lord Jesus Christ. His knowledge shall cover earth as the waters the great deep; and the principles of his peaceable kingdom prevail so universally that "The nations will learn war no more." This will be a marvelous and glorious consummation; but we have "the sure word of prophecy" for it. God speed the day!

We have a sequel however to the threefold allegory, commented on above, which it saddens the heart of every Christian to contemplate. It is said by the revelation that at the end of the glorious millennium, satan "must be loosed for a little season" and that he shall go out to deceive the nations; so much so that Christ himself asks, "When the Son of Man comes shall he find faith on the earth?" Why God in his wisdom shall see fit to withdraw his Holy Spirit thus, almost entirely, from the children of men is known only to Him. Then, truly may the few followers of Christ, who will be left in the world, exclaim with the revelation "Even so come Lord Jesus," Come quickly!

SILAS THOMAS

Phila., Pa.

Covetousness.

"But as the Lord liveth, I will run after him, and take somewhat of him." 2 Kings 5: 20.

Dear brethren and sisters, the above scripture will apply to us, if we are not very careful how far we go into the kingdom of this world. If you read the above scripture you discover that Naaman was sent into Israel to the prophet Elisha, to be healed of his leprosy; and after he was healed, he insisted upon the prophet of the Lord to receive a blessing from his hand, but he refused to receive anything. But after Naaman departed, Gehazi, the servant of Elisha, suffered his heart to become covetous, and consequently he came to the conclusion that he would run after Naaman and take somewhat of him, thinking that his master, the prophet, would not know it. But Elisha brought him to an account, and gave him to understand that his heart had gone with him, after Naaman, and that the leprosy that was on him should cleave to Gehazi and his seed forever. "And he went out from his presence a leper as white as snow." Now, brethren, we discover that it is of vital importance to take warning from the above circumstance, that we do not go after "Naaman" for a reward, or in other words, that we do not go too far after the "god of this world," to accumulate wealth or popularity. You see we might get an internal leprosy, that would debar us from entering into the kingdom of God. Man is prone to evil, as much as the sparks are inclined to fly upward; therefore it is natural for us to take somewhat, either a "golden wedge," or a "Babylonish garment." Brethren and sisters, if any of us have been going after Naaman, let us desist, and follow after Jesus. Let the world know that we have been learning of Jesus. Yours in the bonds of love.

SAMUEL PETRY.

Cross Keys, Pa.

Keep out sin, and all is safe.

Mother.

BY JESSE CROSSWHITE.

In all the names which greet the ear,
I know there is no other,
That causes such a thrill of joy,
As the dear name of MOTHER.

Our *father's* name is ever dear,
And so is that of *brother*;
But yet there seems to be a charm
Sacred to that of MOTHER.

There is no love so true and pure,
Which nought of earth can smother,
So earnest, and so very sure,
As that of LOVING MOTHER.

There's only one whose love exceeds
That of a *faithful* MOTHER,—
Before God's throne He intercedes,—
'Tis *Jesus Christ*—our BROTHER.

His love is boundless—infinite—
Oh! tell the pleasing story!
Come children, one and all unite,
To praise and give Him glory.

Acrostic.

Come and bring the joyful tidings
Heav'n has sent to mortal man;
Rouse the sinner from his slumbers,
Intimate that now he can
Seek a rest that is eternal
Through a Savior good and kind.
In this world there's sin and sorrow,
And no rest the weary find.

Now's the time to seek for pardon,
For transgressions we have done;
All who will, may now obtain the
Mercy of God's own dear son.
In the precepts he has given
Let us ever walk and move.
Young and old are all invited
Come and taste his sov'reign love.

O dear brethren let us follow
Meekly in the way he trod;
Peace and joy we'll then inherit,
And be reconciled to God.
Nevermore from him we'll wander
In that world of bliss and love.
O the joys we'll then experience
Near the throne of God above.

D. B. KLEIN.

Stonersville, Pa.

For the Companion.

"Abhor that which is Evil."

Man naturally is inclined to do "that which is evil." In his unregenerated state he will, if not in possession of much self-control, continually yield to his sinful passions, which corrupt the mind to such a degree that he will have but little desire for that which is good; but in the time to come he will really love that which is evil: Hence it would be necessary for every individual, as soon as he comes to years to know good and evil, to "abhor that which is evil and cleave unto that which is good."

To "overcome evil with good," and to hate all manner of sin, will prosper the believer's journey Zion-ward, and fit him for the most humble service of God. Yet how many, who have even claimed to renounce sin and its allurements, find themselves continually given to temptations of the Adversary! And why so? Why is it brethren, that we, instead of letting our "light so shine before men that they may see" our "good works and glorify" our "Father in heaven" so often do that which is evil? Is it not because we do not hate sin as we ought? I fear it is. Oh! then, brethren let us "abhor that which is evil," and we then can "cleave unto that which is good." Let us, with David, "hate vain thoughts;" and then our actions will not be evil. Let us forsake the sin that doth so easily beset us, and run with patience the race that is set before us, that we may win the prize.

And dear reader, you who are yet in pursuit of sinful pleasures, let me entreat you to depart from evil. If you are yet young, "cleave unto that which is good," before the evil days shall come, "when thou shalt say. I have no pleasure in them." Remember that there is a certain period in man's life, when, unless he becomes a Christian, he can find little, or no enjoyment at all. You know when that period is, and who I mean—those whose silvered locks show us that they are ripe for the grave, and yet, are unprepared to meet God in eternity.

F. M. SNYDER.

Forming a Taste for the Bible.

HINTS TO PARENTS AND TEACHERS.

"Why not seek to live with angels,
And with angel wings to soar.
When the dreams of life have vanished,
And its pleasure charms no more."

Are children and youth opposed to Bible and solid reading? Not if rightly taught from infancy, and kept from vicious readings and vicious associations. Children are honest, truthful, guiltless—beautifully so, until contaminated by precept and example.

"Oh, 'tis a lovely thing for youth,
To walk betimes in wisdom's ways."

"Evil communications corrupt good manners."

In the Sabbath-school library, and in the books purchased for children, we furnish them with a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction with a little sparkle of religion, prepares children love to read fiction though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic' or any of the other classes of writing, and this taste is readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

By our religious machinery the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven, Our Sabbath-school libraries, and our families, and our bookstores, are full of these introductions to the "Mysteries of Paris," and even our editors will be called to use their puffing apparatus with a little more caution.

"The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Ay, and religion, too, shall strive in vain,
To turn the headlong current!"

Children educatrd gospelly from early infancy, trained to pure and virtuous principles, will love the Bible, delight in it and authors of a kindred spirit. And when the taste is once formed for the solid and the pure, romance and folly, the light and nonsensical readings that are now flooding the land, become disgusting. A taste for the novel and romance is, like every other vicious taste, unnatural, corrupting, and dangerous.

By *all means*, then, let the Bible be the book to form your tastes, your

children's tastes, and your children's children's tastes, to the third and fourth generations.—*Religious Telescope.*

For the Companion.

True Followers of our Savior.

AN ADMONITION.

Dear brethren and sisters in the Lord: We claim that we are the true followers of our Savior; and if this be so, we should also try to live in harmony with his word, and let our "light so shine before men, that they may see our good works and glorify our Father in heaven."

We must be a changed people. If we profess to be followers of a meek and lowly Jesus, we must not mind "high things; but must condescend to men of low estate." We must become temperate in all things;—modest in words and deeds. We must become meek, charitable, cleanly, plain, and decent. If we will be true followers of Jesus, we should have a family altar, whereon to offer up our morning and evening oblations; we should pray for our friends, and for our enemies; also for our ministering brethren, and that the Lord would give increase to his kingdom. When we go to the house of worship, we should guard our feet, also our thoughts and tongues that they may not speak idle and foolish words; let our thoughts be turned heavenward, and not be engaged in talking of worldly affairs while sitting in the house of God; and when the minister is engaged in preaching the word, we should give earnest heed to his word, —have our eyes set upon him all the time—this will encourage him, and he will see that he is not speaking to *block's* or empty seats. It is very discouraging to the preacher, if the hearers hang their heads down and stop their ears, or turn and gape towards the door every time some one is entering. This last is very unbecoming for Christians—it is neither decent not polite, and would almost show that our thoughts were more set to things of folly, than to things which pertain to our soul's salvation.

LEVI ANDES.

Lincoln, Pa.,

Speak Gently to the Young.

"Speak gently." He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, Peace, be still."

Speak gently! let not passions, sorrowful and stern, corrode the heart, or wrap in gloom life's pathway. Speak gently, for unkindness now may raise an angry storm that in after life we may strive in vain to calm. Words of love in this world of sorrow will loosen great burdens from the shoulders of many a toiling, care-worn one, and plant roses in place of many a perished flower. If there is one law above all others that should be written upon the human heart, it is the law of kindness —the law of human love. Heaven's great law is love, and Christ's mission to the world was one of "Peace on earth, and good will toward men."

When the disciples were battling with the winds and waves upon the sea of Galilee, one gentle word, one calm, majestic look from Jesus the Master, stilled the raging of the tempest and proclaimed a tranquil sea.

How much will it cost to make life beautiful with all its cares. "The air is full of farewells to the dying," and life's sands are often wet with tears; yet kind words, like flowers, gladden the cheerless waste with the sunshine of brighter hours.

Speak gently, for the noblest heart may have some grief, which may seek, perchance, to find relief in a murmuring tone. Then pause, and with the soft fingers of sympathy and love, lift the shadows and reveal the silver lining to the cloud.

There is a power omnipotent in loving words to those who, like lost stars, have wandered far into darkness and error.

"One little act of kindness done—
One little soft word spoken—
Hath power to wake a thrill of joy,
E'en in a heart that's broken."

Let us not be forgetful, then, of those who are lost in the winding paths of sin and error; but remember with David to pray, "Set a watch before my mouth, O Lord; keep the door of my lips."

Especially around the quiet home fireside should the wife and mother be possessed of that dove-like spirit which, no matter how dark the clouds may be, sheds forth a pure and holy light, which falls upon the heart like "dew upon the waving grass."

Nothing but a patient and careful cultivation of meekness and humility, of benevolence and sympathy with human suffering, will bring to our hearts true and lasting enjoyment

"Speak gently! 'tis a little word
Dropt in the heart's deep well:
The love, the joy that it may bring,
Eternity will tell."

Apples of Gold.

Restricted Communion.

If any one thing is clearer than another in God's Word, it is this: that the first Churches were made up of baptized believers, and that infant baptism and infant membership were unknown; consequently there could be no such thing as open Communion. If open Communion has no foundation in the Scriptures, then it is a wrong thing, a thing which stands right in the face of the commission. It has a tendency to weaken that respect which believers ought to have for Divine authority. Open Communion, like infant sprinkling, has no foundation in the word of God: both are the creation of human fancy, both are hostile to the authority of Christ. Infant baptism, invented by the Man of Sin, to increase his power, has flooded the Church with the ungodly, and open Communion is a kind of compromise between truth and error,—between the command of Christ and an invention of man,—and, on the part of an immersed believer, a great inconsistency; for he must receive and fellowship a person sprinkled in infancy as a baptized person, or he must receive him as unbaptized; in either case he does a thing which no Apostle would have dared to do. To contend for open Communion as scriptural is to contend for what never existed, and what could not exist, without changing Christ's commission and the nature and constitution of the Apostolic Churches. Before men contend for open Communion, they should first establish the fact of its existence in the Apostolic Churches; then their conduct would be reasonable, they would be contending for something; till then, they are seeking to build on a dream, a creation of their own fancy, which can only tend to deepen prejudice and cause strife, and lay down stumbling-blocks in the path of the Christian, to hinder him from doing his duty; but can never overturn the words of Christ: "If ye love me, keep my commandments," or, "Ye are my friends, if ye do whatsoever I command you"—John 14:21; 15:14.—*Christian Baptist.*

He who is unwilling to receive, as well as to give, has learned but the half of friendship.

Selected by HANNAH KNAUFF

Are You Ready?

What and if the day is breaking,
Day so long by seers foretold,
When from slumbers deep awaking,
Saints their Savior shall behold;
Are you ready? are you ready?
Or is still your bosom cold?

Is it cold to him who sought thee
In this wilderness forlorn?
Cold to him, the friend who bought thee,
Nor complained of nail or thorn?
Are you ready? are you ready?
Or do ye his yearning scorn?

Are you clothed in bridal raiment,
Woven by anointed hands;
Given free without thy payment,
Pledge of love's unwearied hands?
Are you ready? are you ready?
See, the portal open stands.

Are you washed in holy water,
You so long by sin defiled?
Should he say, 'My son,' 'My daughter,'
Can you say, "Behold thy child"?
Are you ready? are you ready,
Thus by Jesus to be styled?

Are you ready for the meeting
For the meeting in the air?
Longing for that holy greeting
With the ransomed myriads there?
If not ready, if not ready,
Oh! for that great day prepare.

Invitation.

"Repent and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

That faith is always understood—though sometimes not expressed—as preceding repentance, I think is very apparent, upon a careful examination of the Scriptures. Two cases we think are sufficient to establish this fact: 1st, the case recorded in the 2nd chapter of Acts; and 2nd, that of the Philippian jailer.

The first was on the memorable day of Pentecost, when the Holy Spirit had "come with power." Peter had publicly declared that it was the fulfilment of prophecy, and that Jesus Christ, having ascended unto the right hand of the Father, had shed forth "that which they then saw, and heard. They, therefore, believed on Jesus Christ, that he was the Son of God, and that they themselves were his murderers and betrayers, and that his innocent blood rested upon their guilty souls; and hence they cry out "men and brethren what must we do."

The case of the Philippian jailer was quite different. He was a heathen, and therefore did not acknowledge the truthfulness of the Christian religion. But when he saw such a visible and powerful demonstration of the power of God, in the phenomenon of the *earthquake*, and no doubt had some vague conception that it was now wrought on account of Paul and Silas, he, through fear of immediate death, cries out, "sirs, what must I do to be saved?" He seems to have been desirous to do something for his present safety, and that he might not fall into the hands of his superiors, as is manifested in the act of his drawing his sword to take his own life. But when Paul assured him that none of the prisoners had escaped, he seems to have been inspired with confidence in Paul and Silas, and therefore asks advice of them in his present critical condition. The answer was therefore very natural, inasmuch as Jesus Christ had declared that He possessed "all power in heaven and in earth." Paul having the utmost confidence in this protecting power upon earth, and saving power in heaven, could the more readily recommend him to the confidence of the jailer, that he might rely upon him for both present and future salvation; and therefore he says: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul then preached to him "the word of the Lord. and to all that were in his house—evidently thereby preaching to them as Peter did to those on the day of Pentecost—repentance towards God, and faith in the Lord Jesus Christ, and baptism for remission of sins; because we learn that "he took them the same hour of the night, washed their stripes, and was baptized, he and all his, straitway."

Peter healed the impotent man who sat at the gate of the temple asking alms of those who were going in. And when the people had collected together, and were amazed at the wonderful miracle of healing which had been performed upon the impotent man, he preached also to them, that this wonder which they then saw, had been performed by the power, and through the name of Jesus Christ, who was Lord of all; but notwithstanding this, they had denied him in the presence of Pilate, and had slain the Prince of Life. But he knew that through ignorance they did it, as did also their rulers. And finally he calls upon them to repent and be converted that their "sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things." &c.

In the phraseology, "Repent and be converted, that your sins may be blotted out," we see that there is a requisition upon the subject to the performance of some act, by the doing of which there will two inevitable results follow; but over which results he has no control whatever, more than a mere compliance with the terms.

Repent, is an active verb, and implies an act upon the part of the creature. That act is conceded by all to be a godly sorrow for sins, accompanied by an amendment of life, or a reformation of conduct—"a ceasing to do evil, and learning to do well." This, then, is the only act which the creature is required to, or can perform, after he has believed on the Lord Jesus Christ, in order to secure his conversion, and the blotting out of his sins.

The verb *be converted*, is of the inactive or passive kind but is in the imperative mode, and signifies an obligation upon the part of the recipient, in a willingness to be operated upon; and therefore represents the penitent believer as being operated upon by a superior power. producing such a change as may be legally denominated conversion.

This change, or conversion, according to my understanding is the "creating of a *new*, or *clean* heart, and the renewing of a right spirit within; or as Paul says: "Having our hearts sprinkled from an evil conscience"—or, having Jesus Christ formed within the soul, the hope of glory—or, "being born again," "not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.'

We notice by the language employed at the heading of this article, that there are two results to follow repentance, viz. conversion and the blotting out of sins. That these are quite different things, is as evident as that language means anything.

There are, I believe, two kinds of sins, as understood and acknowledged by all denominations, prevalent among the human family: sins of *commission* and sins of *omission*. The sins of commission God has promised to pardon or *forgive*, when we confess and forsake them; hence God, for Christ's sake, freely pardons all the sins we have ever committed, whenever we sincerely repent of them, and with all our hearts forsake them and turn to "the Lord, who will have mercy upon

us, and to our God who will abundantly pardon.

But is it reasonable to suppose that the Lord will blot out all our sins while we are omitting any known duty? All, I think, would be disposed to answer in the negative.

Now, in conclusion, let me illustrate the case. Suppose I owe some person a considerable sum of money; he has called upon me repeatedly for payment; and I also say and do many things to his prejudice and injury. But at length I conclude to call on him, pay the debt, and ask his pardon. My creditor meets me graciously, accepts my apologies, freely forgives me for the wrongs I have done him, and receives my offering as payment for my dues; but yet my account is not blotted out, as I have *omitted* to pay the interest,—that done, and all is square,—all is *blotted out.*

JESSE CROSSWHITE.

First Principles.

First principles are simple. That a living man must breathe needs no proof. No foundation of reasoning can be admitted but what is self evident. What God has spoken must be true. It is insulting to Jehovah to bring arguments to prove the truth of his laws. "Thy word is truth." John xvii: 17.

The apostles established churches. We read of the church in Ephesus, the church in Corinth, and of the churches having rest in Judea, and Galilee and Samaria. Acts. ix: 21. Paul went through Syria and Celicia confirming the churches.—Acts. xv: 41. The Thessalonians were praised for following the churches of God in Judea. 1 Thes. ii: 14. The church is built upon a rock that the gates of hell cannot destroy. Math. xvi: 19. It has a King, a constitution and laws of its own which are all divine. Those who say there is no church fall beneath the cutting reproof of the Apostle when he asked, "Despise ye the church of God?" 1 Cor. xi; 22.

New Testament churches had ordinances. They believed in "one Lord, one faith, one baptism." Eph. iv; 5. The first converts were baptized and added to the church.—Acts. ii: 41 and x: 48. Paul praised the Corinthians because they kept the ordinances as he delivered them. I Cor. xi; 2. Jesus was baptized himself. Math. iii; 15.—We are to teach all things whatsoever he has commanded. Math.—xxviii; 20. Men who deny the ordinances are like the Pharisees and lawyers who rejected the counsel of God against themselves, being not baptized of him. Luke. vii; 30.—The Lord's supper also is to be observed till he comes. 1 Cor. xi: 26. Those who deny this are false teachers and must be avoided.

The first churches had officers.—The qualifications of bishops and deacons are pointed out by Paul.—1 Tim. iii: 1, 13. Paul ordained elders in every church. Acts. xiv: 23. Titus was instructed to do the same. Titus. i; 5. Timothy was to commit the gospel to faithful men who should be able to teach others also. 2 Tim. ii: 2. The first churches also had deacons. Acts. vi: 3. Phil. i: 1. What folly to affirm that there were no elders in New Testament churches. How readest thou? Not what *thinkest* thou? But how *readest* thou?—Luke: x 26.

Primitive churches supported their pasters. This is self-evident. Jesus had no set salary, but he himself was supported. "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance." Luke 8: 3. The first sisters united together to support Jesus. He acted according to his teaching: "The workman is worthy of his meat" Matt. 10: 10. Paul pressed this matter on Christians as earnestly, and with a greater variety of arguments than he enforced any other duty. Gal. 6: 6, 7.—1 Tim. 5: 17, 18. Paul argues the matter from the stand point of *common sense.* A soldier is supported by the country, a vine-dresser by the fruit of his vine-yard, and a shepherd from his flock. 1 Cor. 9: 7. He points to the *Jewish law.* Thou shalt not muzzle the mouth of the ox that treadeth out the corn. 1 Cor. 9. 9. Deut. 25: 4. He appeals to *common equity.* He who ploughs, sows and threshes, expects to be fed by his labor. 1 Cor. 9: 10, 11, 12, 13. He refers to *Christ's own appointment.* "Even so hath the Lord ordained that they who preach the gospel should live of the gospel. 1 Cor. 9: 14. Paul does not say that we are to give five, ten, or fifty dollars a year to the cause of Christ, but that we are to "give as God hath prospered us." 1 Cor. 16: 2. So Jesus does not say that a minister is to have a set salary, but that he is to have a *support.* "Even so hath the Lord ordained that they who preach the gospel are to live of the gospel."

Thus we learn. 1st. That Jesus sanctions an entire devotedness to preaching, or to the work of the gospel, else he would not have ordained that such should be supported. 2nd. That churches should support their own ministers. 3rd. The amount to be given is not mentioned, but Jesus has ordained that those who preach the gospel are to *live* of the gospel.

They are to have a competent support. The amount to be given, and the way of doing it, are left to Christian fidelity and love.

We call these first principles. With the word of God for our guide they cannot be overthrown. Ignorance may deny, blindness may say, "I can't see," and bigotry may pervert them, but these principles are in the word of God. They must be taught, if we teach all things what soever Christ has commanded. Matt. 28: 20. 1 Cor. 10: 15.—*Canadian Baqtist.*

WRITING FOR THE PRESS.—Some refuse to write because they cannot reach their own ideal. That is a mistake. The very letters that disappoint the writers most, very frequently are the most interesting to the readers of them. I was once asked to write a letter for a paper. I declined by saying I had *nothing* to write about. Well, said the applicant, write about *nothing.*

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad.

Christian Family Companion

Tyrone City, Pa., June 11, 1870

Editorial Correspondence.

Mt Morris, Ills., }
June 4th 1870. }

Left home June 1st, 8.20 A. M., and arrived at Dixon, Ills, at 2 30 P. M, of the 2nd. We had expected to make close connection for Polo, but were obliged to lay over until near 2 o'clock at night. Not wishing to be unemployed we walked into the town of Dixon, and made inquiry for Pennsylvanians, and we were not unsuccessful, for we found the home and were kindly entertained by our young friend Samuel B. Faulkender, formerly of Morrison's Cove, who appeared as happy to meet us as we were to find him. And now here we are, safe and sound, in company with father and brother Jacob H. Kurtz, formerly of the *Visitor* office, who joined our company at Columbiana, Ohio.

How we did wish to have the *Companion* family with us while passing over the beautiful country lying between Chicago and this city. We feel sure some of the prejudice to the west would have vanished. Who could help falling in love with such a country?

At 2 o'clock at night we again took the cars, and after traveling 13 miles arrived at Polo, where our uncle David had been all the night waiting our arrival. We accompanied him to his home. His family, which once consisted of 11 souls, has now been reduced to two, aunt and himself. They reside with their daughter, Elizabeth Miller, who is a widow, and are all enjoying reasonable health, except aunt, who does not enjoy good health.

We attended meeting in the forenoon at Silver Creek meeting-house, and visited brother John R. Holsinger, our brother cousin, and one of our most energetic agents. Several of the children in the family are afflicted with measles, but we hope will sustain no serious injury. Here we are writing, and here for the present we close our epistle. At 10 A. M. we expect to attend preaching at the West Branch meeting-house. The Lovefeast appointed for that place, has been recalled, on account of difficulties in the church. The resolution of the apostle was to "keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth," but this congregation has decided not to keep the feast at all. Hope they may soon be able to "purge out the old leaven, and become a new lump."

Monday morning we expect to set out for place of meeting.

The Advertiser's Gazette, issued by G. P. Rowell & Co., No. 40 Park Row, New York, contains much information not to be obtained elsewhere. Every advertiser should read it. Sample copies by mail for 15 cents.

Correspondence

Has been rather meager for some time. Certainly at this Lovefeast and Missionary season of the year much occurs that would be of general interest to the readers of the *Companion*.

We would kindly invite our brethren and sisters to communicate such facts as may have a tendency to encourage and edify our readers. We are all cheered by hearing good tidings from others.

A general influx of church news is kindly solicited.

Number 23.

Through mistake we did not have quite enough of No. 23 to supply our subscribers. We sent out all—good, bad, and indifferent—and still lacked a few. We are truly sorry that it so happened. You pay for your papers, you want them, and you ought to have them. We know that this statement will not make this as it should be; but, knowing with whom we are dealing, we hope you will accept our apology, and we promise you that we will guard against making a similar mistake hereafter. E.

Only 600 more to fill the call for 1000. The *Companion* the balance of the year, commencing with the time the order is received, and a copy of the Minutes of Annual Meeting for 1870—all for 75 cents.

Non-resistance. No. 2.

BY JOS. W. BEER.

2. *I will examine Christ's own teachings upon the subject, showing conclusively, that Christ, the Prince of Peace, forbade His subjects to smite with the sword.*

1. Soon after the Prince of Peace entered upon His ministry, we find Him up in a mountain with his disciples congregated about Him, and we hear Him engaged in teaching them. It was there He preached that memorable sermon, called "Christ's sermon on the mount." In delivering this sermon He spake not as the scribes; for they labored to explain, and enforce the law of Moses: but He spake as one having authority; for He delivered to them the laws of his own kingdom; which, in part, were contrary to what had been said by them of old time. Among these contrary teachings we find the following: "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also. Matt. 5: 38: 39. By this Christ evidently referred to that part of the law of Moses contained in Ex. 21: 23—25, where it is said: "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." You see that the Mosaic dispensation was one of justice between man and man, and hence the law enjoined retaliation. But the Gospel dispensation is one of grace; as John says:" The law was given

by Moses but grace and truth came by Jesus Christ ; and as the Gospel dispensation is one of grace, its law forbids retaliation : hence, Christ, in speaking of the law of the dispensation of justice, said : "It hath been said *an eye for an eye, and tooth for a tooth* ; but in delivering the law of his own kingdom—of the dispensation of grace —He said : "But I say unto you *that ye resist not evil ; but whosoever shall smite thee on thy right cheek turn to him the other also.*" He even enjoined it on His disciples to love their enemies, to bless those who curse them, to do good to those who hate them, and to pray for those who despitefully use them and persecute them, Luke 6 : 57, 28. Tell me my dear reader, do you think a man can engage in war and at the same time obey Christ in these sayings ? Your enlightened reason, your better judgment, and, even, your common sense will tell you that it is impossible. Well, let us hear what Christ says upon this subject : "Whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell ; and great was the fall of it." Matt. 6 : 26, 27.

Let us not pass this by without considering the obligation resting upon us to obey Christ, and the consequence of disobeying him. By reference to the account given of the transfiguration of Christ in the holy mount, we find that on that occasion, Peter, James, and John being present, there appeared unto them Moses and Elias talking with Jesus. "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if Thou wilt, let us make here three tabernacles ; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them ; and behold, a voice out of the cloud, which said, *This is my beloved son, in whom I am well pleased ; hear ye Him.*" Matt. 17 : 2—5. Thus we see, that, in a miraculous, majestic, and most solemn manner, was the Divinity of Christ attested, and his disciples placed under weighty obligations to obey him. God, the Eternal Father, spake unto the disciples of His only begotten Son, saying "HEAR YE HIM." But what will be the consequence of disobedience ? The apostle Paul answers this question in the most conclusive, direct, and positive manner, by declaring that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 17 : 7—9.

2. The fact that the Gospel dispensation is one of unmitigated grace, and not of inflexible justice as the Mosaic was, is plainly demonstrated in the parable of the "Ten Thousand Talent Servant," recorded in the latter paragraph of the 18th Chapter of Matt. It is plainly stated that this servant was under grace—he was pardoned all ; but because he was not gracious to others he was put back under the law of judgment, and his Lord dealt with him in justice. He calls him wicked, saying : "O thou wicked servant ! I forgave the all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee ?" It seems, however, that it was a legal debt, and that it was legally collected : why then this charge of wickedness ? Had he not a right to collect his dues in the manner appointed by law ? Most assuredly, if he had been under the law ; but he was under grace, and hence it was wrong—nay "*wicked*"—in him to pursue a course of unbending justice.

Christians "are not under the law but under grace," Rom. 6 . 14 ; and Christ speaks to us by His recorded word, saying : "If ye forgive men their tresspasses your heavenly Father will also forgive you," But if ye forgive not men their tresspasses neither will your Father forgive your tresspasses Matt. 6 : 14, 15. As Christians "are not under the law but under grace," we have no more the privilege to retaliate in case of injuries, than we are under obligations to be circumcised, and to observe the whole ritual law. It is also a contradiction of terms to say that we can *forgive* a wrong and *avenge* it : if we *forgive*, we cannot *avenge* ; and if we *avenge*, we cannot *forgive*. Forgiving therefore, is incompatible with justice, and obedience to Christ irreconcilable with war.—Warriors cannot pray the Lord's prayer, without praying condemnation upon their own heads. For, if while they engage in war—avenging evil —they pray, "Forgive us our tresspasses *as we forgive* those who tresspass against us," they evidently beseech God, not to forgive, but to avenge their evils upon them. If God hears and will answer the prayers of such, what will be their end ?

3. Again when the time drew nigh when Jesus should suffer. He said unto His disciples : "He that hath no sword let him sell his garment and buy one," Luke 22 : 36 "And they said, Lord behold, here are two swords. And he said unto them, "It is enough," Luke 22 : 38. Here two things are most certain : first, Christ had some important object in view when he commanded his disciples to procure swords, or He would not have required them to sell their garments for that purpose ; second, two swords were sufficient to accomplish that object, or He would not have told them so To ascertain his object, let us inquire into what followed. By examination we find that they took the swords with them to the mount Olives—to the garden of

Gethsemane. Here they were when Judas, with his band of soldiers, armed with swords and staves, came upon them. When they came, Judas immediately approached Jesus, and saying "Hail Master," kissed him. This was the token by which the soldier's were to know which was He.—Jesus said unto Judas: "Friend, wherefore art thou come?" "Betrayest thou the Son of man with a kiss?" Then addressing the soldier's he said; "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am He. They went backward and fell to the ground.—Then asked He them again, "Whom seek ye?" And they said, Jesus of Nazareth. Jesus answered I have told you that I am he; if therefore ye seek Me, let these, "(pointing to his disciples,) "go their way." They then made preparation to take Jesus. And "when they which were about Him saw what would follow they said unto Him, Lord shall we smite with the sword?" And not awaiting an answer, Peter drew his sword and smote Malchus, a servant of the high priest, and cut off his right ear. You will remember that this action took place before Jesus had time to answer the question "Lord shall we smite with the sword?" Jesus then said to His disciples "Suffer ye thus far." And He touched his ear and healed him. Then Jesus said unto the chief priests and captains of the temple and the elders of the people which were come to him: Be ye come out as against a thief with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me; but this is your hour, and the power of darkness" Then turning to Peter he said to him: "Put up again thy sword into his place, for all they that take the sword shall perish with the word," Matt 26: 51.

Now when Christ said this He either meant what He said, or He did not. If He did not mean what He said can any one tell why He said it? And if He did not mean what He said, who can tell what He did mean? It must be a mystery—sealed up until Christ Himself gives the explanation. I believe that He said what He meant, and meant what he said; and if He did "they that take the sword shall *perish* with the sword." If any one ask, 'how shall they perish?' I answer: on another occasion, when certain "told Him of the Galileans whose blood Pilate had mingled with their sacrifices," He said: "suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay, but except ye repent, ye shall all likewise perish," Luke 13: 1, 2, 3. Did He wish to convey the idea that all those whom He addressed, who would not repent, should share the same fate these Galileans did—that they should perish by having their blood mingled with their sacrifices? Surely not: He meant that except they would repent they should perish beyond the shores of time. So also when he said, "All they that take the sword shall perish with the sword," He meant that they would, beyond the shores of fleeting time, "perish with the sword," the same as all impenitent sinners perish with their sins.

Now let us seek a conclusion. If Christ's object was to teach His disciples to use the sword, why did He say, "suffer ye thus far?" Why did he command Peter to put up his sword again into its place? Why did He say that "all they that take the sword shall perish with the sword?" I ask the question, why? and echo repeats, why? but reason cries aloud, —"*Surely not, because He designed to teach them to use the sword.*" But again, if He meant, by precept and example to teach them not to use the sword, why did he say these things to them? The answer is plain. He told them to suffer thus far, because He wished them to not resist, but suffer wrong. He told Peter to put up his sword again into his place, because He designed that the use of the sword should be dispensed with by an example, and to teach them that the sword has a place—that its proper place is in its sheath, and that He wished the sword to be left in its place. He said that "all they that take the sword shall *perish* with the sword," because He wished to impress it deeply upon their minds, that His law required them to be peaceable, that it was not compatible with the use of the sword, and that they dare not violate it with impunity. It is evident, therefore, that Christ's design in commanding his disciples to procure swords, was, by precept and example to teach them not to smite with the sword: for this two swords were enough. This view is further confirmed by considering the fact that Christ gave His disciples to understand, that, if He wished to defend Himself He need only pray to His heavenly Father who would immediately send Him "more than twelve legions of angels."

4. In his trial before Pilate Jesus said: "My kingdom is not of this world: if My kingdom were of this world then would My servants fight, that I should not be delivered unto the jews: but now is My kingdom not from hence," Jno. 18: 36. This Scripture alone should be sufficient to convince any reasonable mind that Christians may not fight. Christ, the Prince of peace, Himself declares that His servants do not fight, and He tells us why not; namely, because they are subjects of an unworldly kingdom. It will not do to say that they did not fight because it was ordained that Christ should suffer; for this would be urging a reason quite different from the one assigned by Christ; who said, "*If my kingdom were of this world, then* would My servants fight" "But," says He, "now is My kingdom not from hence;" and the natural and unavoidable conclusion is, therefore, they do not fight.

To be continued.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon one side of the sheet only

The following letter was sent us, accompanied by a request to publish it in the *Companion*; We give it room, and allow our readers to judge of its merits for themselves.—We believe in a free, friendly, and brotherly interchange of thought on all matters pertaining to our holy religion.

Now for the subject of women not speaking in the church. This is a subject that we have thoroughly investigated, and think it will bear examination, tolerably well. In the first place we will notice what Paul wrote to the Church at Corinth.—Paul positively says: "When you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying," 1 Cor. 14: 26. And in the same chapter you will find that the women are to "keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law."—Now we learn from that, when the church comes together it is for to edify one onother with their tongues and teaching of the doctrine, and with psalms, and not for church business at all times. And upon studying the point of advancing a brother into the ministry or deacon's office. We learn that a woman must not usurp authority. We do not read that any sisters had a voice in choosing Matthias to the ministry in the stead of Judas. And so we have come to the conclusion that it is not necessary for a sister to take any part in that matter, as it is usurping authority over the man. But she must "be in silence; for Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. 1 Tim. 2: 12—14. Now Paul just tells Timothy the reason why women must not usurp authority: "For Adam was first formed then Eve," &c. Just turn to 1st Timothy 2nd chapter, and read; and then give it profound reason, and we think you will decide with us on the subject of women not speaking in the church.

Now we have told you what we have learned in regard to women not speaking in the Church; and will next endeavor to tell you what we think in regard to speaking or preaching to the world. We learn that the women in old times used to labor in the gospel; for Paul told the Philippian brethren to help those women which labored with him in the gospel. But there is no account of the women laboring in the church when they all come together in one place; and so, it is an evident fact, that women are under obligation to labor in the gospel in any place where they can render themselves useful, except when the whole church comes together in one place, then they are commanded to keep silence.

We also learn that Apollos, that man that was eloquent and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, and he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.—We learn from this that Priscilla did not speak to Apollos while he was speaking in the synagogue; but, when she "had heard they took him unto them and instructed him in the way of God more perfectly."—Now take particular notice, "they took him unto them," that is, Aquila and Priscilla took him to themselves. We learn, therefore that a sister is justifiable in the sight of Heaven—and all that heaven means—to instruct and edify our ministering brethren, as well as al other brethren, whenever they see they can render themselves useful, except when the whole church comes together in one place, then the sister's are commanded to be in silence.—We also learn that the women followed Jesus from Galilee ministering unto him; and they also followed him to the cross, and were first at the tomb; and also that the women were to wash the saints feet; and Mary washed our dear Savior's feet. We learn from all this that women must, as well as men, be always engaged in some good work. It was a women that preached the first sermon that was preached after our Savior arose from the dead; but there is no account of her preaching it to the disciples when they were come together into one place; but it seems that she met them as she was coming from the sepulcher. But let that be as it may, there is no account given of her saying any thing about the Lord being risen from the dead, after the disciples had assembled together.

Now we will endeavor to tell you just what we do believe a sister is justifiable in doing, and where in speaking or teaching. We believe that a sister might go on a missionary tour, provided she has a husband, or some other near relation. to accompany her. We think she would have a right to preach where there is no church, or if she can call an audience of people together where the brethren did not intend to speak but where the brethren have an appointment to preach, it is her place to be silent. Now we suppose you will think that if we believe this doctrine we should not say anything on the Scriptures when we go over to "Campbellite" meeting; but you both must remember that we don't think that "the church. You know that we believe that there is but one church; and so, if a sister can get the privilege of another denominations house to speak in when our own brethren have not engaged the house for their own purpose of speaking, then we believe it is right for her to preach if she can and provided it would be agreeable with the brethren and sisters in the church.

Now we believe we have said as much on the subject of women not

speaking in the church, but speaking to the world, as is necessary; and perhaps have said more than will be interesting to either of you. But now, S— & J— we have written with the very best of feeling toward you both; & we can't see any other way to reason that point; for any other way that we ever heard it talked of, makes one part of the Scriptures contradict another, and by so doing, renders that part of the word of none effect. Now S——— and J——— just please receive this letter with as good feeling as we write and will send it, and all will be right. We remain your sincere brother and sister in Christ.

JOHN & MARIA SHIGLEY.

Brother Henry; Inclosed you will find one dollar, for which please send the *Companion* to the address of S——, H———. Atlanta Georgia. This will be three numbers of the *Companion*, and seven of the *Youth* I am paying for this year. I cannot well go round to get subscribers for you, so I still try to do something in the way of sending your papers, by paying for them myself, to a few that I know will love to read them. This sister is a poor widow, and has lately gone South to live with her children. I do not know whether there are any Brethren there or not; but I know she is lonesome and a little homesick, so I wish to help her out of trouble, for I think she will find much comfort in the *Companion*. I am a sister too——— ———, but cannot write for your paper like she can; but I wish you well, and pray for you. Your unworthy sister. E—— S——.

Kind sister according to your request we withhold the publishing of your name; but we take this method of showing our appreciation of your kindness in circulating our papers. Although your name is not recorded in connection with the above brief statement of your liberality, we fondly hope and firmly believe, that all your efforts to disseminate truth and to comfort the lonely pilgrims, stand recorded in connection with your name in the "Lambs Book of Life," and in fullness of time you shall receive an abundant reward.

Brother Henry: The copies of the *Youth* you sent me to distribute as specimens, are all distributed, and have already brought in three subscribers. I wrote my name as agent on every paper, and requested its return after a thorough perusal. In this way I can do a great deal of canvassing with a few papers; for when they are handed back, I immediately give them to some one else, with the same request. I think if more would follow the same plan your number of subscribers would be largely increased. I have the first one to meet yet, who did not like the paper after reading one number. Come brethren, you who feel an interest in the rising generation, make an effort and see what you can do. Send for some specimens and if you are able, enclose a dime for postage; and if not able, send for the papers at any rate.— Brother Henry will be pleased to send them to you; and I know they will produce subscribers if judiciously distributed, and you will have your reward for assisting in spreading the truth.

A. H. SNOWBERGER.

NOTE. We feel very much in favor with brother Snowberger's method of using specimen copies. We have still a good supply of the January and February numbers on hand which we would be glad to place into the hands of those who would be willing to use them according to the foregoing plan. E.

Brother Holsinger; On page 318, No 20, present Vol. of the *Companion*, wherein I made inquiries concerning Labette Co., Kan., I notice that your printer has made a slight mistake and represents me as writing Lalette, instead of Labette. I will be quite thankful for some information respecting the chances for forming a colony of brethren in Labette Co., as well as the situation of members in or near the county. J. M.

Lovefeast.

Please announce through the *Companion* that there will be a Lovefeast at our place, one mile East of Plymouth, Richland county, Ohio, on the 19th of June. The usual invitation is heartily given.

PETER HELFER.

The brethren in the Plum Creek branch, Armstrong Co., Pa., expect, the Lord willing, to have a Lovefeast on the 18th of June, commencing at 4 o'clock P. M.

The usual invitation is extended.

LEWIS KIMMEL.
SAMUEL KIMMEL

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Conemaugh branch, Cambria Co., Pa., May 26th, LAURA BELL, infant daughter of friend Henry and sister Cornelia SNYDER; aged about two weeks. Funeral services by the writer.

In the Conemaugh branch, Cambria Co., Pa., May the 18th brother MICHAEL FORD; aged 72 years, and 7 days. Funeral services by brother David Hildebrand and the writer.

STEPHEN HILDEBRAND.

In Spring Run branch, Mifflin Co., Pa. Feb. 17, sister ELIZABETH GRASSMIRE, wife of brother Daniel Grassmire, deceased; aged 83 years. Funeral occasion improved by the brethren Text; "Henceforth there is laid up for me a crown of righteousness &c., 2 Tim. 4: 8.

Also in the above branch near McVeytown on Lord's day evening, May 22 JOSIE B. oldest son of brother Henry W. and sister Harriet HANAWALT; aged 3 years 8 months and 9 days.

The particulars of the case are these: While the parents were attending the Love-feast the little boy and his younger brother were out at play, about some logs, and some way one rolled on him, starting at his feet and stopping below the chest, and remained there till the younger brother by some means got a lad to understand the sad affair and in attempting to take the log away it rolled over his breast and face. He was dead when found. To the parents and relatives we would say, in your sorrow you can still rejoice that you are not left without hope; but have a bright angel in heaven, who perhaps, is now a ministering spirit; and when his dust shall be raised, you with him will rejoice together. Funeral services by the brethren. SOLOMON W. BOLLINGER.

In the Conemaugh branch, Cambria Co., Pa., May 18th, brother MICHAEL FORD; aged 72 years and 7 days. Funeral services by brother David Hildebrand and the writer.

Stephen Hildebrand.

In North Coventry, Chester Co., Pa., at the residence of his father, April 28th, WM. HENRY HOLLOWBUSH; aged 23 years, 2 months and 24 days. Disease, Consumption. He wss a printer by trade. Funeral services by the brethren Kime, and J. R. Price. Graybill Myers.

Visitor please copy.

In the Dunning's Creek branch, Bedford Co., Pa., April 5th DAVID B. son of brother Joseph and sister Rebecca HOLSINGER; aged 6 years, 2 months, and 28 days.

In Snake Spring Valley congregation Bedford Co., Pa., in the neighborhood of Rays Cove, May 18th, with Scarlat Fever. FLORRY McDANNEL, daughter of brother Joseph, and sister McDannel; aged 9 years 3 months and 5 days. Funeral services by the writer, to a large assembly of neighbors and friends, from Hebrews 9 : 27.

Also on the 19th of May, in the neighborhood of Snake Spring Valley congregation, Bedford Co., Pa., Brother ISAAC RITCHY; aged 56 years, 9 months, 11 days. Brother Ritchy was a minister over 25 years.

Funeral services were conducted by D. Snowberger, H. Clapper, and the writer, to a large concourse of brethren and friends from Rev. 14 : 13.

Henry Hershberger.

In the Back Creek district, Franklin Co., Pa., May 13th, Elder DAVID BRANDT; aged 71 years, and 14 days. He suffered much for about two years from the effects of Paralysis, but bore his afflictions with patience, till God saw fit to end his suffering, by taking his spirit home to him who gave it. On the 15th he was followed to the grave by a very large concourse of relations and friends. Funeral occasion improved by brethren Henry Koontz and John Zook, from Numbers 23rd chapter, latter clause of the 10th verse.

Visitor please copy.

Adam Pheil.

In Alleghany county, Md. near Selversport, ANDREW JACKSON FIKE, son of brother William and sister Rebecca Fike, on the 14th day of March; aged 1 year, 2 months, and 3 days. The funeral discourse was preached by brother Jacob Beeghley and the writer, but was delayed until the 1st day of May. On this day the father of the deceased child was baptized. He was greatly afflicted with the Bronchitis. He has not spoken above his breath for several months. He had to be hauled, on a spring wagon, to the water to be baptized, and back again. We had in the evening of the 7th of May a little private Communion and Lovefeast, composed of eleven members. He appeared to be some better, and well reconciled to his God.

Jacob M. Thomas.

In Fayette Co., Wt. Va., May 20th, ISRAEL HOLLIDAY, husband of sister Anna Holliday; aged about 70 years. He had made application to unite with the church of the Brethren, and had fixed upon the 22nd of May to be baptized; but death came two days before the appointed time. He was for many years a member of the Missionary Baptist Church; but was convinced from the word of God, as he acknowledged on his death bed, they had lopped off many of the commands of the Lord, and did not do them. He was made to feel the necessity of complying with the "All things" commanded of the Lord, and had the honesty to be willing to come "out from among those people," and embrace the true faith, and suffer persecution with the humble followers of the Lord. He requested that the writer preach his funeral discourse. J. S. Flory.

In the West Nimishilla congregation, Stark county, Ohio, May 9th, our aged and much respected brother CHRISTIAN HASLER, aged 56 years, 7 months, and 16 days. He leaves a widow and six children to mourn their loss; their loss is his great gain. Funeral services by brother Henry Provant and the writer, from Rev. 14 : 12, 13.

William A. Murray.

In the Monticello church, White Co., Ind., April 5th, after an illness of five weeks, with Lung Fever, our much esteemed and beloved brother SOLOMON FURRY; aged 12 days less than 64 years. Brother Solomon served in the capacity of a deacon for about 14 years:—about 11 years in the Bachelor Run church, where he was chosen to that office, and the remainder of his days in the Monticello congregation. In him we have lost a faithful laborer, and a good counsellor, and dear brother; but feel that our loss is his eternal gain. Funeral services by the brethren of the Monticello congregation, from 2 Tim. 4 : 7, 8.

In the same congregation, near Burnettville, our esteemed sister SUSAN AMICK, wife of our beloved brother and co-laborer, Joseph Amick, on the 13th of May; being about the time of confinement. She complained some on the evening of the 11th, but went to bed as usual, when, some time in the night, brother Joseph hearing a noise to waken him, he ran to her bed, found her lying on the floor having a spasm; and from that time till she expired her sufferings were great. A physician was immediately sent for, and about an hour before she died she was delivered of her babe, though dead, and both mother and child lay in one coffin, the most affecting and solemn scene we ever witnessed. Her remains were followed to the Burnettsville graveyard, by the largest concourse of sympathizing friends and neighbors we have seen since living in the county, on such an occasion, giving evidence of the respect they had for our dear sister. In her, our brother has lost an amiable side-companion—one that was able and always willing and ready to give counsel and advice—the church, one of her worthiest and most useful members—and the poor, a friend who never turned the needy empty away; but we feel that we need not sorrow as those that have no hope, and that our loss is her eternal gain. Funeral occasion improved by the brethren, from Revelations 22 : 14.

Visitor please copy.

I. S. Snowberger.

In the Spring Creek branch, Kosciusko Co. Ind., May 26th, EMMA DELILAH, daughter of brother Levi and sister Sarah FOX; aged 7 years, 6 months, and 26 days. Disease, Brain Fever, from which she suffered very much; but the messenger of death relieved her from her suffering. She was buried on the 28th, followed to the grave by mourning friends, and sympathizing neighbors. Funeral occasion improved by Elder George Cripe and others, from the 103 Psalm. 15th and 16th verses. Jos. Connell.

January 11th, 1870, in the Wolf Creek church, Montgomery county, Ohio, brother ABRAHAM OLWIN; aged 55 years, 11 ms, and 19 days. He leaves a wife and 4 children to mourn his loss. Funeral services by the Brethren. Catharine A. Pfoutz.

In Union church, Ind., April 14th, brother HENRY WORMS; aged 161 years, 2 months and 9 days. Before he died he called for the elders of the church, and was anointed. He left a wife, a sister, and 6 dear children to mourn their loss. Funeral services by John Hoover and Adam Appleman, and the writer,

John Knisley.

Fell asleep in hope of an immortal crown, in the Liberty Ridge church, Jefferson county, Iowa, April 1st, SAMUEL BURGARD, formerly of Pennsylvania, aged 77 years, 5 mos. and 26 days. He was a faithful member of the Brethren church for about 50 years, about 45 of which he served the church in the deacon's office. Our loss is his gain. Funeral services by brother Enoch Frath, from John 11 : 25, 26. Jacob H. Fisher.

In Washington county, Iowa, May 21st, sister JULIA ANN FITER, wife of brother Jacob Etter; aged 31 years, 8 months and 11 days. Disease, Congestion of the Brain. Funeral services by the writer, from Amos 4 : 12. Stephen Yoder.

Visitor please copy.

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VOLUME VI. TYRONE, PA. TUESDAY, JUNE 21. 1870. NUMBER 25

Hoping and Waiting.

BY AMY BATTLES.

Lamentations 3 : 26.

To-day sweet hopes within my bosom linger,
The sweet, pure hopes, born of unfaltering trust;
Though joys be fled, or scattered in the dust,
I read the lesson written by God's finger,
Not upon stony tablets, as of old,
When on the mountain top, 'mid smoke and flame,
The word of God unto his children came;
But in my heart the precious boon I hold,
The daily wisdom for the daily round.
For trusting, waiting souls God loves to teach,
The needed lesson gives he unto each;
As to the Hebrew, manna on the ground,
So to the spirit asking daily food,
He sends it daily, fresh, and sweet, and good.

And we can well afford to wait a season,
Till all that now is dark shall be made bright,
If not with earthly, then with heavenly light;
And we shall come at last to know the reason
Of all the toil, the seeming loss, the pain,
The silent vanishing of some dear face,
The weary gazing at the vacant place,—
All this and more shall in God's time come plain.
Hope then, my soul, and let thy trust abound,
His mercies fail not. Every morning new
They come to thee as to the flowers the dew.
Oh! in all cares and sorrows, thou hast found
His grace sufficient for thee, hitherto;
It will be to the end, if thou art true

Old and New

For the Companion.

The Coming of Christ.

Dear reader, we are all fast hastening to that dreadful day when Christ, the Son of God, will come again, to take vengeance upon the ungodly, and upon those that fear not God, and live in wickedness, and delight in the frivolous fashions and amusements of a polluted world. O sinners! think of the dangerous journey you are traveling; and the deplorable condition you are in. Turn to the Lord before that terrible day will come. Jesus invites thee to his arms. I think I can see him with out-stretched arms waiting to receive you. Then come before that tremendous day will come, lest it come upon you in your unprepared state. Then what will the consequences be? You will call for the rocks and the mountains to fall upon you, to hide you from the face of him who sitteth upon the throne.

What a contrast there will be on that day between the righteous and the unrighteous: the latter will yell and shrink with horror, the former will be changed in a moment, in the twinkling of an eye, from a mortal to an immortal body, and will be caught up to meet the Lord in the air, and shall forever reign with him.

The signs of the present day and age of the world clearly demonstrate that the second appearance of our Lord can not be far distant.—Then let us, that have made our peace with God and have enlisted under the blood-stained banner of King Immanuel, be on our guard, and watch and pray, and live up to our Christian duty and the requirements of the Gospel. Satan, with his deceptive influence often makes us weak in Christ; then we forget to pray, and have our minds upon worldly affairs. But let us then renew our covenant with God; and come before him with an honest, contrite, and sincere heart, and ask for forgiveness; that we may henceforth "walk worthy of the vocation wherewith we are called; that we keep in the path of rectitude, and be pressing "forward toward the mark for the prize of the high calling of God in Christ Jesus."

Then let us keep in the valley of humility, and in the narrow way that leads to joys on high; so that when our blessed Savior shall appear in the clouds with ten thousand of his saints, we may be admitted into the kingdom of our Lord. Oh! how happy will the true Christian be when Jesus comes to gather his jewels home! He longs to see his Savior come, who spilt his precious blood upon the rugged cross to save his immortal soul.

That great and notable day of the Lord will come, no doubt, upon many as a thief, and they will cry for admission to the happy throng that have waited for the coming of their Redeemer—that have watched and prayed that that terrible day might not come upon them unawares. Brethren and sisters, let us be on our guard; and watch, lest the Master of the house will come and find us sleeping. Let us be up and doing, trying to persuade sinners unto repentance, be-

fore that awful day will come. O dear reader, endeavor to flee from the wrath to come. Turn ye workers of iniquity and seek for your Savior while the door of mercy yet stands open for your entrance. Come, "Now is the accepted time." Do not neglect this great salvation. "Wait not for the morrows sun" or for years to come, come now; you might be snatched away in the resistless arms of death before another day will come, and then you would be forever banished from the presence of the Lord, and would have your portion with the devil and his angels where there will be weeping and gnashing of teeth. Oh! the Lord wants us all to come and be saved. He is continually striving with man that they might all be saved, but he "will not always strive with man." The time will come when those that heeded the call, and believed on the Lord Jesus Christ, and repented, will be rewarded. Those on the other hand, that heeded not to the Lord when he strove with them, and went on in their wicked ways, will be accused, and cast into the lake of fire prepared for the devil and his angels. Oh! dreadful to think of such a place of torment! "Where the worm dieth not, and the fire is not quenched.

JOHN W. KRABILL.

Feet-washing.

A. STALNAKER.

Is Feet-washing an ordinance to be observed and perpetuated in the church of Christ among God's people? we answer, it is,—simply because God the Father has ordered it. We think it is ordained of God the Father, because the Savior told his followers that the words which he spake were not his words but the Father's which sent him; and we are taught that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." So we see from the quotations presented, that all God's revelation of his character, his power, and his will to man concerning their real interest and his glory, are spoken by man in the flesh as moved by the Holy Ghost. And this ordinance of Feet-washing, has been spoken to us by his Son while in the flesh—yea, God with us—God in the flesh spoken by his own lips—his own thought communicated to us by his own mouth. It looks very foolish to man; yea, it looketh so foolish to Peter that he boldly rejected it when present with the son of God, and said, "Thou shalt never wash my feet."—We ask, what was the reply for disobeying? "If I wash thee not, thou hast no part with me," was the solemn and positive reply. These little things of God looks trifling in the sight of men.

Now for an illustration to show the validity of the ordinance we will present the case of Korah, Dathan, and Abiram. When they were commanded to put upon the fringe of the borders a ribbon of blue, we find that those three eminent men rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and said: "Ye take too much upon you, the congregation is already holy." They were bold in repudiating the command. We see they ultimately perished in the bowels of the earth. She clave asunder, opened her mouth, and swallowed them up. See numbers 14th and 15th chapters. Lamentable, indeed! Instruction, that they may take warning thereby.

Again, we will present the case of Naaman, who was captain of the host of the King of Syria, and was a leper. He went to the prophet off God, Elisha, to be cleansed, and lo! what does the prophet say? He commands him to go and wash seven times in Jordan, and his flesh should come again, and be clean. But Naaman was wroth: it lasked so simple; yes, fully as simple to him as Feet-washing looks to men now. He began to prescribe means after his own way; he says to the prophet, "Are not Abana and Pharper, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. His servants said to him: "My father, if the prophet had bid thee to do some great thing, wouldest thou not have done it? how much rather, then when he saith to thee, wash, and be clean? Then went he down and dipped himself seven times in Jordan according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean," 2nd Kings, 5th chapter. His own way did not suffice; but God's way must be complied with, to obtain a cleansing.

Jesus Christ, is the same yesterday, as to day, and forever. It is God that speaks and man must obey. "Ye call me Master and Lord, and ye say well, for so I am; if I, then, your Lord

and Master have washed your feet, ye also ought to wash one anothers feet; for I have given you an example that ye should do as I have done to you." We see the above one of the plainest commands on the pages of truth; and yet the voice of the world is, "It is too much, 'ye take too much upon you. Wherefore lift ye up yourselves above the popular voice of the people? "The congregation is holy without." "Yes," says one, "it is *only* to teach us humility." We answer, the scriptures nowhere tell us so. The 17th verse says: "If ye know these things happy are ye if ye do them." Oh! how inconsistent it is, for man to say and teach that it is unnecessary to do what God has told us to do! "Happy are ye if ye do them," says God; and man says "not to do them." The Savior says they will say: "Lo here is Christ, or lo he is there, believe it not;" for they would deceive even the very elect if it were possible. And Jude says, "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished gainsaying of Core." So it is with the popular voice now.—They "gainsay" Feetwashing, and as Jude says in the 10th verse "They speak evil of those things which they know not."

Would to God that all could see,
And join upon his word;
Then it is, that all would be
Happy in the Lord.

In the 9th and 10th verses it is plainly taught that God's word must be performed as he hath spoken it; for we see that after Peter had refused the ordinance, as many do now, the Savior said: "If I wash thee not, thou hast no part with me." Peter was now very willing to comply with the Savior's command, ordained of the Father,—not willing only to have his feet washed, but, a little like Naaman the captain of the host, and like men in this day and time, began to prescribe a way or plan of his, and says: "Lord not my feet only, but also my hands and my head." But the Savior then gives him plainly to understand, that God's word must be filled as he had commanded that too much was a surplus, and a lack, was a failure of enjoying part with him.

Where to find Jesus.

Joseph and Mary, having lost sight of their child Jesus, sought him at first among their "kins-folk and acquaintaince" at Nazareth, but found him not. Then they came back to Jerusalem, and searched for him *in the temple*, and there they discovered Him, whom they longed to find. *So it continues to this day.* Of all the places of earth, anxious and distressed souls can no where so certainly, if at all, find Jesus, as in Jerusalem the City of Habitation, and in the temple, where his name is extolled, his sacraments administered, his salvation made known. Yea, to find Jesus, "kins-folk and acquaintance" must themselves repair to the sanctuary. Hence, let no man, if he would find Jesus, despise the church, or refrain from habitual resort to its hallowed courts.

NOTE. The above we have selected from an exchange; and while reading it this thought was suggested to our mind: When Joseph and Mary had searched in vain for Jesus among their "kins-folk and acquaintance," the next thought was to look for him *in the temple.* Beautiful thought! We fear that this case would be quite different with many parents now. If they should miss their chileren, they would not think of looking in the house of the Lord first for them —not even looking among relatives first—but in the ball-room, drinking-saloon, gambling-hall, or in some other hot-bed of vice, folly, and ruin. Pitiful, lamentable in the extreme!

Æ.

The eye of a corpse, so long as its transparency remains unimpaired, will receive a picture of the object on the retina, as well as if the organ was in the head of a living person, but then, there is no correspoding impression produced on the brain. "And so truths may enter into the mind, and be conveyed to the heart, but to have the heart feel them, and benefited by them, there must be the presence and agency of the Holy Spirit."

So long as we keep cool and control our feelings, we don't attract the attention of people; but as soon as we get into an anxious state of mind which we cannot regulate, then people see our weakness, and become our critics and our enemies.

Men dislike to be overshadowed by the personal greatness of others, be that personal greatness ever so retiring and modest.

Selected Poetry.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow;

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine.
Grateful I take his slightest gift; no fears
Nor any doubts are mine.

Dark skies must clear; and when the clouds are past,
One golden day redeems the weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Mrs Celia Thaxter.

For the Companion.

Christ in the Storm.

By C. H. Balsbaugh.

Were the universe without a Father, had that Father not revealed himself, were that revelation not inviolable, who could bear the burdens of life, or look with composure into the future? A fearful disturbing element encroached upon the perfect workmanship of God, impairing the integrity of the primitive order of things, leaving man the most miserable wreck of all. A revolt of finite intelligence from the Infinite must necessarily throw the apostate, with all beneath Him in the scale of being in the system to which he belongs, into dire confusion. A recomposition of the disordered elements of the mundane system must be effected if man is to be happy here or hereafter. This idea, logically developed, will utterly blast the insane doctrine of the soul's annihilation. But this is not our purpose. Any one who properly conceives of the nature which has in it something that could not be redeemed but by essential Deity, will no more want argument to demonstrate its immortality, than he will to prove the immortality of God himself.

An undue exercise of the sovereignty of the human will resulted in the dislocation under which "the whole creation groaneth and travaileth in pain together unto now." Rom. 8: 22. God and man are at varience. The infringement by the creature of Divine law has opened a wide, bottomless gulf between Creator and created.—A redemption from the *curse* of the law is the only expedient to countervail the natural tendency of alienation from God—eternal death, an eternity of conscience suffering. What would we be, or what could we do, had we not a "Daysman to lay his hands upon us both." All the dreadful turmoils of sin in the world, find a focus in man. All that is fearful and terrific and gloomy and incongruous in all grade of existence below man, is epitomized in him. The consciousness of some tremendous loss and the want of an infinite indemnity, is ever with us. How numerous and how pressing are the trials and temptations where human sympathy and aid are unavailing. How many devils lie in ambush all around us, waiting to seduce and enchain us, and how many lurking within, that only Almighty power can keep from compassing our ruin.—How many a storm sweeps over us, and how many a billow threatens us, when nothing can still the dreadful tumult but the voice that spake the universe into being; "be of good cheer: It is I; be not afraid." If we could not hear the tones of the God-man in the storm, we would be of all men most miserable. When the disciples rowed from the shore, they little thought that such a mighty tempest awaited them. They launched forth in obedience to the Divine bidding. When Jesus sends us on any mission, and then sends a storm after us, we may rest assured that he will come riding on the wings of the wind for our support and deliverance. The diciples entered upon their voyage when the lake was smoothe and the air calm, and expected an unruffled passage to the other side. If we could read in advance the record of coming events, who could have the courage to proceed? But Jesus had a rough discipline in store for his fellow-passengers, so as to deepen in them the conviction that in the direst extremity he is able and ready to succor. Such a discipline we all need. God never took any believer across the sea of life without storm. As long as the breeze was gentle and the lake quiet, the voyagers had no fear. If the storm remain in its secret chambers, and the water as a sleeping infant, Jesus may sleep on in the hin-

der part of a ship, they can steer across the deep without his intervention. But in such case they would take to the other side something that prevents the development of high character—*their self-confidence*. Had there been no tempest, they would have landed as ignorant as they had set out, and we would have lost one of the grandest lessons of the Gospel. Herein we discover the wondrous goodness of God in the various and severe trials that come upon us in our journey through life. We might as well have no Savior on board as have all sunshine and no clouds, all calm and no tempest. To eliminate the sterner features of life would be to cut off all prospect of a blessed immortality. What a pitiful thing to see persons clamorous for the fullness of God and the bliss of his eternity, while they deprecate the conditions which make such consummation possible. When the boat began to fill with the heaving, plunging waves, and the passengers felt that they were sinking, *then* they saw that Jesus is *very God*, they *must* go to the bottom. The object of God in sending upon us storm after storm is a gracious one, namely, that we may learn to distrust and abhor ourselves, and entwine every fibre of our souls around him. A soul-storm is painful and terrible, but it is needful, and ought to be ranked among our most precious blessings. We gain, in this way, a more profound acquaintance with self, we turn away with shame and disgust from our own strength and merit. When we are strongly tempted, and our corruptions are stirred to the dregs, oh what a humiliating spectacle is presented to our introverted vision of the ugliness and power of indwelling sin. When a storm is let loose in the soul, and the sea of passion is lashed into fearful commotion, oh how eagerly do we look for a subduing, calming power to settle the seething elements into peace. Never are we elevated to such fervor in prayer as when the tempest becomes so fierce, and the surge so high and resistless as to threaten us with destruction. Were the wind always soft and the sea smooth, we would make but little progress. No rage of conflicting elements without could harm us were it not for discord within. But the combined power of these two cannot overwhelm us if we but keep our gaze riveted on Jesus who has power to hush the tempest into silence and the waves into slumber. All calm would make us unduly self-reliant; and all storm would frighten us into despair. One hour of storm will give us a better knowledge of ourselves, and a sweeter appreciation of Jesus, than many days of smooth sailing. If we would properly estimate grace in the *calm*, we must learn its preciousness in the *storm*. If we ask God to speed us in our heavenly course, to advance us in the Divine life, to increase our personal holiness, and promote our assimilation to his image, the very life of our prayer must be the sincere inclusion of as much and severe discipline as Infinite Love and Wisdom see meet.

Every trial should endear Jesus to our souls. It requires many tempests to wean us from ourselves. In every new trial we will almost certainly at first labor awhile in our strength to maintain our equipoise; but God wants to make us so distrustful of our own capabilities that we fly to him for refuge, not as our *last* but as our *first* and *only* resort. Oh how blind and perverse sin has made us! Looking at ourselves in the totality of our constitution, circumstances, and relations, there is perhaps nothing that calls for louder songs of praise than our chastenings. We must be "*made meet* for the inheritance of the saints in light," which without holiness is impossible, and this can be wrought only under oft repeated meltings and grindings and siftings and tossings, and it is a dear provision of mercy that we must pass to our crowns through much tribulation. It is infinitely better to keep company with Jesus in his sufferings and tears, than to bask in the unbroken effulgence of the world's glory and gladness, for soon, very soon, the weeping cross-bearers will unite in the endless Alleluia of Heaven, while the mirth of the ungodly will blend with the deep, hoarse, unpitied wailing of hell.

C. H. BALSBAUGH.

For the Companion.

To the Unconverted.

My dear young friends, you who are yet out-side of the ark of safety, I take my pen in hand this rainy day to talk to you a little through the columns of the *Companion*. I have been thinking, while it is raining so fast, of the time that God destroyed the earth. Sinners, just think of that, when all the people but eight souls were drowned! And just look, while Noah, the faithful old man was building the Ark, the people, no doubt, pointed the finger of scorn at him! And behold! when the rain came on the earth what did they do? Why, they wanted in the ark; but alas! alas! what was their doom? God had shut the door. Well, what then? They had to stay out. Just think of it, sinners—the mothers running with their children—some climbing trees—others crying for the hills and mountains to fall on them and hide them from the face of the Lord. Just so it is in this our day. We who are trying to lay up treasures in heaven sometimes are laughed at; but we must think of what Jesus has done for us. And why cannot we do something for his sake? I think I know some who know their duty, but they think, oh, well, I will join the church after a while—I am young yet—I have a great deal of time to join yet; but perhaps, before another week is past, they are snatched by the cold hand of death. Well, now, what can such expect at the day of judgment when Christ shall judge us according to our deeds here on earth? Can they expect a reward? I fear they will be lost: I fear they must hear the sentence, "Depart from me ye workers of iniquity, I never knew you."

Now, my young friends, I would like to get to heaven, and I would to God that we could all be so happy as to meet in heaven.

Well, says one, if I join the church my young associates would leave me. But, my friends, Christ says: "whosoever loveth father or mother, brother or sister, houses or lands more than me, is not worthy of me."

I thought at our communion, so many whom I love sat back from the table of the Lord, and I fear if they do not soon make their peace with God it will be too late. We know how hard it is to part with friends on earth, that are near by the ties of nature. How hard it is when we are taking the last leave of them—never to see their faces again,—but how much harder will it be to be parted, never, never to see them any more. I have friends, near to me, who are yet out of the ark of safety,—some whose heads are blossoming for the grave, have not yet made their peace with God. Many times do we weep and pray that they might all turn to God before it is too late.

"Come ye young, ye gay, ye proud,

You must die and wear the shroud!
Time will rob you of your bloom;
Death will drag you to the tomb.
Then you'll cry, and want to be
Happy in eternity."

MOLLIE VAN DYKE.

Louisburg, Pa.

For the Companion.

Admonition.

Though you have one talent to improve, you may, at times, feel too weak and unworthy to cause that one to prosper and bring forth fruit fit for the Savior's use. But let us not be discouraged; we have the same right to improve our one, as those that have five, and I have no doubt if we believe that Jesus Christ "is a rewarder of all those that diligently seek him," our talents will increase, and not diminish. How great a work there is for us all to do, to try and improve our time and make ourselves useful in the vineyard of Christ, and not sit down on the stool of do-nothing, and think there is no work for us to do. We have not a moment of time to spare, when we once enlist in the army of Jesus. Come, then, let us be up and doing, and take the word of God for our sure guide, and try to obey him in all his ordinances and commands, as he delivered them unto us. Let us not be ashamed of our meek and lowly Redeemer, who suffered and died an ignominious death, to make a way possible that we can all be saved, if we are only now willing to comply with his precepts and do all he has recorded in his will. We must not only do part, and leave part undone; because we can read in the Bible, "If we keep the whole law and yet offend in one point we are guilty of all," and in John 2: 4, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Oh! think of this for a moment! I have heard some say if they keep the ten commandments they do their duty. Well, suppose this will suffice, what will we do with the ordinances? I think this will not do, we must keep all that Jesus and His apostles commanded us to do.

There may be many who are yet young in Christ and have not experienced much of a religious life, and perhaps their trials and temptations are severe, so much so that they can hardly endure; but do not be discouraged, look to "Jesus the author and finisher of our faith." Let no one take your crown. Jesus is ever ready to forgive you: he is seated at the right hand of our heavenly Father interceding for you and me. Oh! let us not forsake him, but look back to Mount Calvary, and behold our crucified Redeemer, and hear him cry "It it is finished," "It is finished" What a solemn hour this must have been for those of his followers that were gazing on to see their Lord and Master crucified by the hands of wicked rebels. Solemn indeed to think of, that even all his disciples forsook him and fled.

Dear brethren and sisters, let us pause, for a moment, and examine ourselves, and see whether we are ready to lay down our lives at any time for the sake of Jesus, or would we rather forsake him, and live a few years in this world? I say, no, let us not fear man, who can only destroy our bodies; "but rather fear him who is able to destroy both soul and body in hell." I do sincerely believe that no true follower of the Lamb of God would at any time take up arms to try to defend himself. Christ says whosoever seeketh to save his life shall lose it, but whosoever shall lose his life for my sake the same shall save it. How necessary then it is for us to try and obey him in all his commands, and desire a closer walk, and sweeter communion with Jesus, so, when we are done with time and timely things, "we may have a right to the tree of life, and enter in through the gates into the city," and ever "sing the song, of Moses and the Lamb."

SUSIE C. ARNOLD.

Brandt, Ohio,

The Sinner's Excuses.

"And they all with one consent began to make excuses." Luke 14: 18.

Jesus Christ came on earth and established his kingdom. He calls religion a great feast, and invites all classes of men to come and partake of the rich gospel supper.—Christ insures all his disciples an hundred-fold blessing in this world and infinitudes in the heaven to come. How rational, wise and God-like to accept and appreciate the gifts, of such a costly, soul-ennobling, gratifying, precious, glorious wedding supper!

Religion is exhibited, recommended and enjoined by the most pure, forcible and endearing terms, figures, motives and relations. What a panorama! But they all with one mind excused themselves, by their vain, false, sinful, suicidal apologies and excuses.

These are sad examples of modern sinners, rejecting Christ, and refusing to become Christians. How lamentable! Reprobates despise the cross, and write their terrible doom.

I. Mark some of the divers excuses of sinners.

"I am an atheist." What, when the heavens and myriads of living witnesses declare the glory of God? For his "invisible attributes from the creation of the world are clearly seen and understood by his works, even his eternal power and Godhead." But the fool hath said in his heart, "There is no God." He is a chaotic, dark, depraved world in himself, without light, hope of God. Poor soul, you have no excuse!

"I am a deist." Yes, like another fool, you say, "None seeth me; the Lord seeth us not." So the cuttle fish spues out his black liquid to cover his retreat. The sneak thief fancies that no detective's eye sees him. The stupid owl sees and hoots most in the dark. So does the deluded filthy dreamer. If you choose sin and darkness, you will have your request and your doom.

"I am a rationalist." But where is your infallible reason and supreme standpoint? How sinful and unreasonable you are to ignore the divine authority of the Bible, to assume the judgment seat! Madness is in your heart, and reason is all perverted. Just look at the fruits of your miserable skepticism, in awful contrast with the blessings of Christianity, and be converted.

"I am a restorationist." Yet the Bible tells you not to fear the murderer, but "fear him who is able to destroy both soul and body in hell." So the wicked go into everlasting punishment; just as long a time as the righteous are in heaven. For the same Greek term defines alike the duration of both life and death. But reprobates are deluded, given over to sin, to believe a lie, and to

be damned, because they have pleasure in unrighteousness. There is likewise an eternal gulf between hell and heaven.

"Religion is a great mystery."—Well, so thought Nicodemus; but Christ told him, that "he must be born again, or he could not enter into the kingdom of God." Great is the mystery of godliness. Therefore you must repent, believe, submit and experience religion, to understand and enjoy it.

"I am moral and respectable."—So was the "young man," but Christ said to him, "One thing thou lackest." Paul had been very moral and formal, but he renounced all self merit, prayed to Christ and soon gloried in the cross. "One thing is needful." Except your righteousness exceed that of the scribes and Pharisees, you cannot enter the kingdom of God.

"I am unable to be a Christian." What, able to be a sinner and to disobey God, as a moral and responsible agent, and then plead inability, for a cloak! Does God ever require what he knows you are never able to do? Will you face God and charge him with injustice? "You will not come to Christ for life," nor yet obey him. Your inability is all in your carnal heart and will. You always blame others for not doing right, and thereby condemn yourself, as a free moral agent, for not doing so to God and man. God commands you; and yet, you virtually throw your sins in his face.

"I have no time." You have *all* the time to serve God. Is not that enough? Has Christ demanded your service, and threatened you with terrible penalties for neglect of duty and given you no time? Take care lest you aggravate your sin and guilt, by replying against God. How long a time would it require, to give your heart to God and obey, if you were now ready and willing to do it? Love to God is an imperative duty, and indispensable to your happiness; yet "you have no time."—God knows better, and so do you. You may say, "I am busy at my farm, house, shop, office, school, study, traveling;" but death will soon knock at your door. You will then confess and cry out for mercy. "My heart is so wicked and sinful." Sin is the transgression of law, and so is all unrighteousness. God does not condemn us for constitutional natures, but for the wrong use of our powers and privileges.

The murderer, sensualist, robber, extortioner or drunkard, has no plea or excuse for being so full of sin, neither have you. If it were otherwise, pity would be deserved, and satan receive it. You should be converted before you are worse.—Don't apologize for your depravity. Repent, and the blood of Christ will cleanse you.

"I am willing but—" Why not be decided, and become a Christian how? "If there is first a willing mind, it is accepted." Do not children obey their parents, when willing? So will you, then, obey God. God's spirit is striving, and grace is ready.

"I must wait God's time." You may wait out your day of grace.—God urges you by motives from three worlds, to start and obey; but you yet delay and sin on, provoking—Jesus will not repent for you. Now is the time of salvation. "You must "turn or burn," quickly; your house is on fire; O turn ye!

"My heart is so hard and deceiptful" What would ye do, if a stubborn little child should say, "My hert is so hard and insensible, and my will is so stiff, that I can't mind you, father, teacher, and I wont?" O give your heart and will to Christ, and trust him. He is the "great physician." Don't fight against Christ, vex the Spirit and destroy your soul.

"I have tried it and can't succeed." What hindered your reformation?—God is willing, and grace is free.—How did you try? Without faith or firm resolve? Without giving up your heart? No wonder then, at such a failure. But try, and believe with all your heart, and you will succeed, as they did at Pentecost.

"I am afraid there is no mercy for me." Why not? Christ died, and now intercedes for you. Only believe yield and comply with God's terms. Others have sought for a new heart and a right spirit; and they now testify.

"I am afraid I can't live a Christian life." Well, you cannot. If you won't begin. So then, you will go on, sin and fight against God, despise grace and neglect religion, will you? Oh the sophistry of the devil! He tells you "it is too early;" then "too late;" now "you are to young," and then "too old;" but he is a liar and a murderer. Get rid of your sinful excuses and belief; break away from sin and satan, and Christ will save you.

"I want more conviction." Will you wait for the lash of conscience, and the terrors of the law, and to feel more distressed? What if a disobedient child should wait for the rod before he is willing to obey, and cry for the smart of conviction, when he knows his duty? How foolish to wait! You know your duty; now obey, escape the rod and be happy.

"My circumstances are singular." But what of business, matrimony, temperament, temptations, inconveniences? Thus others have thought, felt and said; but they have conquered. So may you be converted by faith and the blood of the cross.

"I am staggered by the different sects." Then look to Christ and the Bible! Real Christians are agreed on the great elements lines and cardinal points in religion, more than business men are in their occupations. Only get inside of the kingdom and experience a full Christianity, and all doubts and excuses and sin will flee, as darkness before the rising sun.

EMERSON ANDREWS.

MAKE HOME BEAUTIFUL.—Some one writes, both gracefully and forcibly: "I would be glad to see more parents understand that, when they spend money judiciously to improve and beautify the house and garden about it, they are paying their children a premium to stay at home as much as possible to enjoy it; but that when they spend money unnecessarily on fine clothing and jewelry for their children, they are paying them a premium to spend their time from home,—that is, in those places where they can attract the most attention, and make the most display."

Those who are bound for heaven must be willing to stem against the storm, and must not do as the most do, but as the best do.

Search the Scriptures.

By S. A. Mowers.

It would be folly for a minister of the gospel, in our day, to urge upon his hearers the reading of novels, or novels are read and novels will be read whether the preacher urge it or not. It would be folly for the minister of the gospel to urge upon his people the reading of whatever private communication may be directed to them, for scarcely can they await the arrival of the mail until, with rapid steps, they hasten there, and with eagerness of heart they ponder and reponder whatever pages may have been received by them. It would be folly for a minister of the gospel to urge upon his hearers the reading of political papers, for political papers, though freighted with vulgarity and falsehood, are read with avidity and satisfaction. But it is not folly for the minister of the gospel to urge upon his hearers the reading of the Bible; for the Bible, though the book of books—though it is in every respect superior to every other book—is unreasonably, and unaccountably, and sinfully neglected. It is true the Bible may be found in almost every household, but it is placed in such parts of the house as to be very little in the way, because of it being very seldom, if ever, used. But while this is true, it is equally true that the great body of the people are acquainted with Bible truths; and even those who do read the Bible read it so carelessly and disconnectedly as not to perceive its harmony and beauty. We are not only to read the Scriptures, but we are to *search* them. The Bible is a mine full of gold; and if we would find it we must search for it. The Bible is a casket full of jewels, and to find them out we must dive down—seek diligently after. The Greek word, translated "search," signifies to seek, inquire, investigate, trace, track, pursue, &c. To show the worthiness of this searching I offer the following arguments:

1. The Bible is worthy of close inquiry because of *its inspiration*.—This attaches greater importance to it than any other book. Had good men given utterance to such truths as are found in the Bible they would only be the views of men, and might be fallible, and we would be at liberty to accept them or refuse. But in the writing of the Bible men are only the instruments through which God, as the Author, communicated his will to man. In the writing of the Bible there was divine dictation—the communication of the Holy Spirit revealing that which they could not have known, and superintending that which they did know. It is here said that "God spake by his servants, the prophets." Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Peter says: "We have a more sure word of prophecy whereunto ye do well to take heed, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." This fact stamps the Bible with the highest authority. It is the word of God. When you come to the Bible bear this in mind: Come not with your prejudices, but meekly bow before it, and submissively say, "Speak, Lord, thy servant heareth." Come with a spirit of obedience, and say, "Lord, what wilt thou have me to do."

2. Because of its *truthfulness*. We may read other books—we may be delighted and benefited by them; but when we come to put their teachings into practice we ask, are they true? This caution is especially needful in this day of sectarianism and party spirit. Now, men from different stand-points describe persons and things differently. One man, in writing a biography for one who believed as he does, places him among the saints; another man, not believing as he did, will degrade him to the very lowest depths. And men seeing this, in perplexity ask, sometimes, "What shall I believe?" But when you read the Bible you read that which is truth. On the Bible you may rely most implicitly, and you shall never be put to shame; for "the words of the Lord are pure words, as silver tried in the furnace seven times." Christ says, "Sanctify them through Thy truth; Thy word is truth." John says, "These words are true and faithful." When, then, you read the Bible, believe every word of it, for it is *truth*.

3. Because of its *completeness*. This is one of the great advantages the Bible student has. Other books are constantly being succeeded by new editions. What was considered a complete work on geometry fifty years ago is now only elementary. This is why many persons are accused of being "behind the age."—When they studied, they studied the books then in use. While the accuser is now at an edition, it will not be long until himself will be the accused, as being behind the age, because of editions that will be forthcoming. But the Bible scholar is saved all this trouble. He who studied the Bible fifty years ago has the same Bible yet. However fast the age has been it has not, as yet, gotten ahead of the Bible; and we who now study the Bible need not have any concern about this; for if the age should get ahead of the Bible, as it might be called, it would not be desirable to keep up with that age. Moses said, "Thou shalt not add to the word which I command thee; neither shalt thou diminish anything therefrom." John says, "Whosoever shall add to the words of the prophecy of this book, God shall add to him the plagues that are written in this book." The rich man seems to have desired an improvement. He requested that one might be raised from the dead. He was answered, "They have Moses & the prophets, let them hear them." He thought this was not enough. Abraham said, "If they hear not Moses and the prophets neither would they be pursuaded though one be raised from the dead.

4. Because of its *permanence*.—Other books are changing. What was law yesterday is not law to-day. What once was regarded as science is now rejected as falsehood. Theories once considered as the most secure are now exploded. Our laws and constitutions and customs are all rapidly changing; but with the

word of God there is *no* change.—David says: "Concerning Thy testimonies, I have known of old; Thou hast founded them forever." Isaiah says: "The grass withereth, the flower fadeth, but the word of the Lord endureth forever." Christ says: "Think not I am come to destroy the law and the prophets.—I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth shall pass away, one jot or one tittle of my word shall in no wise pass away till all be fulfilled." It is easier for heaven and earth to pass away than one tittle of the law to fail

5. Because of its *power*. There is a secret power in the word of God unknown to any other book. It is this which gives power and efficacy to some men's preaching, and a lack of this makes the pulpit weak and feeble. Many preachers in preparing for their pulpit labors will make references, perhaps, to a whole library before once referring to the Bible. Perhaps my want of experience would weaken my authority as a counsellor; but to me, my Bible first and next a good concordance are the most valuable aids I have ever had; and it occurs to me that this is what we most need—Bible power in our pulpit ministrations. Men may embody in their sermons a great deal of philosophy, beauty of diction, history, &c; bnt the effect will be in proportion to the amount of Bible in it. God declares: "As the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud . . so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Again, "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," &c. "Take the sword of the Spirit, which is the word of God." "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." There is in the word of God a power to kill. Under its influence the flinty heart is melted. It has power to give life. It soothes the pathway of life and calms the surges of death. How many, when dying, have said, when some blessed text of Scripture was whispered to them, "Yes, they comfort me. Blessed be God, they comfort me."

6. Because of its *beauty*. The most beautiful expressions that have ever been uttered are found in the Bible. What historian has ever given utterance to words so touchingly beautiful as these: "*God said, Let there be light, and there was light.*" You may talk of the beauty of Horace, or Virgil, or the silver-tongued Homer, but among all their writings you cannot get anything to equal the touching strains of Israel's sweet singer: "By the rivers of Babylon there we sat down. Yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy," &c.

Take, then, my friend, the Bible. Young lady, lay aside your light literature, that which enervates the body and poisons the mind. Young man, "to the law and to the testimony." Bind this word around thy neck and write it upon the tablet of thy heart, for thus shall a young man cleanse his ways by taking heed thereto according to thy word.—*Religious Telescope.*

A Righteous Man.—A righteous man is one who takes the *word* of God for his rule, the *grace* of God for his strength, the *Spirit* of God for his guide, and the *heaven* of God for his home.—*Dr. Bunting.*

Every person has a world in his or her own head, and the world outside corresponds with it.

Christian Family Companion

Tyrone City, Pa., June 21, 1870

Meeting Tent,)
Near Waterloo, -
June 7th, 1870.)

On Saturday the 4th, at 10 A. M. attended meeting at West Branch meeting-house. Very small attendance, partly occasioned by a heavy shower of rain at the time the people should have assembled. The rain was almost an inestimable blessing, vegetation having already suffered much from want of it.

In the afternoon, visited the home of brother Simon Holsinger, a cousin. Both he and sister Carrie, his wife, ought to aid us in furnishing our church architecture. Here we also met cousin Levi, who has not yet joined himself to that nobler family, in which we are all brethren and sisters. We again lodged with brother John R., who on next day, Sunday, took us to Silver Spring meeting-house in A. M., and to Salem meeting-house in P. M., at both of which places we tried to preach Jesus; and in the evening he took us by his house to inquire of the sick, and sister Barbara, feeling willing to perform the double part of father and mother, he took us in the evening to the house of brother Samuel Shirk, sister Sarah, his wife, being another cousin, where we lodged.

On Monday morning visited cousin Alexander Holsinger, near Foreston, where we took our final leave of our relatives, and took the train at 2 46 P. M., and soon found ourself surrounded by many brethren and sisters, many of whose faces we had seen before. They mostly occupied separate cars, and filled, at least, three. They occupied their time in singing sweet songs of Israel, which was highly becoming them, and which was also highly commended by the Conductor of the train.

At 2 A. M. we landed at Waterloo, and found more conveyances than would have been required for twice

our number, and by daylight we were here, and now we have had breakfast, the meeting has been opened and we are ready for business, at 9:30 A. M. with H. D. Davy as Moderator; James Quinter, Clerk; and John Wise, Assistant Clerk.

First in order was the reading of Acts 15th, as authority for the holding of our Annual Meetings. And while it is being read we take occasion to say that we are surrounded by a large concourse of brethren and sisters, besides many spectators, but we will not attempt an estimate at this time. The council is being held in a large tent, covered with muslins, and the accommodations are fully adequate to every demand.

WATERLOO, Iowa.)
June 11th, 1870.)

Brother Assistant: The meeting closed on Thursday noon, and the brethren and sisters have scattered away to their respective places of sojourn, until we, (father and I) are almost alone, among our kind friends. We think if many of our fellow laborers could have anticipated the feelings of the brethren and sisters of the Waterloo congregation, they would not have left them so hastily. They labored so assiduously, and provided so abundantly, for our comfort during the session of the meeting, and having been denied the privilege of having preaching at the place of meeting, it would appear ungrateful to leave them, without in turn offering our service for their edification. Hence we are here now.

Our former correspondence closed with the organization of the meeting for business, and for farther particulars see Report of Annual Meeting.

On Tuesday night we were entertained at the house of brother Paul Cobaugh, which proved to be a very valuable visit, having made the acquaintance of his daughter, sister Lucy, who gathered us a list of fourteen subscribers to the *Pious Youth* among her young associates, all but one at Waterloo. With a few hundred such sisters would not the *Youth* flourish? And if we are not deceived there are more things that would flourish.

On Wednesday night we lodged with brother Martin Buechly, one of our Waterloo agents, and a "kindred spirit." He took us to Waterloo City, where we heard a sermon from brother Christian Long.

On Thursday afternoon we accompanied brother C. P. L. Roberts, formerly our Conemaugh agent, to his place near Hudson, which is now his address. He farms for his father-in-law, Mr. Hildebrand, who has one of the finest homes in the community. At night there was preaching at the Hudson school-house, and we had a crowded house with good order and attention.

On Friday brother Jacob Cobaugh, also formerly of Conemaugh, took us to waterloo, and after dinner at brother John Spicher's, we took the cars for Waverly, Bremer county, twenty-one miles from this place. At that place we procured a conveyance, and set out in search of uncle Michael Ritz, (mother's brother) whom we found about six miles in the country, and also an aunt, Martha Finney, in the neighborhood. We spent the night with them, and this forenoon returned to this place, and we are now at the house of brother Ephraim Spicher, where we are writing.

Regarding the meeting we have to say, that better arrangements have never been enjoyed anywhere. A tent had been erected in which the council was held, large enough to have accommodated all in attendance. The meeting-house, having a basement under the entire building, was used as a kitchen and dining room. In this way the meals could be prepared while the meeting was in session, and immediately after meals could again proceed to business, and thus much time was gained. The provisions were abundant, both in quality and quantity There was so much bread left that the brethren were obliged to take it in their wagons and distribute it over the country and through the city to keep it from spoiling. There was perfect harmony among those who had the management of affairs, as well as with those who performed the labor. Each seemed to strive to do his part.

The meeting itself was a good one, and barring a few things, we can endorse its proceedings. A little more dignity by refusing to engage in personal and trivial matters, would have given much weight to its decisions, in the estimation of all right thinking persons. Improvement in this direction may be hoped for.

Report of the Proceedings

of the Annual Meeting, of 1870, *held with the Brethren in the Waterloo congregation, Black Hawk county, Iowa, June 7th, 8th and 9th.*

For preliminaries see Editorial correspondence.

The moderator stated that the object of the meeting was to consult, and interchange our views, and to harmonize and preserve a union of sentiment, as we have example in the scriptures read. (Acts 15.) We should not come here thinking that *I* will have *my* way but that the truth should prevail. He hoped that our manner of interchanging sentiments be such as becomes brethren, and that the light thrown will reflect honor to our Father who is in heaven. He also called the attention of the Delegates from the District Meetings, to the fact, that it is the duty of the District Meetings to form an answer to all queries sent to the Annual Meeting. Their neglecting or refusing to do so, adds heavily to the duties of Standing Committee, upon whom it devolves, in that case, to form an answer.

The Western District of Maryland was then called and represented by David Long.

Query 1. A man becomes involved in debt, secures a friend to go his security, who is afterwards compelled

by law to pay the debts. In the course of time he accumulates property, in the name of his wife, who has been a sister during the time of all these transactions. Now the question is: ought the sister to restore to the security the lost money?

The decision of the District Meeting was that she should make restoration, if she wished to retain her membership. After some inquiry into the case giving rise to the query, it was tabled, with a proposition to send a committee to settle the matter.

Another query was here introduced from the same District, but as it had no answer, it was taken in charge by the Standing Committee.

The Eastern District of Pennsylvania was next called, and responded to by David Gerlach, and Sam'l R. Zug. They had nothing to present, except a request for the next Annual Meeting, which was granted. Christian Bombarger, Rothsville, Lancaster Co., Pa., and S. R. Zug, Mastersonville, Pa., were appointed Corresponding Secretaries.

Middle District of Penna., was represented by Isaac Myers and D. M. Holsinger, and presented

Query 2. Is it considered right for a brother to take or receive pensions, back pay, or bounty for services to government before becoming a member?

Answer. We think that it may be allowed.

The above answer was agreed to by the meeting.

The High School resolution was introduced but was suppressed.

Western District of Pa.

John Wise and Joseph Berkey, delegates.

Q. 3. A request to have this Annual Meeting adopt some measure by which we can, as a body of Christians, send two ministers—a Bishop and another Minister—to California as Missionaries for one year, to aid the church there in spreading the Gospel of Christ: also to bear their expenses and support their families while they are gone.

Ans. That this be forwarded to Annual Meeting with this amendment, that both be ordained when sent by the church at large.

As the article had no answer, the Standing Committee took charge of it, and afterwards ruled it out, and in lieu of it appointed a committee of two brethren to visit California, for particulars of which await the conclusion of this report.

Q. 4. We desire a decision of Query No. 10 of last A. M. relating to Insurance.

Ans. Forwarded to A. M.

Again without an answer, but it was proposed to allow both or refuse both.

Brother Harper, (of Mo.) considered them alike, and asked for a distinction.

Brother David Brower was in favor of forbidding both. Brethren Samuel Garber, Jacob Steel, Jacob Metzger, and others expressed the same opinion. Christian Wengert and Jacob Berkey thought the subject of too much importance to be passed over lightly, and hoped due consideration and a fair discussion would be given it. Dr. Sturgis said that the church had recognized the principle of non-interference with individual enterprises so long as no immoral result ensues. And as nothing of that kind is claimed, he thought there was no occasion for farther restrictions at this time.

John Wise thought that fire and life insurance are equal. If one does not involve a principle of morality the other does not. Mutual Fire Insurance had been recognized, and we now have also Mutual Life Insurance Companies.

It had been intimated by the opponents of Insurance, that the Church is an Insurance company, and one of the very best kind. Whereupon J. Quinter said that if the Church would obligate itself to restore us the worth of our property in case it is destroyed by fire, he would agree that we should all stay out of the Insurance Companies. He did not think that it belonged to this meeting to forbid insurance, and whether he would attend another meeting or not he was willing that whatever influence he may have, should be used against acting upon matters of this kind, by this meeting.

The question was finally deferred.

(*To be continued in our next.*)

We take pleasure in announcing to our readers that we landed safely at our home on the morning of the 16th inst. Found the *Companion* family in good health, and the office and business department flourishing and prosperous. In our next we expect to close our notes of travel and also our report of the meeting.

Non-resistance. No. 3.

BY JOS. W. BEER.

3. *I will bring forward the testimony of the apostles in confirmation of the doctrine of Non-resistance.*

1. The Apostle Peter, in his letter to those who had obtained like precious faith with them, directed them to give all diligence to add to their "faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness: and to Godliness brotherly-kindness; and to brotherly-kindness, charity: for," says he, "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5—8. These are the seven root Christian graces, and every one is essential to the formation of the true Christian character; and, mark it well, not one of these is reconcilable with the spirit of war. It is utterly impossible for any man, in whose Christian character these graces are developed, to harbor any element of a spirit of war: it is impossible for him to harbor lust, from which wars and fightings come: It is impossible to harbor lust without lacking some of these graces; and, says Peter, "He that lacketh these things is blind and cau-

not see afar off; and hath forgotten that he was purged from his old sins."

2. In Gal. 5: 22—25. Paul writes: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit let us also walk in the spirit." Dear reader, if we are Christ's, we have crucified the flesh with the affections and lusts; and, consequently we can cherish no root of lust within us from which the bitter tree of envy, strife and war can spring. We will bear in our lives these fruits of the spirit, according to Paul's instruction, "If we live in the Spirit let us also walk in the Spirit." Tell me, Has the warrior crucified the flesh with the affections and lusts? Whence do his "wars and fithings" come? "Come they not from hence" —from his uncrucified lusts that still war in his members? But, does the warrior live and walk in the Spirit? If so he will bear in his life the fruits of the Spirit, which are *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.*" Is it a manifestation of *love* to an enemy to kill him? If so, the warrior may obey Christ's command, "*Love your enemies.*" Does he experience any *joy in the Holy Spirit*, when, with drawn sword in hand, he stands on his enemies neck? Does he manifest a disposition of *peace*, and "*pursue peace*," when he pursues his enemy, and slays his fellow man? Is he *longsuffering*, while he wages bloody, cruel war? Is he *gentle* while he smites his fellows? Is he in the exercise of *goodness* while sending precious, souls into the eternal world? Does he exercise *faith* while in the pursuit of war? and if so, is his faith that which the apostle describe as the Christian's faith,—namely, a "*faith that works by love?*" Reason will suggest the answer to all of these interrogations. Reason, unperverted, will tell any person acquainted with the nature of war and Christianity, that instead of *love*, the warrior manifests *hatred*; instead of *joy in the Holy Spirit*, he experiences *sorrow of the world*: instead of *peace, strife*, and *war*; instead of *longsuffering, wrath*; instead of *gentleness, obstinacy*; instead of *goodness, wickedness*; and instead of "*faith that works by love*," *unbelief* or *want of confidence in God, which works by hatred.*— Thus you see, dear reader, that in every particular—in every element—the spirit of war is at varience with the Holy Spirit by which Christians must be led; and, hence, it must be sealed upon your mind that Christians may not "smite with the sword"—that they may not engage in war.

3. Paul in this same chapter, Gal. 5: 19—21, says: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." It seems to me if you should ask the apostle Paul to describe the disposition, character, and works, of those who use *carnal weapons and "war after flesh,"* he could do no better for you than to refer you to the above lucid description of "*the works of the flesh.*" If we had before us a full and impartial account of the doings of those who took part in the famous "war of the Rebellion," we would see more clearly the correctness of the foregoing remark; but, not before the great day of accounts, will we be able to conceive, how much "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders drunkenness, revelings, and such like," were perpetrated by even those who bear the name of Christians. If some might be found who were not guilty of all these crimes, I opine, they are fewer who can in truth say that they are innocent of nearly all. No, these are inseparably connected with war; and to be an efficient soldier is to be guilty of these or "*such like*" *things*: and, be it remembered, that Paul, after enumerating the above works of the flesh, yet adds, "*And such like*, of the which I tell you before, as I have also told you in time past, that they which *do such things* shalnot inherit the kingdom of God.

4. It does seem to me that the candid reader is already convinced that the doctrine of Non-resistance is truly scriptural; but I will add one more testimony which is so direct, so plain, so positive on the subject that I can not divine how it will be possible for any honest person, pretending to be a Christian, to evade it. Paul writes: "For though we live in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," 2 Cor. 10: 3, 4. It is here positively declared that Christians do not engage in war, "for," says Paul, "*though we live in the flesh, we do not war after the flesh.*" This establishes, beyond all room for doubt, the fact that Christians in the apostolic age were not warriors. And until it is proven that we live under a different dispensation and law, I must believe, that Christians in the nineteenth century, must not be warriors. Christians in the apostolic times *lived in the flesh; so do we: they did not war after the flesh; neither should we.*

Many more testimonies might be adduced from the writings of the apostles in support of the doctrine which we verily believe, and for which we contend; but, believing that the position is fully established and not wishing to make this treatise more lengthy than necessary, I will turn to the next division of the subject.

To be continued.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry; Will you permit me to communicate a few lines through the *Companion*, in addition to brother Newcomer's article on the wearing of the hair, in No. 17, headed, "Long hair." I fell as though it were a duty devolving upon every brother to be in uniform in the wearing of the hair, as well as the garment, in case he has it in his power to do so. And if it is a known duty to us, I fear we do very wrong if we be disobedient to the same; for the Lord loves to see us be his dutiful Children. The Brethren are often admonished of the wearing of the apparel, and all right, but there is little said about the wearing of the hair; and why not say something about that too, when it is conforming to the world. Paul says, Romans . 12; 2, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." Peter also says, in speaking to the followers of Christ: "As obedient children not fashioning yourselves acccording to the former lust in your ignorance." 1st Pet. 1: 14, We must believe that Peter certainly was led by the Spirit of God, and that he meant just what he said, and that ought to be plain enough to every one who loves to follow Jesus. Some may say it is nothing to be in fashion a little if just the heart is right. Well if the heart is right it will reserve nothing for self. I just wish to cite you to the case of Ananias and Sapphira, how they fell victims to death. Now let us see to it that we keep not back a part while we profess to follow Christ; but let us deny our self-will and take the whole cross of Christ upon us, and then it is that self will be subdued, and become subject to the obedience of Christ. I fear, and do believe, there is too much latitude given to the Brethren concerning the subject under contemplation. Are we not very safe to follow Christ and the apostles? History informs us, as brother Newcomer says in his article, that the Savior wore his hair parted on top of the head; and, no doubt, the apostles also kept up the same order, and that has been kept up, I presume by the old Brethren until the present time. I am sorry to see that many of the brethren are losing sight of the old order. Now dear breteren, let us try to be more watchful and prayerful, that we might be enabled to hold fast to the old paths and Landmarks, even, if it will prove a cross for us to bear; for, if we do not be cross-bearers, we cannot expect to be crown-wearers. That we might all be of the same mind, and speak the same thing, and prove obedient to all the requirements of God's holy word, is my prayer.

If I am in error and any brother or sister can correct me through the *Companion*, or any other way I will gladly receive it; for in this way we may be more diligently seeking after the truth as it is in Jesus, and build one an other up in our most holy faith.

H. E. HARSHBARGER.

Brother Henry; I wish to give a short notice, through the *Companion*, of money received since I last wrote for the *Companion*. I will give the names as they occur in my pass book. A sister, $1.00. A sister, $1.00. Daniel Replogle, $5.00. There was some money sent that the donors wanted me to receipt privately, which I did. Since I gave notice I have received $31. 00 for our meeting house. We have now the interest paid for the year past; still the principal of nearly $1.000.00 is hanging over us, a little band out here in the West, battling for the truth; and brethren, do you not feel an interest in our welfare? I know that many do, and could contribute to the wants of their brethren out here in the far West, if they would. Then brethren, since we are all travelers on the same journey —all soldiers of the same army—all sailing on the same ocean —all aiming for the same port—we should all labor together in the one common cause. Then I do hope and pray, that many hundred who have their abundance in this world's goods, and to spare, will throw in their mite, in trying to help pay for the first meeting-house built by the Brethren in the state of Missouri. Let every one who reads those lines, that is so circumstanced, say, "I will send up my mite with my prayer for the brethren in Missouri;" and I know, brethren, that none will regret it when we all are gathered around that great centre of attraction, where we all shall unite to praise God and the Lamb forever.

Address me as above.

DANIEL D. SELL.

Brother Henry: As my time for the *Companion* has almost run out, I thought it was best to renew my call for it another year, by sending one dollar and a half, hoping it will go safe to you. Since I last wrote to you the brethren have preached once in the Township of York, at the Center, in the Methodist church, for all they think the Brethren are too strenuous in many things, and not liberal in their principles as it regards their doctrine. The truth was preached, and the place still stands, and better than all this, the Gospel will prevail and triumph over the doctrines of men. Obedience in all things as required in the Gospel makes religion, not a mere sentiment, but a practical principle and power,—a power that renews the heart—imparts new motives of action —inspires new purposes and aims—transforms the character—and makes the hateful, lovely; and the wretched, happy. Whether it enters a single heart, or a household, it reduces everything to order, harmony and peace. Communion with Christ makes a union and joy, that can have no existence without it: "Him shall ye hear in all things whatsoever he shall say unto you." Acts 3: 22 "This is he that was in the church, and with our fathers, who received the lively oracles to give unto us," Acts 7: 37, 38 So may I speak to the brethren in love "The Lord thy God hath chosen thee to be a special people unto himself" Deut 7: 6—a peculiar people, that ye should show forth the praises of him

who hath called you out of darkness into his marvelous light." 1 Pet 2: 3.

ALBERT FORD

Brother Henry ; There is something on my mind that I would wish for some brother to explain through the *Companion*. The question is this : Which is according to the Gospel, to washfeet before supper or after supper ? I understand, according to the Gospel by John, 13th chapter, 4th and 5th verses, that it reads after supper ; but the most of the Brethren wash feet before supper. Now, brother Henry, if you think this worthy of an answer do so, and if you think it not worth anything cast it to one side.

Yours truly in love.

A. J. W.

Our querist, like many other sincere persons, is of the impression that our Savior washed the feet of his disciples after they had eaten the supper. We do not regard it so, and will try to show that the Brethren's practice of washing feet before supper is in accordance with the example given by our blessed Master in the institution of the ordinance.

From the expressions, "Supper being ended," and, "He riseth from supper," many conclude that they had finished eating the supper before he arose, laid aside his garments, girded himself and washed their feet. It is true that the German reads : "Nach dem Abendessen"—after the supper—but it is just as true that the English reads, "Supper being ended," and the Revised Translation by the American Bible Union has it, "Supper being served." We have now before us a translation by Benjamin Wilson, entitled the "Emphatic Diaglott," in which the Greek "*Kai deipnon genomenon*," is rendered, "And supper being done ;" and also, "And as supper was preparing." Now it is morally certain that these different renderings are not all correct : and since we cannot accept all, it is clearly our duty to accept that which harmonizes with the context.

By examining the context carefully we ascertain two facts :

1. Judas was present during the washing of feet. Jesus saith to Peter "He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For he knew who should betray him, therefore said he, "Ye are not all clean." This Jesus said while he was engaged in washing their feet. Judas was present at this time, or there would have been no pertinence in his saying in reference to Judas, "*Ye* are not all clean.

2. Judas left the room during the eating of the supper. Christ said : "He that *eateth* bread with me"—not *did* eat, nor *will eat*, but in the present tense, *eateth*, showing conclusively that they were eating at the time he used this language. He afterward made Judas known as the betrayer by giving him a sop when he had dipped it. "He then, having received the sop, went immediately out and it was night."

Now we will sum up our argument as follows ;

3. If the supper had been eaten before Christ washed his disciple's feet, since Judas left while they were eating, he could not have been present during feet-washing ; but he was present at that time, therefore Christ washed their feet before they ate the supper.

The supper was served—it was on the table ; Christ sat down with the twelve ; "*He rose from supper.*" He washed and wiped their feet, He sat down again, they commenced eating supper ; He indicated the betrayer ; and Judas being made known went out. Thus it is clear that Christ washed their feet before supper ; and He said : "I have given you an example that ye should do as I have done to you." If, therefore, we wish to follow the example, we must wash feet before supper as He did. Æ

Dear young brethren and sisters ; Many of you I have never seen, and never expect to see, until we shall appear before the judgment-seat of Christ ; but to you all I will write a very few thoughts for the first time.

Dear young friends how would we like to have all of our actions, and thoughts made manifest to the public ? When we were engaged in them we did not want any body to know them, did we ? Then, when we knew that God knew them all, did we not feel like sinking when we felt the power of sin resting upon us ? To scrutinize our condition closely, we have nothing to boast of. Have we not got a great reason to thank God for his goodness exercised toward us in forgiving us our many sins ? So, now, let us show that our profession is not vain, in trying to serve Christ. Let us avoid joking and all things that do not become saints. I would say to the older ones who do not bridle that little unruly member, to be more careful, and set us young followers of Christ a better example ; for there is a probibility of our religion being vain, if we do not bridle our tongues. See James 1 : 26. Then let all of us try to serve our Father aright, so when we have finished our course it may be well with us, that we have tried to gain that place prepared for us ; and let us try to gain it honorbly in the sight of God, is the request of your young brother in Christ.

CHREEST U. GATES.

Vistula Ind.

Brother Holsinger : I have penned a few thoughts for the C. F. C. As I have no extensive education, you will therefore pardon my many blunders in spelling and composing. The only education, (or nearly so,) that I ever received was in the mill

and on the farm. But give me a good education without the knowledge of heaven's law and God's saving grace, I would be a fool, wretched, undone forever. Thank God, a knowledge of his saving grace is better than all earthly wisdom. I just say here that the many lessons and encouragements which I receive from reading the *Companion*, are only expressed by my feeling. It is a great encouragement to our little family, consisting of an aged father, three brothers, and one sister. My dear sister leads a very lonesome life. She is mostly by herself, but the thoughts of comfort derived from reading your excellent paper cannot be expressed. May God in his great wisdom bless you and yours, and every effort to spread his word; and your assistant, I hope, will share you in the rich blessings of God's grace. Peace be multiplied.

S. C. BASHOR.

Answers to Question in] No, 22, Page 350.

"Why is it wrong to have likeness taken?"

We answer, from the fact that the Bible protests against it, Ex. 20: 4. "Thou shalt not make unto thee any image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

Also in Deut. 4: 16. "Lest ye corrupt yourselves and make you a graven image, the similitude of any figure the likeness of male or female." The very least we can say about them is, they are useless and expensive. And now I would suggest to all my brethren and sisters, let us dispense with likenesses, and appropriate that money to preaching the Everlasting Gospel, to every creature, so that all may have an opportunity of coming unto the knowledge of the truth and be saved; for this is good and acceptable in the sight of God our Savior," "and let us not be weary in well-doing for in due season we shall reap if we faint not"

CHRISTIAN MYERS

Pleasantview, Pa.

Brother Henry; Greeting. I had written to our beloved brethren and sisters, through the *Companion*, about the welfare of the church and our council meeting of the 14th of May, and also about the one that was appointed to be on the 27th of May, at which we would have a choice for one speaker and two deacons. Now I will say for the satisfaction of those members who have an acquaintance with our church: this last council has come off. We had a very good choice. We feel satisfied that the good Lord was amongst us, and that it was through the guiding of his Holy spirit that this choice was made. We also believe that the prayer of the church was answered in behalf of getting help, as the Lord knows all things best. The lot for speakers fell on two worthy brethren; namely, Cyrus Hoover, and Eli Yoder; and for deacons, George Hestand, and David Zimmerman. Now we pray the Lord to make them useful instruments in his hands, for the welfare of Zion, the good of the church, the convicting of many souls, and the everlasting enjoyment of their never dying spirits. May the Lord help us to praise him ever more. We are all well, thank God.

JOHN B. SHOEMAKER.

Smithville, Ohio.

LIST OF MONEYS received, for subscription, books, &c.,

S. A. Walker, .80, Israel Penrod, .15, Christian Cripe, 1.10, David B. Klein, 1.00, Mary Strom, .75, Susie C. Arnold, .75, Amos, S. Chamberlain, .75, D. H. Garber, 3.00, Daniel F. Stouffer, 2.25, Joseph Mishler, 1.00 Daniel W. Stouffer, .75, Isaac Kulp, 10.00, Albert Ford, 1.50, J. S. Custer, 1.50, H. M. Lichty, .60, Abel Findley, 3.50, A. H. Snowberger, 1.00, George Holsinger, .75, Chester V. Gates, .75, Noah Longanecker, 1.00, George Reitz, 1.50, Jos. L. Myers, 1.00, David Frick, .75, Sarah A. Deeter, .75, John Wissinger, .30. R. W. Riely, .60.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Sandy Creek congregation, Allegheny county, Maryland, June the 4th, WILLIAM FIKE; aged 5 years, 10 months, and 13 days. He had sent for brother Jacob M. Thomas and the writer to receive him into the church, and he was conveyed to the water on a spring wagon with a bed on it, where he was baptized and then taken back to his house. This was on the 22nd of April. On the 7th of May we had a private Love-feast at his house according to his desire, which seemed to revive him very much. He had been sick for a year or more, with Chronic Inflammation of the Bronchia[illegible]. He [illegible] atenothing for 8 or 10 days then fell asleep in Jesus. He selected Prov. 14: 32, latter clause. "But the righteous hath hope in his death," for his funeral discourse; also the 665th hymn. The deceased leaves a widow and three children to mourn their loss, which we trust is his great gain.

Funeral services by Eld. Jacob M. Thomas and the writer.

Visitor please copy.

Also in Sandy Creek church, Fayette Co., Pa., May 10th. sister SARAH SICKLE, wife of William Sickle, and daughter of Solomon Workman a deacon in the church; aged 34 years and 5 days. She was subject to Hysterics. The last attach she told her husband that she was going to leave him and that she was glad that the time had arrived. Funeral services by Elder Jacob M. Thomas and the writer from Isa. 38; 1, latter clause: "Thus saith the Lord, set thine house in order, for thou shalt die and not live.

Visitor please copy.

JACOB BEECHLY.

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For the Companion.

Christian Love.

BY EMMANUEL UMBAUGH.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

This language not only portrays before the mind the indescribable love which our heavenly Father manifested toward the human family, but it also places man in such a condition that if he should fail to gain an inheritance, with the sanctified, in the regions of endless bliss he cannot attribute his loss to any one but himself.—Indeed the Universalist and Restorationist cannot in the great day of accounts plead innocent without being condemned and silenced by the above quotation. It is so significant in design that even the infidel cannot withstand its mighty power. How many of us have realized the great truth that there are tenfold more infidels in the world than is generally believed. Even many of those who are professors of Christianity cannot, on account of their misapprehension of the language "whosoever believeth in him," evade the propriety of being classed with those who "lack in one point" of the law and are "guilty of all." "Whosoever believeth &c." What constitutes a believer? If we believe in the Son of God will we not obey his holy mandates? Is it according to nature to believe in that one whom we do not love? If we do not love our blessed Redeemer sufficiently to prompt us to act in harmony with all his requisitions, does not our want of love evince to the just Judge as well as to all around us that we do not believe in him? Could we not learn from this climax, the important truth that "faith without works is dead," even if the inspired apostle would not have mentioned it! O, how deep and unfathomable is the love of God! His love was so great that it constrained him to give his only Son. *Love!* What a meaning in this single word! It is this that will characterize the true Christian. It is this that has power to constrain; and it will constrain us to exercise forbearance one toward another if we are truly born of God. O yes, there is a *mighty power* in Christian love. It has power to unite Christians in such a manner that even death cannot separate them. Although they may be persecuted, and they may with many of the devoted Christians who have gone before be tied to the stake, while seemingly inhuman wretches apply the fiery torch to the combustible beneath them, and also, with savage delight, (in order to increase their torments,) to the sensitive bodies of the expiring sufferers, yet love has marked them as faithful scholars in the school of Christ who shall not be unrewarded. Christ, being the first fruits of them that slept has burst the bars of death; and the grave being no longer able to hold its inmates, they will come forth to hail their blessed Master through whose history life and immortality have been brought to them. Seeing, then the wondrous power of love, and its effects, including its constraining power, will not the cold-hearted sinners, and the careless Christian professor allow themselves to be constrained to believe unto righteousness, which is synonymous with being in possession of a living faith, or a faith so strong that they will experience religion by taking God at his word and letting their daily walk and conversation run parallel with Divine revelation? We think that if any mortal on earth had power to instill into the mind of every human being the mystic power of love they would be unable to "quench the spirit," but would immediately seek an interest in the merits of a crucified Savior who has marked the way with streaming blood, in order that there should be no possibility of any one having to remain behind for want of an opportunity to find the way.

For the Companion.

Spiritual Devotion.

Whilst it is very nescessary, to use our best endeavors to promote the best interests of those who have never yet confessed Christ before the world, it is also expedient for us to remind those who claim to be his followers, having entered into a covenant of redeeming grace for the enhancement of their spiritual interests, looking forward

toward the good of their affections, and the salvation of their souls. In becoming conversant, by careful observation, with the characteristics of frail human nature, we sometimes incline to the belief, that too much reliance is placed upon the mere formality of the outward observances of Christ's ordinances and commandments, without appreciating, in the high and holy sense that we should, the true spiritual significance attached to them. The outward means and emblems employed, must always be made to conform to the inward means of internal grace in the heart, without which all will be of no avail. God is a Spirit, and all who worship him must do so in Spirit and in truth. All his ordinances and commandments were instituted by him for a Spiritual and Divine purpose, and through our obedience and a proper observance of them only, do their saving efficacies subserve to our spiritual good, and we fully appreciate the design for which they were instituted. Empty forms and ceremonies, are never acceptable in his sight, nor anything that has the least tendency to subvert His allwise purposes. All the waters of old ocean, in themselves, do not possess the cleansing qualifications requisite to qualify us for an entrance into his kingdom, as they only constitute the visible or outward emblem employed, by which, if used in the full assurance of faith with an eye single to its spiritual significance, we can expect the effectual results. Paul may plant, Apollas water, but the increase, we anticipate, must emanate from God, who is ever able to perform all he ever promised. We covenant with him, in our baptism, for the reception of the gift and influence of the Holy Spirit, being placed in close communion with him and fellowship with the Holy Ghost; then it is we can lay the soothing unction to ourselves, that having purified our souls in obeying the truth, we have peace with God and our Lord and Savior Jesus Christ, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Being made pure, only in being consecrated as the emblem of that inward purification or regeneration of the heart, through the power of Almighty God, we claim the privilege of drawing nigh unto him, in the full assurance of faith, asking whatsoever we will in Jesus believing that we shall receive. We now stand in a saving relation to our Redeemer through the atonement and his efficacious demands made upon us; and, "if God be for us, who can be against us:" a celebrated divine has said, "If God be unjust, I may be damned; but if God be just, I never can be." But my dear brethren and sisters, it yet remains for us to be true to God, to ourselves, and the covenant relations of redeeming grace existing between him and us. Having, then, progressed thus far in our career in the divine life, we may have just arrived at that point where we are required to leave the first principles of the doctrine of Christ. They have now become to us as dead a letter as the law of Moses. Under the Christian dispensation they have done all for us that we can really claim —all for which they were so wisely instituted— as a door effectual for our proper induction into Christ; for as many of you as have been baptized into Christ have put on Christ." But after having been just ushered into his church, we are not to stop just after crossing the threshold, but we are to make as rapid advances in the Divine life as our peculiar capacities or circumstances will admit of—"go on to perfection, not laying again the foundation of repentance from dead works;" but having now become dead to the law of sin and death, feeling a deep consciousness that God has accomplished all through them that he designed, it devolves upon us, as humble and sincere followers of the meek and lowly Lamb, in order to reap the full fruition of our reward, to grow in grace and in a knowledge of the truth as it is in him, observing with a genuine spiritual discernment, all of his holy laws and ordinances, that we may be preserved blameless and harmless, the Son of God, until the appearance of our blessed Redeemer the second time, without sin unto salvation, to gather his sheep into one fold; for he was the good Shepherd who gave his life for the sheep. "And there shall be one fold, and one shepherd." "I gave unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand."

Then in view of all the vitalizing results flowing from a life devoted to God and his holy and essential requirements at our hands, whatever be the character of the observance, let a deep spiritual discernment characterize all our devotions.—Do not render any of them empty and meaningingless, by a failure in our usual sabbath-day worship, or the more solemn observance of the holy Communion, or whatever the character of our

devotion may be, let a deep and fervent spiritual significance permeate through our inmost souls, our hearts aspiring unto God in praise and thanksgiving for all the blessings, benefits, and privileges, so richly conferred upon us, and that he may sanctify, whatever the exercises of observance may be, to the good of our souls. Do not allow a cold, listless, and unsanctifying influence, to pervade our hearts; but let the outward comport favorably to that inward process of renewing our spiritual strength, that our coming before him may always be in holy reverence and Godly fear, that the words of our mouths and the meditations of our hearts may meet with Divine acceptance with him who is our strength and Redeemer, "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Whereby "are given unto us exceeding great and precious promises; that, by these, ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity—the first and last great redeeming virtue, without which ye become as sounding brass, and a tinkling cymbal. We have the inspired declaration of Peter, that, "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—But he that lacketh these things is blind, and cannot see afar off—not truly discerning the spiritual significance attending the laws and ordinances of the Lord; for, "if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." But mark the proviso: "If we walk in the light," only is the promise conceded; consequently, it is only in responding to his will and all the means of grace employed by him, as essential to our soul's salvation, that we can be designated as walking in the light. "In the beginning was the word, and the word was with God, and the word was God. * * * In him was life, and the life was the light of men. He was the true light, which lighteth every man that cometh into the world. * * * And of his fullness have all we received, and grace for grace." "But this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil—but, if we desire to be truly represented as walking in the light, in order to secure the cleansing efficacy resulting from the atonement, we must properly appreciate all that he has demanded at our hands; for he has said: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Whereas we have been dead to Christ under the law of sin, we have now, been made spiritually alive in Christ, looking, continually, unto Jesus as the great author and finisher of our faith, and for an inheritance of that rest prepared for the people of God, where we will forever rest from all our labors, our works having followed us as a safe passport into the regions of eternal glory. Dear brethren, and sisters, and friends, let us, in conclusion, invoke you, in the name of all that is sacred, and in view of a bright prospect for our eternal felicity, to spiritualize all your devotions, with all the holy observances commemorative of the undying love of our blessed Savior and Redeemer, which is as boundless as vast eternity itself, that when we are called upon to pass over the Jordan of death, these lines may be sung as a requiem to our departing souls:

"Thy presence beams eternal day
O'er all the blissful place.
Who would not drop this load of clay,
And die to see thy face?"

P. S. NEWCOMER.

Conflict of faith—"If Satan and I ever did strive for any word of God in all my life, it was for this good word of Christ: "Him that cometh unto me I will in no wise cast out," he at one end and I at the other. O what work we made. It was for this that we did so tug and strive; he pulled and I pulled; but, God be praised, I overcame him and got sweetness from it."—*Bunyan.*

Temptations are everywhere, and so is the grace of God.

For the Companion.

Satisfaction.

Behold, man after the flesh! In his natural state he is one of the most uneasy and dissatisfied creatures in all of God's creation. He is never satisfied, and we presume never will be, as long as he is in the flesh, walking after the flesh. His worldly desires are of a doubtful nature and his pursuits are full of dissatisfaction.—He always has a desire, and when his desire is accomplished, he is not satisfied. He continues to labor, and when to-day's preparation for to-morrow's desires are accomplished, he does not say: "Soul take thine ease, eat and drink and be merry," but inspired by success he labors more ardently to accomplish still more. And it is just as easy for those who are of the world to derive permanent satisfaction and lasting pleasure from the world, as it is to drink from the running brook and thirst no more. Christ has said: "he that drinketh of this water shall thirst again," and so it is with all natural elements.—They are not satisfying in their nature. We may spend all our days to accumulate wealth, and we might be so fortunate as to gain riches and honor, and enjoy the most lasting pleasures the world can give, still our minds would be left void of that satisfaction that knows no want. O, then, why should we seek for satisfaction where it is not to be found! We may spend all our days until life and strength is wasted, and sink into despair beneath the frowns of a just God, dissatisfied.

By the fall man was plunged into the world to such a distance from the tree of life, that he could not "eat and live forever," until the sap, which is the life or blood of the tree, was offered as a peace offering to God, which was accepted as a sweet smelling savor. By this sacrifice, which was made for the world, we have the "right to the tree of life; eat and live forever," in heaven where we will never want, never thirst, where

> "Every tear is wiped away,
> Sighs no more shall heave the breast.
> Night is lost in endless day,
> Sorrow in eternal rest."

Brethren and sisters, are you satisfied? I think I hear you say: "I am not." Beloved, we are away from home, from our Father's house, and our eternal inheritance. We cannot be satisfied away from home, and from our "Elder Brother," and from the company of those we love. We had such a fore-taste of heaven, we would rather be absent from the body and be present with the Lord, which is far better. The Apostle Paul was not satisfied, for he says "I have a desire to depart and be with Christ."—But he was content. So must we be. We must not complain, but we must "endure all things" unto the end, and we will receive satisfaction.

S. C. Bashor.

Whitesville, Mo.

Parting Words.

What a spell there is about those last words, spoken by former friends as they are leaving us, either for time or for eternity! They are remembered and cherished above all others. How fondly does the mother recall to mind those sweet, angelic accents, lisped by her darling child as she softly breathes her young life away! Will that mother ever forget those words? No! they are laid away in the deep recesses of her heart where neither time nor care can erase them.—We look back to the time when we held a sisters hand almost cold in death and listened, oh! so eagerly to catch every sound uttered by those pale lips as they were the last ever to be spoken by them. And have we forgotten those words of sisterly affection? Far from it; they are as fresh in our minds to-day as when they were first uttered.

How tenderly we always speak of a sainted mother! and how kindly we think of her as we remember the time when she was with us, making all glad and happy around her, and how anxious we are to follow the advice she gave us! But the last advice, those few words spoken in love, just as her gentle spirit takes its flight from earth to heaven, makes an impression stronger than all others. How firmly those words are stamped upon memory! We would disregard any other advice rather than this last from our dear mother. And so it is with the parting words of loved ones from whom we are separated by many long miles. If it be a request, how anxious we are to fulfill it; if an exhortation, how faithful to follow; and if they are words of love, how fondly we cherish them.

H. Beshoar.

Burnetsville, Ind.

Selected by MARY UMBAUGH.

Strangers and Pilgrims.

We have no home but heaven ;—
A pilgrim's garb we wear ;
Our path is marked by changes,
And strewed with many a care ;
Surrounded with temptation ;
By varied ills oppressed ;
Each day's experience warns us
That this is not our rest.

We have no home but Heaven ;—
Then wherefore seek one here ?
Why murmur at privation,
Or grieve when trouble's near ?
It is but for a season
That we as strangers roam,
And strangers must not look for
The comforts of a home.

We have no home but Heaven ;—
We want no home beside ;
O God, our friend and Father,
Our footsteps thither guide ;
Unfold to us its glory,
Prepare us for its joy,
Its pure and perfect friendship,
Its angel-like employ.

We have no home but Heaven ;—
How cheering is the thought !
How bright the expectations
Which God's own word has taught !
With eager hearts we hasten
The promised bliss to share ;
We have no home but Heaven ;—
O would that we were there !

Collumer, Ind.

For the Companion.

Heaven.

Heaven is the throne of God, the glory of Christ, the home of the angels and the hope of the Christian. It is a country far above all earthly comprehension. Its love, its wisdom, and happiness, cannot be fully realized by Christians, until they are admitted within its rich pastures, and to its crystal waters. We often picture to our minds the beautiful appearance of heaven ; and we would be extremely happy in the enjoyment of our imaginations; but ah ! how imperfect are all our imaginations, and how short we fall in picturing to our minds the realities of heaven ! The most cultivated mind fails to comprehend or fathom the beauties of that country, and the happiness of the favored in heaven ! Oh ! is it not pleasant to think of that country far away ? and to think of our Father's children that have past over the swelling tides of Jordon, and landed safely where the "wicked cease from troubling, and the weary are at rest ?" and of our "elder brother," who too has passed over the dark river of death, and stands on the right hand of the glory of our Father, interceding, and bids us welcome ? and of the holy angels who are hovering over the "heirs of eternal salvation "? Oh! happy country for "the saints ! There we, too, are bidden welcome. There our Father says : "Come, for all things are now ready," "Come, buy without money and without price." Cheap heaven indeed ! "without money and without price." Thank God, heaven can be obtained by all, the invitation is to all, there is none excluded, "Whosoever will" can partake freely. Oh yes ! heaven is for all those that comply with heaven's laws. Heaven's laws are of a heavenly nature. Love to God and one another is the only requirement that is necessary to qualify and make us fit subjects for that better country. Kind reader, are we making the preparations for the country altogether lovely ? Are we seeking heaven? if so, "all is well." But, upon the other hand, if we are careless, unthoughtful of heaven, unmindful of our duty, where, Oh! where is our hope ? Take away the hope of heaven, all is lost, all is dark and gloomy beyond the grave, no thought to comfort us, and no heaven to bless us. But with "faith in God" and the hope of heaven, we have thoughts to comfort us in the hour of distress.—When we feel weary, the hope of heaven gives us ease ; when we feel weak, the thought of heaven makes us strong. The hope of heaven affords all our happiness—it inspires us with energy—fills our souls with love—and makes us co-workers together in glorifying God's name, by a willing and a voluntary service. Then if we are working for heaven, we will soon hear the voice "Come up hither," "As thou hast been faithful over a few things, I will make thee ruler over many things."

SAMUEL C. BASHOAR.

Whitesville, Mo ,

Relative Duties of Husbands and Wives.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5 : 25.

Woman's happiness is committed to the care of the husband. He should, therefore, prize the sacred trust, and give her no cause to discontinue the confidence she has in him. In meditating her character, think of the material human nature is composed of, and do not expect perfection in her, when you yourself are not perfect. Justify her merits, and point out her faults with tenderness. Do not treat her errors with indifference, but try to amend them with wisdom and love. Make it a rule to consult your wife on all occasions : your interests are her's. On account of the oneness which God has formed between man and his wife, he should always consult her as his own flesh, "For no man ever yet hated his own flesh ; but nourisheth and cherisheth it even as the Lord the church." Never witness a tear from your wife without sympathy ; words, looks, and actions, all bear evidence of the feelings. All men love their own bodies—so ought they love their wives,—"He that loveth his wife loveth himself." The union between man and wife, is so intimate that their happiness is inseparable, and what is happiness to one, is to the other. Contradiction and ill will must be avoided at all times. Remember the wife has other woes to endure than you are aware of. Should suffering of any kind assail your wife, your attention is particularly called for. A look of love, or a word of pity, is sometimes better than medicine. God made woman for man's special benefit and happiness. Gen. 2 : 18. Therefore he should leave every other earthly friend, "and cleave to his wife." Gen. 2 : 24. "Likewise, ye wives, be in subjection to your own husbands ;" so that, "while they behold your chaste conversation coupled with fear, they may love and adore you for Christ their head. "Even as Sarah obeyed Abraham, calling him Lord ; whose daughters ye are, as long as ye do well"—woman's first inquiry, after marriage, should be : how shall I preserve the heart I have won ; or continue the love I have inspired ? A woman's powers over her husband's happiness, and success, are almost absolute. A good wife is to man wisdom, courage, and strength, and hope ; while a bad one is confusion, weakness, discomfiture, and despair.—"Therefore as the church is subject to Christ, so let wives be to their own husbands in everything." No condition is hopeless when the wife possesses firmness, decision, energy, and economy. Wives ! endeavor to make your husband's home always delightful. Let it be to him a sanctury to which his heart may always turn from the calamities of life. Make it a repose from his cares, a shelter from the world, a home not only for his person, but for his heart also. Should he be dejected, soothe him, if he be silent, do not heedlessly disturb him ;

particularly shun what the people call "curtain lectures." When you shut the door at night, endeavor to shut out all discord at the same time. Read the chapter from which the above is quoted, and particularly the 33rd verse, which contains the whole substance of this letter.

GEO. W. BURKHART.

Nolo, Pa.,

For the Companion.

The Number Seven.

Seven, so often mentioned in the sacred writings, has always had a kind of emphasis annexed. It is, by some, called the number of perfection; being composed of the first two perfect numbers—equal and unequal,—three, and four. (For the number two, consisting of repeated unity which is no number, is not perfect.)

In six days creation was perfected; and the 7th was consecrated to rest.

"If Cain be avenged 7 fold, truly Lamech 70 and 7 fold."

Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air into the ark by 7's, and the clean beasts by 7's.

The ark touched the ground on the 7th month; and in 7 days a dove was sent; and again, in 7 days after.

Abraham pleaded 7 times for Sodom; and he gave 7 ewe lambs to Abimelech for a well of water.

Jacob served 7 years for Rachel, and also another 7 years.

Joseph mourned 7 days for Jacob.

Laban pursued after Jacob 7 days' journey.

The 7 years of plenty, and the 7 years of famine, were foretold in Pharoah's dream, by the 7 fat, and the 7 lean beasts, and the 7 ears of full, and the 7 ears of blasted corn.

The children of Israel were to eat unleavened bread 7 days.

The young of animals were to remain with the dam 7 ken away.

By the old law, man was commanded to forgive his offending brother 7 times; but the meekness of the Savior extended this forbearance to 70 times 7.

For 7 days in the 7th month, a holy observance was commanded to the children of Israel, who feasted 7 days in tents.

Every 7th year was directed to be a year of rest for all things; and at the end of 7 times 7 years commenced the Jubilee.

They were to observe a feast 7 days after they had gathered in their corn and wine: 7 days they were to keep a solemn feast, as they had been blessed in the work of their hands.

Every 7 years the land lay fallow.

Every 7 years there was a general release from all debts; and all bondmen were set free. From this law may have sprung the custom of binding young men to 7 years apprenticeship; and of punishing offenders with 7 years, twice 7, or three times 7 years' imprisonment.

Every 7th year the law was directed to be read to the people.

If they were obedient their enemies should flee before them 7 years; if disobedient, their enemies should chase them 7 ways.

In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day, they surrounded the walls 7 times, and after the 7th time the walls fell.

Seven of Saul's sons were hanged to stay a famine.

Jesse had 7 sons, the youngest of whom ascended the throne of Israel.

The number of animals in sundry of their obligations was limited to 7.

Solomon was 7 years building the temple, at the dedication of which he feasted 7 days.

In the tabernacle were 7 lamps.

The golden candlesticks had 7 branches.

Seven days were appointed for an atonement on the altar; and the priest's son was appointed to wear his father's garment 7 days.

Naaman was commanded to wash 7 times in Jordan to cure himself of leprosy.

Gehazi was ordered to look toward the sea 7 times; and, at the 7th time, he saw the wished for cloud.

The Shunamite's child sneezed 7 times before life was fully restored.

In the 7th year of his reign king Ahasuerus feasted 7 days; and on the 7th, directed his 7 chamberlains to find a queen, who was allowed 7 ladies to attend her.

Job's friend sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness.

David prayed that the wicked might be rewarded 7 fold in their doom.

Solomon says that the fool is wiser in his own conceit than 7 men that can render a reason; and that when the wicked speaketh fair there are 7 abominations in his heart.

Nebuchadnezzar was 7 years a beast; and at the end of 7 years his kingdom was restored.

The fiery furnace was heated 7 times hotter to receive Shadrach, Meshack and Abed-nego.

The scriptures are illustrated by 7 resurrections; namely, the widow's son, by Elijah; the Shunamite's son, by Elisha; the soldier when he touched the bones of Elisha; the daughter of the ruler of the synagogue; the son of the widow of Nain; Lazarus; and the Savior.

Enoch, who was translated, was the 7th from Adam; and Jesus Christ the 77th in a direct line.

The Savior spoke 7 times from the cross on which he remained 7 hours; He appeared 7 times afterward; in 7 times 7 days he sent the gift of the Holy Spirit.

In the Lord's prayer are 7 petitions, contained in 7 times 7 words.

In the Apocalypse we read of 7 churches, 7 candlesticks, 7 spirits, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 vials and 7 angels to pour them out upon the 7 headed monster —Antichrist.

TOBIAS M. KAUFFMAN.

East Hempfield, Pa.

Home Courtesies.

I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families; and the source of trouble was not so much the lack of love, as the lack of care to manifest it. The closing words of this sentence gives us the fruitful source of family alienations, of heart-aches innumerable, of sad faces and gloomy home-circles. "Not so much the lack of love as the lack of care to manifest it." What a world of misery is suggested by this brief remark! Not more than three happy homes in twenty!—and the cause so manifest, and so easily remedied! Ah, in the "small, sweet courtesies of life," what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Think of it, reader, and take the lesson home with you.—*Luth. Obs.*

Christian Family Companion

Tyrone City, Pa., June 28, 1870

Report of the Proceedings

of the Annual Meeting, of 1870, *held with the Brethren in the Waterloo congregation, Black Hawk county, Iowa, June 7th, 8th and 9th.*

For preliminaries see Editorial correspondence.

The moderator stated that the object of the meeting was to consult, and interchange our views, and to harmonize and preserve a union of sentiment, as we have example in the scriptures read. (Acts 15.) We should not come here thinking that *I* will have *my* way but that the truth should prevail. He hoped that our manner of interchanging sentiments be such as becomes brethren, and that the light thrown will reflect honor to our Father who is in heaven. He also called the attention of the Delegates from the District Meetings, to the fact, that it is the duty of the District Meetings to form an answer to all queries sent to the Annual Meeting. Their neglecting or refusing to do so, adds heavily to the duties of Standing Committee, upon whom it devolves, in that case, to form an answer.

The Western District of Maryland was then called and represented by David Long.

Query 1. A man becomes involved in debt, secures a friend to go his security, who is afterwards compelled by law to pay the debts. In the course of time he accumulates property, in the name of his wife, who has been a sister during the time of all these transactions. Now the question is: ought the sister to restore to the security the lost money?

The decision of the District Meeting was that she should make restoration, if she wished to retain her membership. After some inquiry into the case giving rise to the query, it was tabled, with a proposition to send a committee to settle the matter

Another query was here introduced from the same District, but as it had no answer, it was taken in charge by the Standing Committee.

The Eastern District of Pennsylvania was next called, and responded to by David Gerlach, and Sam'l R. Zug. They had nothing to present, except a request for the next Annual Meeting, which was granted. Christian Bombarger, Rothsville, Lancaster Co, Pa., and S. R. Zug, Mastersonville, Pa., were appointed Corresponding Secretaries.

Middle District of Penna., was represented by Isaac Myers and D. M. Holsinger, and presented

Query 2. Is it considered right for a brother to take or receive pensions, back pay, or bounty for services to government before becoming a member?

Answer. We think that it may be allowed.

The above answer was agreed to by the meeting.

The High School resolution was introduced but was suppressed.

Western District of Pa.

John Wise and Joseph Berkey, delegates.

Q. 3. A request to have this Annual Meeting adopt some measure by which we can, as a body of Christians, send two ministers—a Bishop and another Minister—to California as Missionaries for one year, to aid the church there in spreading the Gospel of Christ: also to bear their expenses and support their families while they are gone.

Ans. That this be forwarded to Annual Meeting with this amendment, that both be ordained when sent by the church at large.

As the article had no answer, the Standing Committee took charge of it, and afterwards ruled it out, and in lieu of it appointed a committee o two brethren to visit California, for particulars of which await the conclusion of this report.

Q. 4. We desire a decision of Query No. 10 of last A M. relating to Insurance.

Ans. Forwarded to A. M.

Again without an answer, but it was proposed to allow both or refuse both.

Brother Harper, (of Mo.) considered them alike, and asked for a distinction.

Brother David Brower was in favor of forbidding both. Brethren Samuel Garber, Jacob Steel, Jacob Metzger, and others expressed the same opinion. Christian Wengert and Jacob Berkey thought the subject of too much importance to be passed over lightly, and hoped due consideration and a fair discussion would be given it. Dr. Sturgis said that the church had recognized the principle of non-interference with individual enterprises so long as no immoral result ensues. And as nothing of that kind is claimed, he thought there was no occasion for farther restrictions at this time.

John Wise thought that fire and life insurance are equal. If one does not involve a principle of morality the other does not. Mutual Fire Insurance had been recognized, and we now have also Mutual Life Insurance Companies.

It had been intimated by the opponents of Insurance, that the Church is an Insurance company, and one of the very best kind. Whereupon J. Quinter said that if the Church would obligate itself to restore us the worth of our property in case it is destroyed by fire, he would agree that we should all stay out of the Insurance Companies. He did not think that it belonged to this meeting to forbid insurance, and whether he would attend another meeting or not he was willing that whatever influence he may have, should be used against acting upon matters of this kind, by this meeting

The question was finally deferred.

South West Ohio.

Peter Nead, } Delegates
Henry Davy, }

Query 5. Inasmuch as excommunicated persons do frequently, under the present system of our Annual Council, call for committees to reconsider their

cases, and that most generally to the dissatisfaction of the church where such cases occurred, will not this District Meeting petition our Annual Meeting to reconsider this matter, and decide that all such requests for a re-hearing shall be made to the elders in adjoining branches, who (having more or less knowledge of the case) shall consider the propriety of giving such persons a re-hearing.

There was considerable discussion upon this question, but we could not obtain it. The general current was that all privilege should not be cut off for committees to reconsider the cases of excluded members, and yet too much liberality in granting such rehearing was not approved of; nevertheless, it was thought that our church discipline is sufficiently definite in such cases.

Adjourned at 12.

Afternoon session commenced at 1.30.

The unfinished matter was again taken up.

Brother Lehr thought that our present system has worked remarkably well, and therefore he preferred no change. It was finally agreed to give the following

Ans. It was agreed to make no change, but that the Standing Committee should be cautious in appointing such committees.

Query 6. Whereas there was a letter published in one of our periodicals, soon after the last A. M., in which statements were made unfavorable to the integrity of the Standing Committee, and thereby involving more or less the character of the whole meeting, we therefore think that the correctness of the statements above referred to, should be investigated, and consequently ask the next A. M. to make such investigation.

Ans. This District Meeting thinks such an investigation should be made.

Brethren Garber, Peck, and others, called for investigation. It was agreed to appoint a committee to investigate. And the following Committee was selected: Sol. Garber, Jacob Wine, Peter Nininger, Moses Miller, J. D. Trostle. The Committee to select its own time and place.

Query 7. Whereas Bro. S. Z. Sharp and H. R. Holsinger have drawn forth many expressions of censure, and have evidently greatly wounded the feelings of the members, &c., therefore said meeting called for investigation &c.

At this juncture the delegates of the Middle Penn., District, stated that a similar request had been brought up at their meeting, and that H. R. Holsinger had been reconciled with all the members of that meeting, where he was at home. It was proposed that, as brother Holsinger was present his matter could be settled at this meeting without a committee, whereupon he stated what he had confessed before the District Meeting, namely, that he was sorry that he had done anything that should grieve any who loved the Master, or that should hinder the cause of truth, and of all such he begged pardon. He would allow each one to make out his own case. Of those who had been moved against him by a feeling of opposition, and who had been seeking for his destruction, he had nothing, to ask.—Each one knew his own heart, and could choose for himself, he was governed by the actions. But those who felt themselves, or their friends, pressed by this distinction, were not to be put off with this one-sided confession, and moved for a committee of investigation, which was appointed, and consisted of the following brethren: John Crist, Samuel Garber, Jacob Miller, B. Sturgis, David Wolf.

The report of the Committee was satisfactory to those who desired it finding brother Holsinger guilty, and requiring him to confess and beg pardon. He protested against several of the charges and statements, but finally submitted, not so much from a conviction of their correctness, as for he sake of peace. And so the matter was dismissed.

Query 8. In regard to selling Books, Medicines, &c., at our Annual Meetings.

Having had a decision upon a similar query, at previous meetings, this one was tabled. The former decision is that only such books should be allowed to be sold, as are approved by the Brethren.

NORTH WESTERN OHIO.

Delegates not named.

Query 9. Is it the duty of the churches to specially care for the orphan children of Brethren, an to secure homes for them in such families where they will be instructed in the faith of the Gospel?

Ans. Yes, we think it is, according to Eph. 6: 4.

Query 10. Will the District Meeting petition the Annual Meeting to remonstrate against any effort to have, a Reporter at our Annual Meeting, as proposed by H. R. Holsinger, at last Annual Meeting?

The District Meeting agreed to send the petition.

The meeting agreed that there should be no report by a Reporter.

NORTH EASTERN OHIO.

Delegates not named.

Query 11. Is it the duty of the church to support a widow over sixty years of age, having nephews who are able to support her? 1 Tim. 5: 16.

Ans. It is, provided the nephews have not the will or the means to support her.

Agreed to.

Query 12. Would it not be prudent, since secret orders, such as Free Masons, Odd Fellows, &c., are becoming more numerous, to ask each applicant whether he belongs to a secret society?

Ans. Agreed that it would be prudent to do so.

NORTHERN INDIANA.

Query 13. In regard to a sister who was received into the church by a baptism of one action, many years ago.

As the District Meeting had given

no answer the Standing Committee took it in hands.

Query 16. For a reconsideration of Art. 1st of Minutes of 1868. Said Article and its answer, read as follows:

"Do the words of the Savior: 'Except for fornication,' as they stand connected with his other language, in the nineteenth verse of the nineteenth chapter of Matthew, annul the marriage covenant or contract, or do they only suspend it, until fruits worthy of repentance are manifested on the part of the transgressor, to the satisfaction of the church? Considered by this meeting that the words in question do annul the marriage contract.

Ans. We postpone this question indefinitely, but advise the churches to proceed cautiously when they have cases of this character to act upon."

Brother Harper opposed a reconsideration, because Saylor and Moomaw were not present, but no one else seemed to regard that as a sufficient reason for deferring an important matter. Brother Sturgis favored a reconsideration, for the reason, that, if this meeting did not make a decision upon the point at issue, the District Meetings and congregations would do so, and hence there would be different decisions.

After considerable talking off the question it was agreed to reconsider and discuss the question, and then adjourned at 5 P. M. Hymn 183.

WEDNESDAY MORNING.

Opened by singing hymn 283, exhortation to unity, and introduction to prayer by John Wise, and prayer, by the brethren.

The subject left over from the close of the preceding day was introduced for discussion.

The Standing Committee offered the following Answer:

We agree to reconsider said article, and leave out of the minutes of Annual Meeting of 1868, the answer of District Meeting of Eastern Md., which reads as follows: "Considered by this Meeting that the words in Question do annul the marriage contract." And as a large proportion of the Brotherhood believes that it only suspends, while others understand that it annuls the Marriage Contract, and viewing this difference of sentiment among us, and the majority believing that fornication only suspends the marriage contract, and as the tendency of the practice of the age is towards too great a looseness of the binding power of the marriage vow, we think it most advisable for the present to act in the church as if the marriage contract is only broken by death.

Brother C. Long thought there was one cause that would annul the marriage contract. The Savior was reproving the evil habit of putting away a wife for every cause. "From the beginning it was not so." Moses allowed it only for the sake of uncleanness, or adultery, which he understood was the time referred to by the words "from the beginning."

A brother thought he (brother Long) misunderstood the language of the Savior. Jesus says: "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." What was not so from the beginning? Why that a man should be suffered to put away his wife.

Brother John Forney read the marriage and divorce laws of the Bible, and gave important information in relation thereto, favoring the answer proposed.

Brother Rule thought the phrase: "let not man put asunder," implies that it may be put asunder by some one else. He also understood from the instruction of the apostle that the bishop should be the husband of one wife, that those who were not bishops could have more than one wife, and advanced other equally wild theories.

Brother Wise read Rom. 7: 1-3. He placed special emphasis upon the words: "If while her husband liveth, she be married to another man, she shall be called an adulteress." By the term "hardness of hearts" he understood that when their hearts were softened that permission ceased.

Brother Quinter confessed that the tendency of his mind, in the contemplation of this subject, had been in favor of the view that fornication or adultery would annul the marriage contract, but did not introduce the arguments that inclined him to that view.

H. R. Holsinger said, that in order to obtain the correct views upon this subject, it is necessary that we have a proper understanding of the institution of matrimony. God is the author of matrimony, and he alone can make its laws. These he has given in the expressive words, that a man shall leave his father and his mother and shall cleave to his wife, and they twain shall be one flesh. These words precluded all possibility of separation, and this is the institution as God gave it "in the beginning." But like all others of God's institutions, it did not remain congenial to man. In the course of time man desired a change in the law. What was that change? Why that they may be permitted to put away their wives. What was the cause of this desire. Was it occasioned from any defection in the institution of the Lord? Not by any means. It originated from the hardness of their own hearts. Their hearts were too hard, and their lusts and passions too strong to submit to the command of the Lord, and to the sacrifice which they had perhaps heedlessly brought upon themselves. So they appeal to Moses, their leader, for a divorce law. Moses suffered it—to the very purpose for which it was desired, to gratify their hard hearts (One translation has it on account of your stubborn dispositions.) This same cause, he believes, had brought this subject before this meeting from year to year. The Scriptures were not so indefinite as not to define the mind of Divinity upon the questions originating therefrom. We know that death alone can break the marriage vow, for we so affirm at its

sacred altar—"forsaking all others, keep to each other so long as we both shall live." If one party violates this vow that fact will not relieve the other from its obligations. All this is very clear.

But now let us look at the calls that introduce these requests. An innocent party has been found. Our sympathies are aroused. Perhaps that innocent party is our son, our daughter, our brother or our sister. We think it a hard case; we join them in their appeals for release. May it not be said of us, that for the sake of our hardness of heart our appeals arise? Is not this sympathy almost exclusively with the passions and lusts of the flesh? Now he would say to those who are interested in this case: brother, if you have been disappointed, if she who should be your best earthly friend, has proved false to you, and to the sacred obligations which you have equally assumed, for the sake of your own soul, for the sake of your friends, and for the sake of the holy religion which you have espoused, deny yourself, and preserve *your* integrity. Sister, if the sacred trust which you confided in him to whom you pledged your fidelity while life lasts, has been violated on his part, do you not partake his guilt by breaking your vow and committing the same crime against your own person. A little selfdenial will supply every deficiency. As the enjoyments of heaven are more ennobling, and more lasting than those of earth, so the obligations that involve their attainment should be held most sacred.

The answer proposed was agreed to.

Afternoon.

The Standing Committee proposed the following answer to query 13:

We consider that the Gospel, and our consistency in regard to our practice of the Gospel, requires us to adhere strictly to our mode of immersion as recognized in the Minutes of our Annual Meetings. See Minutes of 1848.

Article 5th, of 1848 reads as follows:

Ought we to receive any person into the church without baptism, having been baptized by any other order of people? Considered, that this yearly meeting advise to be very careful in this matter, and give it as their unanimous conclusion, that it would be better to admit no person into the church without being baptized by the Brethren.

At the same meeting a form of words to be used in baptism, was also adopted, but there is no reference to the number of actions required to constitute baptism.

The answer of the committee was agreed to, without discussion.

Query 17. In regard to a member holding his certificate of membership an undue length of time before presentation, and then where should his case be acted upon? Referred to answer to Art. 5, of 1866, which reads as follows:

"We think he is [a member of the church that granted the certificate], until he has had sufficient time to hand in his letter, and has willingly neglected to do so. See Paul to Philemon."

Query 18. Is it in accordance with the spirit of the Gospel and the order of the church, for a brother voluntarily to inform the civil authorities against a man for selling liquor contrary to law?

Ans. Considered that it is not right.

Brother Quinter did not oppose the answer, but he did not want the impression to go forth that it was for the sake of sympathy with the liquor dealer in his unlawful traffic that we would forbid our members making information against him, but from principles of peace and harmlessness.

Answer agreed to.

Query 19. In regard to brethren (merchants) selling fancy articles, the use of which is prohibited by the Gospel. The querists desired some restrictions, and wished them to be defined.

Sturgis was not in favor of discussing the question or making any farther restrictions.

Quinter thought that if we were to go to particularizing articles the use of which was not approved of by the brethren, and consequently should not be sold by them, we should also mention candies, confectionaries, toys, tobaccoes, &c., which sometimes are more injurious than a simple article of clothing.

The matter was finally tabled.

Query 20. A man goes to the army, and when he comes home his wife was married to another man, and she continues to be the second man's wife: sometime after, he married a widow, and they live together agreeably for some years: they then both make application to be received into the church by baptism—manifesting fruits of repentance to the satisfaction of the church—his first wife living still in adultery: the church examines concerning separation, and finds him innocent, then examines the Scriptures and the advice of Y. M. 1857, Art. 8, also the 24th Query, of the Minutes of 1856, in the fear of the Lord; and, then, according to her best judgment received them. How is this? and can they (the parties) be held as members of the Church?

The Standing Committee took it in hands to form an answer, and we have no farther knowledge of its disposition.

Query 21. Also involved the adultery question, but we have no farther notes of its nature, or how it was disposed of.

Query 22 In regard to ministering brethren preaching the doctrine of final restoration, and what is to be done with those who do so?

It was agreed that the doctrine of restoration as it is generally understood should not be preached.

Peter Nead avowed himself a final-restorationist.

There was no disposition on the part of the meeting to discuss the subject, and so a motion to table the query was carried.

MIDDLE DISTRICT OF INDIANA.

Jacob Metzger, Delegate.

Query 23. In regard to brethren arguing that the order of the brethren in wearing plain apparal is the tradition of men.

Ans. It is wrong to do so.

Query 24. This query intimated that some members had said at the annual visit that they are still in the same faith as when received into the church, and yet they advocated new things that were not even known of when they were received.

Withdrawn by the Standing Committee.

Query 25. In regard to members absenting themselves from meeting without a lawful reason.

Ans. Repeated failures should call forth a visit by the church.

Query 26. Is it right to publish rebukes, &c., in our periodicals?

Tabled.

Query 27. Since the Annual Meeting has repeatedly advised against the excessive use of Tobacco, (see Minutes of 1864, Art. 19) but the object desired has not yet been realized, we therefore ask this District Meeting to suppress its use altogether, except for Medical or mechanical purposes, and deal with those who refuse to submit, as we consider it proper to deal with members for wearing fashionable garments."

The decision referred to in the above, reads as follows:

"As the use of tobacco is offensive to some brethren and sister, and the excess of it an evil, we advise and counsel brethren not to use it in time of worship, so as to be either filthy or offensive to others; and we think our ministering brethren should admonish their members not to indulge in the excessive use of it in any way, because it is wrong to do so."

We became so much interested in this question and the discussion, that we forgot all about our notes. A reporter would have been a useful institution just then. But we do remember that the discussion was all on one side, not a man having had courage enough to rise in defense of the weed; and the dicision is strong enough for safety and progress.

Query 28. In regard to holding protracted meetings of one or two weeks, and if wrong how to proceed?

Tabled.

The Standing Committee announced that several matters were still on hand, and that likely some would not be presented.

SOUTHERN DISTRICT OF INDIANA.

Query 29 For a committee to get up a tume book, of church music, suited to our new selection of hymns.

The District Meeting favored such appointment, and referred the matter to this meeting.

Davy, Nead, and others were unfavorable.

Tabled.

Query 30. In regard to ministering brethren who do not submit to the order of the church, whether the church should not take his office

He was recommended to admonition.

NORTHERN ILLINOIS.

SAMUEL LEHMAN, }
MICHAEL SISSLER, } Delegates.

Query 31. Has reference to sisters who do not wear a covering at time of worship, and brethren who contend that there is no covering necessary but the hair.

This answer was so hastily adopted and the next matter introduced, that we could not obtain it.

Query 32. For a reconsideration of Art. 30, 1857. Said Art. reads as follows:

"Is it consistant with the gospel for brethren to serve in the capacity of any of the civil officers under our government, and is there any material difference as to state county, or township officers?

Ans. We consider it wrong for brethren to accept of any office which requires them to administer an oath; or to use physical force, in performing the duties of that office."

On the motion for a reconsideration, it was said that it had been understood that the article referred to meant only not to take an office that will require a brother to administer the oath to others; while the former decisions were understood to mean not to accept an office that will require us to *take* an oath.

Holding worldly offices was not approved of, but we have no note of the disposition of the matter, as business was hurried through very rapidly at this time.

Query 33. For a uniformity of binding of our Hymn Books.

Tabled.

Adjourned by singing hymn 317, and prayer.

THURSDAY.

Hymn 282.

Attendance one-fourth less than the preceeding days.

Query 34. Whether it is right for members to have musical instuments in their houses, such as melodians, and organs, and if not right what is to be done with those who have them?

The District Meeting (Northern Ills.,) answered that "it is not right to have them in our houses, and we think that members that have them ought to be admonished in love to put them away, agreeably to Eph 5: 19: Col. 3: 16. James 5: 13."

Sturgis was not in favor of instruments, neither was he in favor of such strenuous measures.

Quinter, Harper, Loehr, Jacob Miller, Samuel Murray, Holsinger and others opposed the answer.

John Metzger, Peter Nead, Michael Sissler, Davy and others favored it.

The clause "where they give offense" was inserted, and so the proposed answer was agreed to.

(To be Continued.)

Our Western Visit.

Our report closed last week at the house of brother Ephraim Spicher, in Waterloo city. After enjoying their hospitality, and the brother's company in a pleasant walk through the city, we were conducted to the house of brother John Buechly, M. D., next door to brother Spicher's, where we spent the night pleasantly.

Next day brother Buechly gave us a place in his conveyance to the meeting-house where we had been spending the greater part of the preceding week. Preaching at 10 o'clock with good attendance and excellent order. Also preaching at 3 o'clock in the afternoon, but a heavy shower of rain just at the time of assembling interrupted the attendance, yet we had a good meeting.

Thence brother B. conveyed us to the house of brother Michael Raber, where we were entertained until next forenoon and then accompanied to the train This family is the most pleasantly situated of any that we have visited for a long time, in regard to location and surroundings.

Shortly after 10 A. M. we took the cars, and next morning landed at Chicago, and made our way to No. 690, West Indiana St., the residence of Dr. P. Fahrney, where we were kindly received. The Doctor accompanied us to the most noteworthy places in the city, and took care that our wants were well supplied, and we feel ourself under obligations to him and sister Fahrney, and hope the Lord will reward them. In a large city it is no small matter to entertain half a dozen country boarders for several days in succession

We left Chicago at 11 A. M., of Wednesday and at 8 A. M. next morning landed safely at Tyrone, a distance of six hundred miles.

We tender our thanks to all our friends for kindness received at their hands, and should we have neglected any of them in our notice, we assure them it was not purposely done.

The Wrong Word.

In our editorial correspondence last week, page 393, the fifth line in the second paragraph, the word "architecture" occurs, for which please substitute *literature*, and it will express our idea more clearly.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Editors of Companion: Having arrived safely at home from Annual Meeting, on the 13th inst, and found all well—I will now pen a few things for the C. F. C., according to promise made to the brethren and sisters in Northern Illinois.

Much indeed might be said of the undeserved kindness and love shown me indeed and in truth, by brethren and sisters, and even others who don't belong to the household of faith; but kindness and love needs no praise, for it always returns its blessings to the heart from which it flows, and causes pleasant dreams by night and peaceful thoughts by day; besides opening the eyes of faith and pointing them to the promises of the Lord: "Enter thou into the joys of thy Lord;" "For I was an hungered and ye gave me meat &c." "Whatsoever ye have done unto the least of these my brethren, ye have done it unto me."

I left home on the 19ult. and arrived contrary to my plan at Franklin, Lee Co., at 3 o'clock next morning, and was conducted by the watchman by daylight to brother G. Weigle, druggist in the town, where I took breakfast, and felt much at home. After breakfast, walking out into the road I met brethren A. and D. Deardorff who took me in their buggy, being on their way to Hickory grove, Ogle, Co., to attend communion and District Meeting.—We arrived second day, in time at meeting-house near brother Sister's. Meeting commenced at 1 P. M., it being Saturday. The attendance was large, and was made interesting by brethren Oller and Good from Franklin Co., Pa., and made one feel as though we were in heavenly places, enjoying both temporal and spiritual blessings. Continued to next day, both fore and afternoon, so that an outburst of the heart, by brother Sisler, that "The best of the wine was reserved for last," seemed to be felt by all. Long will I remember that day. Monday was the day for the District Council which seemed to be well attended, and a life interest taken which did my heart good, though we do differ in understanding and conceptions of matters and things, there is one grand feature that all aim for, the simplicity and purity of our religion, and if we duly respect each other's feeling, love and harmony must prevail. The meeting being closed same day, brethren Oller, Good and myself were taken back to Franklin same church, business being attended to on Wednesday, on Tuesday their communion Meeting came off, to good satisfaction, and next morning some refreshing and encouraging words were dropped by a number of bretbren. Brother John W. Price conveyed me to his house, and next day to Pine Creek Communion, which also was largely attended—good preaching by brother John Wise, Heil Hamilton, and others, whose names I cannot now remember but whose words are not forgotten.

From there I was taken, after Communion, by Samuel Long to West Branch meeting-house to attend their regular appointed Sunday meeting. The audience was small but interesting, both forenoon and afternoon. Their Communion Meeting was recalled on account of some unsettled matter. May the Lord give the parties concerned grace to humbly submit to the counsel that will be given them by the committee appointed by Annual Meeting. May all self will be subdued and God's will reign.

Next attended a meeting at Cherry Grove which was no less interesting than any. Peace and joy seemed to pervade every heart & the tongues of the speakers seemed to have been

touched with a coal from the altar. I returned with brother Wm. Smith, near Haldane who brought me next day to Silver Creek Meeting-house, here Henry Davy, J. P. Ebersole and a number of other brethren from a distance were added. The exercises were refreshing and caused one to say with Jacob of old, "This is no other but the house of God." Preaching continued day by day till Sunday afternoon, by different brethren from a distance to good effect, as we trust. I was then conveyed by brother Daniel Price to Polo, with many other brethren and sisters from where we started 2, 15 P. M., and arrived at Waterloo 2 A. M.

Thus I have given a little sketch of the meetings, attended and their character, and now hope that all of you may have been encouraged like myself and made a resolution "I will live unto the Lord."

In my going to and fro, from place to place, in this Western country, my mind was wrought upon in meditation how wisely the great Creator has ordered all things, from the beginning, and has kept the best for the last, in a spiritual as well as a temporal point of view. The spiritual is seen by the grace of God that appeareth unto all men and demands nothing more than to deny ourselves of all ungodliness and worldly lusts, and to live soberly and righteously in this present world, and an eternal everlasting inheritance shall be ours. So in a temporal point of view, the Western Prairies required nothing more than to cultivate them, and subdue the natural vegetation, plant and sow the useful grain, and abundant crops, and a consequent happy enjoyment, is the result. This last hath been engaged in to a very great extent, and I am pleased to state, my heart was often ravished when my eyes beheld the beauty in nature and the embellishment of happy homes, by the neatness of farm cottages surrounded by groves of fruit and other trees, the bowers of the sweet vine so suggestive of the Christian's appearance outwardly, and his graces inwardly, as tasted in the sweet clusters of the vine. How often did I compare the occupants of the cottage with their surroundings in my silent meditations, and felt happy that there was so much of a similarity between them, and as the herbs and plants did not grow and bloom for their own enjoyment, so the dear saints issued forth from their kind hearts means of joy, comfort, and pleasure which makes me hope, that as their store of earthly treasure and enjoyment increases, the plants of the good seed of the heart may also abound, until the garden of the Lord shall send its perfume to the farthest ends of the earth.

And as your farms and your houses, your gardens and your groves and bowers, need constant care and labor, so also your hearts, and since you all had such refreshing showers of grace divine, with myself, while with you, I feel like saying: let us go on cultivating our hearts till all self and every impurity is rooted out and nothing grows therein but the graces of the Gospel of Jesus Christ.

I felt glad in meeting with so many young brethren and sisters at the different Communion Meetings, and particularly that they generally appeared in the order of the Church. I trust the kind admonitions given were kindly received, and heeded.—The inconsiderate may say over so often: "It matters not about the outward appearance, the truth remains, every plant is known by its visible appearance, and though the vine is the most uncomely to the sight, yet the Christian is compared to a branch thereof; but as the vine must be cultivated that it may bear good fruit, so we, the branches of the true vine, need cultivation. And as no individual branch can grow upward without something to hold by, so no individual member can stand alone but must be upheld by some power which is in the church. Therefore let each one hear the council of the church, and keep near Christ the true vine.

Now dear members, both old and young while we were together it seemed heaven was open, and the angels of God descending and ascending; but now clouds of darkness are hovering over us. Our faith, our confidence in God is to be tried; therefore stand fast in your calling, always abounding in the work of the Lord, never doubting that he who hath begun the good work in you will also complete the same, if you but look to him in faith, and prayer. Remember me with all them that are called to the ministry of the saints, so fare you well. Yours in the bond of Love.

F. P. Leehr.

Bloomingdale, Mich.

Brother Holsinger: will you please publish in the *Companion* the following arrangement, which was agreed upon at the Eastern Ohio District Meeting, with a request that I have the same published in your paper.

A request was made for ministerial aid by the Brethren in Trumbull county, Ohio, there being a few members in that county. They have a good meeting-house but no preacher, not even a Deacon. The following brethren agreed to visit them as indicated in this list and time table.

John Nicholson, July 17th 1870. D. J. Peck, August 14th, J. B. Shoemaker, Sep. 11th, J. H. Kurtz, Oct. 9th, Lewis Glass, Nov. 6th, David Young, Dec. 4th, P. J. Brown, Jan. 1st, 1871, Wm. A. Murray, Jan. 31st, Joseph Rittenhouse, Feb. 28th, John Clement, Mar, 28th.

It will be seen that the appointments come every four weeks and brethren should all try to reach the place in time on Saturday to have evening meeting. By so doing there can be three meetings every time. The place to stop off the train is Warren, and the place of meeting is 12 miles North in the neighborhood of Bristolville. The brethren there will cheerfully convey those who visit them from and to the Rail road. If any correspondence becomes necessary, address John Strom, Bristolville, Trumbull Co. Ohio.

Now brethren of this little volunteer company, let us be punctual, may none of us appear at next Dis

trict Meeting and say we failed, unless hindered by circumstances entirely beyond our control, and above all let us depend upon the Lord of the harvest and ask him to bless our labors, that the year may make much improvement in the little flock at Bristolville. The understanding is that brother Glass, or the Brethren at Sandy under whose charge this little flock is, will see that the appointments are filled the balance of the year; *i, e,* till District Meeting. Yours in Gospel Union.

P. J. Brown.

Congress, Ohio.

Brother Henry; I will give you a brief account of my journey to the Annual Meeting.

I left home on the 25th of May, and arrived in Polo, Ogle Co., Ills., the night of the 27th. On the 28th was taken to the Pine Creek meeting-house to a Lovefeast. Had a pleasant meeting with the brethren at this place. 29th was taken to Millegeville to a Lovefeast. Had a pleasant meeting. Met a number of old acquaintances. Meeting also on the morning of the 30th. 31st was taken to Cherry Grove Lovefeast where I met the brethren two years ago at a similar meeting. Had a very pleasant season with the brethren at this place.—Here I met many whose names I love to remember. Meeting at the same place next morning. Was then taken to Silver Creek congregation, and lodged with brother David Price, whose name is dear to me, and I hope to many.

June 2nd. Lovefeast at Silver Creek meeting-house, where were five buried with Christ by baptism. The two extremes of age seemed to set out for heaven together: 65 and 14 were ages told to me of the baptized that day. May God strengthen the aged, and protect the young. After the feast that night, we were taken to Haldane station on Ills. C. R. R. and passed on to Iowa, arriving at Waterloo June 3rd. at 1.20 P. M. Visited some friends; transacted some business; and attended some meetings, and on Tuesday the 7th of June the council began. We had a very pleasant Yearly Meeting. The council closed on Thursday the 9th of June. Then the sorrowful parting of friends. Many tears moistened the cheeks as we bid farewell with those we loved. The parting at the depot was impressive. Many who lived in town accompanied their friends to the cars. And after a season of worship, in the car in which we rode, and singing the impressive hymn, commencing.

"When shall we all meet again."

and the whistle signified the parting time, with heavy hearts our friends took leave and stepped off the platform, and we were soon rolling over the Iron Rail eastward bound.

Soon the brethren began to drop off here and there, signifying our droping into eternity. May we go to our long home as happily as they went to their residence.

Finding that I could not reach home on Saturday evening; I consented to accompany brother Eli Horner, an old acpuaintance from Pennsylvania, residing in Lagrange Co., Ind., to their Lovefeast, which was held at the house of brother George Kime in the state of Michigan, on the night of the 11th of June. Had a very pleasant meeting. Also meeting at 9½ A. M. on next day, at same place and at 3 P. M. at Swiharts school-house, in the edge of Pretty Prairie, Ind. Was taken to depot by brother Horner; and after a successful journey arrived at home on Tuesday the 14th of June. Found all well. Thanks to God for his love and care for us. May we love him more and serve him better. Amen.

John Wise.

Scenery Hill, Pa.

Brother Henry: As it is a great satisfaction to us to read and hear of the success & prospering condition of the different churches throughout the land, I will, therefore, by the request of the brethren communicate, through the mediums of the *Companion*, what the Lord, in his infinite mercies has done for us. We had a a series of meetings, held in the Markleysburgh school house by brother Jacob Beechly and brother Jacob M. Thomas; and the word was spoken with power in the demonstration of the Spirit, that the ark of the Lord commenced moving, and the Spirit of prayer was heard and answered, not only in reviving the whole church, but, also in the conviction and conversion of precious immortal souls, and sixteen new members added to the church by immersion, and three former members reinstated; so you see, the brethren have some encouragement to labor, receiving souls for their hire. The experience in the glorious results above, has fully demonstrated that there is a power in sincere, continued, and united prayers of the faithful children of God, that will most assuredly avail much in the conversion and salvation of souls.

A. J. Umbal.

Correction.

Brother Holsinger; Will you please correct two literal errors in my remarks on Rev. 22: 12, published in No. 24 of the *Companion*?

The word *patent* in the 27th line from the top of the 2nd column of page 373, should be *potent*, and revelations, near the conclusion of the article ought to have been *revelator*.

Silas Thomas.

Brother Holsinger: I would like to know if there are any brethren living in or near Montgomery Co., Kansas. And I would also say to the brethren wanting homes: here is your chance, and now is the time to strike, as the land is good, and is being taken up very fast. If any brother feels interested and wishes to know about the country he can have full particulars by addressing.

J. E. Megie.

Independence, Montgomery Co. Kan

A Correction.

Brother Holsinger: In *Companion* No. 19 present Vol., page 295, 9th line from bottom, your printers have said, (or said it myself,) "persecutions of Christian friends," which should read persuasions of Christian friends." &c.,

F. M. Snyder.

Information Wanted.

Jacob S. Burkhart left his wife and home at Eldorado, on or about the 24th of May last, and has not been heard of since by any of his family. We are not able to tell whether he went east or west. Was said to have a large amount of money with him. Any information as to his whereabouts will be thankfully received, by his distressed wife. Mrs. M.

Burkhart. We fear that he has been laboring under mental derangement.

S. P. BURKHART, his son.

Philipsburg, Pa.,

For the Companion.

Poetry.

Lord of heaven, lone and sad,
I would lift my heart to thee;
Pilgrim in a foreign land—
Gracious Father, look on me.
I shall neither faint nor die,
While I walk beneath thine eye.

I will stay my faith on thee,
And will never fear to tread
Where the Savior, Master leads:
He will give me daily bread.
Christ was hungry, Christ was poor,
He will feed me from his store.

Foxes to their holes have gone,
Every bird into its nest,
But I wander here alone,
And for me there is no rest;
Yet I neither faint nor fear,
For the Savior Christ is here.

SUSAN METZGER.

Rossville, Ind.

To Our Correspondents,

D. L. MILLER. No charges against you in this office.

J. H. MOORE. According to our books you have now paid to No. 10, of Vol. 7.

A. HUTCHISON. The money was acknowledged in No 23, P. 367; and the Harps were mailed, as ordered, on the 13th inst.

ANNA GRANER. We will send the *Companion* till Vol. 7, No. 15.

ME. Who is "Me"? Some person sent us one dollar, saying: "Please send me the *Companion*. Address: Mt. Etna, Adams Co., Iowa." Please send us your name and your request shall be attended to immediately. We admire short business letters; but prefer to have the signatures of the writers.

DAVID ULREY. We charge nothing for our mistake, but thank you for being kind enough to inform us of it. According to our books $1.50 will bring you the *Companion* till the end of the year.

ESTHER STONER. It is done as you directed.

D. H. GARBER. We will send any number of Harps.

DAVID PROVINCE. We will send the *Companion* till the end of this volume to you and your father according to instructions, for which you will owe us $1.50.

M. HADY. We will agree to take all such stamps as you refer to, in payment of subscriptions which you send.

Apologetic.

It will be observed that about three columns of our report published last week, are reprinted in this number.—The reason for this is that our last week's edition was too small to supply all the new subscribers expected between this time and the close of the volume We are now prepared for any emergency. Seventy-five cents for the balance of the year, including Minutes and Report.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Tyrone, on the morning of the 24th inst. of Consumption and Dropsy, friend ASBERRY F. AYRES; aged 18 years, 11 months, and 6 days.

The deceased belonged to the *Companion* family for over four years, having served a regular apprenticeship to the printing business in this office. He was a young man of steady habits, and a "workman that needed not to be ashamed." His disease was one of the most lingering, and his sufferings toward the close of life were quite severe, all of which he bore with becoming patience. Having overcome the ills of the present evil world, we hope it is well with him in the spirit land.

At Brooklyn, Poweshick Co., Iowa, June 3rd, brother JOHN SNYDER, formerly from Ohio; aged 73 years, 4 months, and 20 days. Funeral discourse by Eld. Samuel Garber and others, from Thess. 5: 9. 10. He was a faithful member of the Brethren for many years.

Visitor please copy.

J. S. SNYDER.

In the Quemahoning branch, Somerset Co. Pa., May the 31st, son of brother Daniel and WILLIAM SHAFER; aged 13 years, 4 months, and 12 days. Funeral occasion improved by Elder Tobias Blough, Jacob Spicher, and the writer.

The death of the above was caused by lightning; he was in his father's barn, when a cloud heavily charged with electricity passed over the barn. The electric fluid in its course to the earth struck the weatherboarding of the barn, passed down on the outside until it reached the stone wall, entered the glass window where the boy was afterwards found dead, with his hat still on his head. It appears life had left him in an instant. O what a solemn warning to us who are yet living, especially to those who are not prepared to die.

VALENTINE BLOUGH.

In the Buck Creek church, Henry Co., Ind., June 15th, of Heart disease, sister MARGARET, wife of brother Isaac LIVEZEY, aged 59 years, 9 months, and 21 days Funeral discourse by elder George Hoover, John Kurling, and the writer, from Thess. 4: last five verses. Deceased was an exemplary member of the church for seventeen years—lived beloved, and died regretted by all who knew her.

LEVI HIMES.

LIST OF MONEYS received, for subscription, books, &c.,

George Armel 1.50, G Kitterman 1.00, Sarah Baker .75, W E Roberts 1.50, Levi Andes .75 Isaac Bartow 1.50, Moses M Mummert 2.50. D B Klein 2.00, Lewis P. Keim 1.50, Martin Witter 1.50, Landon West .75, Sally Arnold .75 Wm. Noffsinger 1.00, Christian J. Showalter .75, S S Beck, 1.50, W C Teeter .50, Jacob Beeghley .75, Jacob Sigerfoos .75. Eliza Horst .85.

Isaac Kulp 6.00, Ella Williams 3.60, D. L. Miller 1.50, Henry P. Strickler 3. 75, Aaron Shoemaker 2.25, F G McNutt .75, Geo. Long .75, Jacob Miller 10.12, Peter Wolfe .75 John H Moore .50,

M Hady 1.50, J B Landis 1.00, A H Snowberger .50, Firzah K Plank .75.

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Harrisburg Accommodation,	7 46 A. M.
Mail,	3 41 P. M.
Cincinnati Express,	6 18 "
Southern,	A. M.

WESTWARD,

Pittsburg Express,	8 20 A. M.
Pacific Express,	A. M.
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For the Companion.

A Letter to Sister Christiana Camerer.

Dear Sister: Ofttimes have I pondered over the promise I made to you, that I would write to you through the medium of the *Companion*, and, in order to fulfil my obligation, I will try to pen a few thoughts.

You say in your letter to me, that you sometimes felt discouraged—it appeared to you that the more you prayed and tried to do right, the more you were tempted. I am aware that we, are all surrounded with evil influence—the enemy is ever busy in throwing obstacles in our way heavenward. I am also aware that your circumstances are not as favorable to the worship of God as those of many of your brethren and sisters. But do not despair, dear sister, trials and temptations will come, but there is a power that is willing to aid us if we properly apply. When the word "Dunkard" is cast up to you in a reproachful manner, rejoice that you are counted worthy to suffer reproach for Christ's sake. Forget not, often to ask God to give you strength to endure to the end. Lay open before him your desires in secret, and he will reward you openly; and do not neglect to supplicate a throne of grace for those who persecute you. You say you have no kind father, to teach you and to direct you when you are wrong. I know, that some years ago, your father was called to join the unnumbered throng in the spirit world; but you have a Father in heaven, who has promised to be a father to the fatherless.—You have *his* promise and his promise is yea, and amen. We, who were acquainted with your father, have a good hope that he died in the hope of a glorious resurrection, and if you hold out faithful until death, you will meet with him in a far serener clime, where the stain of sin cannot enter.

But let us bear this in mind; there is no crown in reservation for us, unless we bear the cross. We all know that our carnal inclinations are directly contrary to the word of God; therefore it is indespensably necessary that we are on our guard all the time, that we do not become lukewarm or tired in the Christian warfare, but ever press onward and upward, live every day as if it was our last, knowing that one day ere long will be our last on earth.

We cannot expect to be "carried to the skies on flowery beds of ease." The Savior says: "I appoint unto you a kingdom as my father appointed unto me." Therefore we should not "think it strange concerning the fiery trials which are to try us, as though some strange thing had happened unto us." "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye." 1 Pet. 4: 12, 13, 14. If we are persecuted because we serve God according to his own direction, (and in no other can we serve him,) we can rejoice, knowing that our reward is great. We have "so great a cloud of witnesses" in the Bible, that those who endured all for the sake of their holy religion did eventually realize all they could desire. When Job, the pattern of all patience, was sorely tried, his person covered with sores, his possessions all gone, and he, for days, seated upon the ground, even his wife, who under the circumstances would have manifested a spirit of humanity by sympathizing with him in his sore afflictions, tells him to "curse God and die."—But Job endured all his afflictions with great fortitude; and it is said that the "Lord blessed his latter end more than his beginning." But there is another who suffered, and his sufferings more directly apply to us,—Jesus, the Son of God.—Oh! What immaculate love! What great concern for poor fallen man! Leaving the bright realms of glory, making his habitation with men for the purpose of raising man from that fallen state, in which, through transgression, he had placed himself. When there was none other found worthy, in heaven, on earth, or under the earth, to redeem man, the Son of the Most High, in the council chamber of Heaven announced that he would go, would assume our nature

would suffer the reproaches of a fallen people and a perverted priesthood, and accomplish that which none other could do. See him, the Son and Heir of Glory, treading the uneven and rugged paths of Judea, proclaiming the glad tidings of man's salvation, Himself poor and despised. "Foxes have holes, the birds of the air have nests but the Son of Man has not where to lay his head." Behold him in the garden of Gethsemane, with the burden of a sin cursed world weighing heavily upon him! See him in agony and distress! Behold he falls on his face! He prays his Father, "If it be possible let this cup pass from me, nevertheless, not my will, but thine be done." It was so ordained that he should drink the cup to the very dregs, or redemption would have been a failure. An angel is dispatched to comfort and strengthen him, but his sufferings still increase to such an extent that his sweat becomes as blood, and falls in large drops to the ground. But his sufferings are not over yet, he must now be taken by wicked hands, and brought before the rulers of the land. The high priest now secures his person; they bring him before their tribunal; they bribe witnesses to accuse him falsely; they place a crown of thorns upon his sacred head; they mock him, they spit upon him, and heap all manner of abuse upon him, which he bears patiently, giving us an example, which, though we cannot equal, we should try to imitate. At last they bring him forth to the place of execution, they lay the cross on which he must suffer upon his shoulders, he bears it patiently until overcome with fatigue he sinks to the ground, they arrive at the place of crucifixion, they take hold of him, they cast him down upon his bed of sorrow, they open his hands, they start the nail and quickly drive it through into the rugged wood—those hands which were ever ready to bestow blessing, unnumbered, on the human family; they also drive the nail through his feet—those feet that traveled far and near to do good, and to heal the sick, to relieve the suffering of every description. Being securely fastened to the cross, they raise him up; they let fall the heavy cross with its precious burden, into its socket in the rock with a jar that makes every nerve quiver with pain; notwithstanding all this, he prays to his heavenly Father "Forgive them, they know not what they do." Behold him on the cross between heaven and earth, a spectacle to all! see the soldier rudely thrust the spear into his side! See, flowing from the wound, blood mingled with water! Yes, here is the fountain opened that will cleanse us from all sin if properly applied. When it was found that he was dead, they took him down and buried him; but, thanks be to God, the grave could not hold him. The third day he rose triumphantly, and afterwards ascended to heaven, where he is now seated at the right hand of God, making intercession for the children of men. Then, when we reflect that he has done all this for us, and not to enhance his own glory, can we not bear a little persecution for his sake? Or will we for the sake of being popular with the world, renounce the Savior and follow in the train of the ungodly? *God forbid.* Let come what will, persecutions, troubles and trials, the combined power of men and the devil plotting against us, only let us all prove faithful, and eventually we will come out more than conquerors through him that loved us. Let us all pray for this glorious consummation, and finally inherit the joys that are unspeakable and full of glory.

JAC. L. WINELAND.

"Come."

"And the Spirit and the bride say, Come.—let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take, the water of life freely." "Ho every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—"Come for all things are now ready."

The above invitations are to the unconverted, and not for the righteous; for Christ came not to call such, "but sinners to repentance."

To such, then who are strangers to the covenant of grace, the Spirit which "reproves the world of sin, and of righteousness, and of judgment," speaks in a voice of love, "Come." And the "Bride," which is the church, the "Lamb's wife," is speaking in a warning voice, "Come." "And he that heareth," or he that believeth on understandeth, says "Come." Yes, thirsty soul, you are invited to come, and partake of the waters of life freely, without money and without price." Oh! will you not come, and buy this living water, and drink, that you may thirst or

more? If you have become "weary and heavy laden" come to Jesus, and find rest; for he has promised rest to all those that have become tired of sin. Why are you laboring under sin, trying to satisfy the flesh with the lust of the world? It only has a tendency to make you more miserable; for the fruit of sin, is death.—Oh! why are you drinking of Marah's bitter stream, that only poisons the soul, hardens your heart, and gives you a more resolute inclination to sin? Then, if this be true we invite you to come; oh, come and partake of that pure fountain that has been made sweet by the blood of Christ. Will you heed the warning of the spirit, while it is permitted to strive with you? Will you not hear the voice of warning that says, "Come?"

The child of God ceases not to cry unto God for you. Christ is pleading for you, saying, "Father, spare them; have not I died for them?" The church speaks, in the voice of thunder, "Come." Come while it is called to day. The ministers of Christ have pictured to your minds the beauties of heaven, and instructed you how to obtain its mansions. They have also warned you to shun the horrors of hell, that dismal under world, burning with unquenchable flames. You have been faithfully warned; you have no excuse whatever; you have knowledge sufficient to enable you to know your duty. Now will you sink down, down beneath the glorious privileges you enjoy to day? Will you, while the Spirit is wrestling, while the church is praying and wanting you to come, while God's mercy is extended to you, while Christ is reaching forth his wounded, bleeding hands with love saying "Come," I ask, will you trample such blessings under your feet? Will you abuse such privileges? Oh! listen to the prayers of a sainted mother and Christian father; listen to the appeals of pious brothers and sisters they all tell you to "come," Come brother or sister, son or daughter, come & go with us; "for God has spoken good concerning Israel."

Whitesville, Mo. Samuel C. Bashor.

Moral Effects of Intemperance.

The sufferings of animal nature occasioned by intemperance, my friends, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and, as his earthly house dissolves, he is approaching the judgment-seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help.

Conscience thunders, remorse goads, and, as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it again!" Wretched man! he has placed himself in the hands of a gianl, who never pities, and never relaxes his iron gripe. He may struggle, but is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed on the door posts of his dwelling. In the meantime these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death comes on. His resolution fails, and his mental energy, and his vigerous enterprise; and nervous irritation and depreession ensue.—The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report retires, and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply, as inclination to do so increases, and the power of resistance declines. And now the vortex roars, and now the struggling victum buffets the fiery wave with the feeble stroke, and warning supplication, until despair flashes upon his soul, and, with an outcry that pierces the heavens, he ceases to strive, and disappears.—*Beecher.*

The Value of Religion.

Religion commences with love to God and terminates with love to man. Thus begun and thus ended, it involves every duty and produces every action wich is praiseworthy or useful.—There is nothing which ought not to be done which it does not prevent. It makes intelligent creatures virtuous and excellent. It makes manhood, good parents and children, good husbands and wives, good brothers and sisters, good neighbors and friends, good rulers and subjects, and renders families, neighborhoods, and states orderly, peaceful, harmonious, and happy. As it produces the punctual performance of all the *duties*, so it effectually secures the *rights*, of mankind. For rights in us are nothing but just claims to the performance of duties by others. Thus the religion of the Bible is the true and only source of safety, peace, and prosperity in the world.

For the Companion.

A letter to Elder Daniel M. Holsinger.

To "stir up their pure minds by way of remembrance," is my object in addressing so many letters to our ministering brethren. To magnify his office ought to be the aim of every messenger of God. If he lack wisdom, let him repair to the Fountain. Satan can assume so many guises, and present error in such Heaven-simulating beauty, that, unless our vigilance be unremitted, we may be marshalled under the banner of Apollyon, and help forward his cause, while we think we are doing God service. Sin has so unbalanced our higher powers, so enfeebled and warped our judgment, that we are prone to take a one-sided view of things, and contend earnestly for what is in opposition to the purpose of God, and hostile to the triumph of his Kingdom on earth. This is a formidable obstacle to the prosperity of the Church. It shows itself in ways and on occasion exceedingly prejudicial to the interests of Christianity. Unity of sentiment in the ministry in all practical points is so essential to the consummation of the Divine purpose, that it is no marvel the devil should employ the most insidious arts to bring the evangelists of Christ into collision. That souls are saved by the blood of Christ is the great mortification of Satan. That a person "made of a woman," born under the curse, should be extolled above all principality and power, and possess a name which is the synonym of all wisdom and majesty and glory and might, and at which every knee must bow and every tongue confess, is to the Jews a stumbling block, to the Greeks foolishness, and to devils consternation unspeakable. To give the whole family in Heaven and on earth a Divine-human Head, and to save all through human mediation, was the object of the incarnation, and for its accomplishment He endows the Church with his own resurrection-power, and summons us to a prudent, united, vigorous, unremitting use of the means placed at our command. Nothing pleases the devil better than our contentment with the very lowest standard of activity in the direction of the great end for which the cross was erected and the "Son of man lifted up." Any special effort in the brotherhood in behalf of those who are without Christ and without hope in the world, will be sure to excite his malice. On no point is the foe of God and man so sensitive as the aggression of the Kingdom of Christ on his own, and in nothing does "that old serpent" take greater satisfaction than in the conception of the Church in regard to the duty she owes to a world lying in wickedness. The unmeasured hostility of the devil to Christ when the scheme of redemption was being wrought out, was grounded in his essential antagonism to the beneficent mission which brought Jesus into the world. Sin is the essential essence of Satan's being, and to defeat, as far as possible, the triumph of the Gospel, is the bold, infernal, and, alas, too successful work, to which he devotes his gigantic powers. Will we do less for the rescue of souls than he does for their destruction? Will we allow him to sow the seeds of discord in the Garden of the Lord, and occupy our time and spend our energies in biting and devouring one another, instead of uniting heart and hand in pushing the conquests of the Cross to the very "gates of hell?" If we are actuated by the one great motive of enlarging the empire of grace, and of achieving mighty victories for Christ, we will be vouchsafed the joy of "seeing Satan as lighting fall from Heaven."

There is nothing that lies nearer my heart than an enlightened, devoted, effective ministry. The advancement of Christ's cause largely, *mainly*, depends on it. In a certain sense ministers stand nearest to God. Honoring their vocation, they stand on Pisgah's top which common feet cannot tread. They have communications of wisdom and outshinings of "the glory that excelled," which other minds cannot view, and other eyes cannot behold. God has given them a high function, and has promised to apparel them with corresponding dignity and wisdom as with a garment. They are heads of the tribes and captains of the thousands. They require and *must* have the hearty co-operation of the laity. Earnest, profound sympathy with the principles and purposes of the Gospel, by the Church in general, is indispensible to a soul-winning ministry. The embassadors of Christ must stand face to face and heart to heart with their Master, and be fully consecrated to the great work of making "the Cross the power of God and the wisdom of God;" and be seconded and sustained by the prayers and labors and sacrifices of the Church, or we fail of acquitting ourselves as "good soldiers of Jesus Christ." In order to this, serious well-pondered discourses to *christians* are necessary. We have an abundance of effective preaching to the world, to those who have heard the message of salvation until it has become mawkish to them, but there is a strange, culpable silence to what the Church most needs to know and deeply feel—the urgent call of the Spirit of Grace for the erection of the Cross where it is not known, the proclamation of the Gospel in ears that never heard the name of Jesus, or hear it only from lips which make it a name without life by the admixture of human tradition. When we have an eye merely to numerical increase, we will not need to wait long before we discover that character leaks out faster than members come in. But "of the increase of the government there shall be no end," and to effect this by united effort, and unfaltering exertion, and a holy conversation, we pledge ourselves in the solemn sacrament of baptism. I am afraid many of us have never pondered the extent of our baptismal vows. Relative to ourselves it includes body, soul, spirit, talents, time, property, and what not? Worldly it includes the whole world, to be opposed as to its spirit, to be prayed and labored for as to its salvation. "The field is the world," and the Gospel is a gift "to every creature," and the arduous work committed to the Church is the presentation of life in a risen Savior to "every nation under heaven." That this has been done, and the commission been literally published as it ever will, is no excuse why we should not eagerly, and at all times, "come to the help of the Lord against the migty." Souls are as precious now as in the apostolic age, and there was no motive, drawn from the character of God, the glory of Heaven, and the misery of Hell, that was influential in the ministry of the apostles, that has lost any of its intrinsic power and solemnity to this hour. Every consideration that led "holy men of old" to brave any danger, "take joyfully the spoiling of their goods," and sacrifice every earthly advantage, and even life itself, is waged no less persistently and

persuasively and cogently upon the saints of the present day. While we are principally concerned for the exemplification of the Gospel at home, and the purity in which it is to be offered to our neighbors, we are to have it as a deeply felt and ever-animating obligation to carry the saving efficacy of the word of life as far as our ability and means allow. Every thistledown, with its seed attached, wafted by the wind over field and forest, and deposited in a distant soil for the increase of itself, is an instructive sermon on the duty of speeding as on the wings of the wind, in bearing the glad tidings of salvation. The multiplied modes of instruction which God has employed all around us, in the arrangements of the material world, are unmeaning and voiceless to many of us. We need earnest, striving, searching, authorative preaching, to arouse us to the awful meaning of our mission to the world. Our high calling involves overwhelming responsibilites and tremendous issues. It is only too true, that thousands of our members act as though the reclamation of the lost to Christ had no special claim on their sympathy, if indeed any claim whatever, and no connection with their personal efforts or sacrifices. But God has harnessed every converted soul to His chariot, which will be drawn no farther than the Church consents, and will gather in the trophies of grace only within the limits of our operations. Instead of being a help in this direction, many are a hindrance to the progress of the Gospel. Instead of being in harness, they hang on the wheels, impeding the work of God, and cheating Christ of His due. A "backsliding heifer" is their fitting emblem. Hos 4: 16. Every believer is charged with a commission to labor for the consummation of Christ's grand end in the cross. None is so obscure that he cannot make his influence felt for God., None so poor that he cannot cast a mite into the treasury which is to supply perishing souls with the means of salvation. The person who clearly consumes his measure of tobacco, and drinks his coffee and tea, should cover his face for every shame when he ventures to excuse himself from aiding the cause of Christ when application is made. He who cannot, or will not, spare his unnatural luxuries for the advancement of the Gospel and the ingathering of souls, must be the object of solicitude with God and His angels. My heart ached some time ago to learn that some of our brethren would even hazard a public defense of the loathsome, expensive, body and soul deteriorating habit of using tobacco. A large number of our brethren are addicted to this evil, but I have learned of only a few who regard it as intrinsically right. From my inmost soul do I pity the person whose moral sensibility is so benumbed, and who has so far forgotten his obligations to Christ, as to contend for the expenditure of means on perverted appetite, while so many families have not a sufficiency of food and raiment, and so many millions aunually sink into perdition,who have never been blessed by the announcement of salvation by the Cross! With purity of body and soul as the condition of communion with God, who has the heart to defile himself with personal habits that scandalize the christian name! Many are under the dominion of lust, in some form, little thinking, little caring that they squander God's gifts, and disqualify themselves, in body and mind, for the work assigned them for promoting the objects for which the Son of God sacrificed His life. Man is immortal in his higher nature, and to be made immortal in his lower, and is required to make his sensual constitution an ally to the development of his better powers, and not indulge himself as if to gratify the flesh was the supreme object of his being. Fully awake to our Godward relations, and the obligations they involve, we will "mortify our members which are upon the earth," and make it a principal aim to *keep ourselves*, so that our bodies may be holy shrines for the Deity, and vehicles for the promulgation of the Gospel. Our persons in all their properties,our means in all their measures, our time in all its divisions,our influence in all its forms, are the Lord's. We do not yet rightly believe that redemption so exhausted the resources of the Infinite as to claim our all in return. When we contemplate the ruin in which sin has whelmed us, and the inconceivable humilation and sufferings of Christ for our recovery, and His dependence on our exertions and sacrifices for the attainment of the glorious ends, we may well feel aggrieved and confounded that we have done so little compared with our duty and capabilities.

The Church is strangely indifferent to her charge. It is easier to awaken sinners to a sense of their obligations, than to arouse the saints to the interest and effort which Christ is awaiting at our hands. How seldom is the essential missionary character of the Church made the subject of public discourse! In how many congregations would the ministers plea for more vigorous aggressions for the Kingdom of light upon the domain of darkness, be received with blank astonishment and unfeigned displeasure! Who is to save the world if the Church prove recreant? To whom has the commission been given to go and teach all nations? How will Christ reach the millions of ignorant and deluded souls in our own country, if not through the instrumentality of the Church? Every argument that favors the preaching of the Gospel anywhere, calls for its dissemination everywhere. The duty to preach at all, enforces its extension to the utmost of our combined power. Traveling from church to church confirming the diciples in the faith, and opening the armory of Divine wrath against the careless in the Church and ungodly outside, is both apostolic and beneficial, but it meets not the terms of the commission, which is to lay under contribution not only, but wholly engage our highest wisdom, our best energies, our amplest resources, making everything bend with commulative force, to the consummation of Christ's prayer; "other sheep I have, which are not of this fold: them also I must bring,and they shall hear my voice." There is a vast work to be done *within* Zion's borders, and that rightly done, we will the more earnestly proceed to supply with the bread of life those who are aliens and strangers. More time spent in studying the word of God, will greatly add to the efficiency of the ministry, and thus liberate many a fit instrument for a distant mission, which is now retained where the number of ministers might be beneficially reduced. Did we feel as Christ feels, and estimate souls by His standard, instead of hiding our talent in the earth and looking chiefly at our own interests, we would rise up as one man, "from Dan to Beersheba," and with hearts flaming with the love of God, and with hands all

but omnipotent through faith, unite in making known and felt "the grace of our Lord Jesus Christ." We would "open our treasures, and spread unto Him gifts; gold, frankincense and myrrh." Who can fathom the depth of Christ's concern for the ungodly? Having so loved them as to die for their rescue from the most dreadful bondage and prevent their decent into the most dreadful hell, what must be His concern to see the redemption which He purchased faithfully offered to those who are perishing for want of it. Is He less intent on having His Gospel proclaimed than He was in having it introduced and established? He put all the properties and powers of His nature into the work of redemption, and He looks to His people to put all their energies and resources into requisition in "making known the unsearchable riches of Christ." Did we truly sympathize with Christ in His purposes of love to a lost world, our periodicals would not need to urge their patrons to swell their lists, but the beaming desire for the salvation of sinners would constrain us to send them as messengers of light and edification to every family in the Brotherhood, and to scatter them broad cast over the empire of sin, followed by abundant prayer like clouds of incense. The Sun of righteousness would rise with healiing in his wings on many a benighted region, and altars would be built to "El-elohe-Israel" where lust and mammon now receive the homage of immortal minds. Did we take the interest in the triumph of the Gospel that Christ does, "what carefulness would it produce in us, yea, what clearing of ourselves, yea. what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge." 2 Cor. 7 ; 11. Never will we "approve ourselves to be clear in this matter," until we look upon the wants and ways of the world as our own, and labor, and wrestle and pray, and offer up ourselves, for its salvation in a manne that bear some resemblaece to the self-denial and devotedness of Christ. The message which is the power of God unto salvation to every one that believeth, is committed to the Church with the most solemn and imperative injunction to bear as far as the means given us will allow. Will we disappoint the Savior? Have we not often proved ourselves unworthy of such a head, in degrading His providences for the sowing of His good seed in soil ready and waiting to receive it? Nothing less than the rescue of sinners and the enriching of His inheritance in saved souls, will satisfy the Son of God; nothing less will satisfy those who are in unison with His spirit and ends; and will *we* be satisfied with less? Oh, for fresh inspiration of the martyr zeal that is not "ashamed of the Gospel of Christ," nor too indolent and self-pleasing to endure the crucifixion, to secure its sovereignty in the hearts of those yet strangers to its saving power. When will we *begin* to be in our sacrifices for the promotion of Heaven's brightest, most glorious purposes, what Christ wants us always to be? When shall we learn to value all temporal possesessions only for the aid they may be made to contribute to the great consummation of Jehovah? Can we contemplate with indifference the dire efforts of our lethargy, or look with complancy on the progress and devastation of error? Are there not many at ease in Zion, in nothing more interested than in the employment of "Bunyan's Muck-rake," scraping together riches, not for the replenishment of the Lord's treasury, but for their own glorification, defrauding Christ of His share of their property for which He paid them a million times over in the currency of Heaven! Not a few will turn away, we have no doubt, from such an insinuation, with scorn and indignation, retorting in the langauge of their prototypes, "this is a hard saying who can hear it?" But it will be yet harder to be found at last to have been accessory even in a negative way, in the destruction of souls by setting our affections unduly on things of a perishable nature. The duty we are urging is not only obligatary, but practicable. Christ both enjoined and embodied it. The apostles did the same. Everything was held common as related to the one great end they sought to accomplish. Some of our brethren actuated by self-consuming zeal for the glory of God, have planted the banner of the crucified where the abomination of desolation had been set up, and thorns and thistles have been displaced by the beauty, fragrance, freshness and fruit of the Tree of Life. What has been done by a few, can be done by more, by many. If Christ had acted as niggardly as we do, we would have no Gospel to preach, and no salvation to hope for. Who practically depreciates the sacrifices of Christ? He that hoards and idolizes his money in preference to sending the embassadors of Heaven with the tidings of salvation to them "which sit in the region and shadow of death." We have no right to restrict our temporal possessions to our own use, any more than to lock up the bread of life from the perishing. Our *money* must be the wings to our prayers for the realization of Christ's expectations. The Father has given us His Son, His Spirit, His Angels, His symbols and all that is needed to qualify us for our great work, and in return He asks us to give ourselves and all we have to co-operate with Him for the recovery of the world to Christ. He that withholds his hand simply because it necessitates the sacrifice of hard-earned wages, weighs the blood of Christ and the souls for which it was shed, against the slips of paper that bear the image and superscription of Cesar. Can it be possible that any to whom the Gospel has proved the power of God to their own deliverance, can be unconcerned for its *diffusion*? If one died for all, then were all dead; and they will *continue* dead unless we be instrumental in bringing them to life.

C. H. BALSBAUGH.

For the Companion.

On 1 Corinthians 11th Chapter.

I have noticed several articles on the covering of the head, in the present volume of the *Companion*, still not to the satisfaction of all ; and, as a great many have not taken the whole volume, I thought I would say a few words on the same. In the 4th verse we read, "Every man praying or prophesying having his head covered dishonoreth his head. In the 3rd verse we understand that the head of every man is Christ. "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head," 5th verse. In the first place it must be remembered why the apostle used this language and where it was used. We understand it was to the brethren at Corinth. This was a wealthy, magnificant city of Greece ; it was looked upon as the ornament of that old empire ; it was adorned with splendid buildings, stat-

ues, and columns, which rendered it the pride of the inhabitants, and the admiration of strangers; and it was also remarkable for its corruption and licentiousness. The apostle came to this place, and organized a church, and labored with them about one year and a half, at which time he left them to govern themselves; and the consequence was, a disordered state of affairs in the church.

One point of disorder was that which the apostle speaks of in the 4th and 5th verses of this chapter. Now, while a great many contend for the hair for the covering, we will take the opposite side of the question, and say the apostle means something else besides the hair. We will now examine this point by referring to the 4th verse. Now, then, if the hair is the covering referred to by Paul, we will read it hair instead of a covering—"Every man praying or prophesying, having hair on his head, dishonoreth his head." If the hair is the covering, the man's head must be literally shaven; for his hair is the covering, and it must come off. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." The disjunctive conjunction "But," implies oppositio n of meaning; and as the man is exhorted not to wear long hair, and not to cover his head, so the woman is directed to have long hair, and to have her head covered. The apostle in the succeeding part of this chapter treats very explicitly upon this subject, showing very plainly that the man should not have long hair, and have his head uncovered. He does not say, *no hair*, 14th verse, and the woman have long hair and have her head covered.

Assuming still, that he had reference to the hair as the covering, we will read the 6th verse something like this;—"For if the woman be shaven," (if the hair is the covering and she is not covered she must be shaven,) "let her also be shorn." You will at once discover the absurdity of such language, and no brother or sister will say this is a proper construction of the 6th verse.

The 7th verse reads "For a man indeed ought not to cover his head." By this verse it is plainly understood that the act of covering is delegated to man, and the same power is given to the woman; but the covering of the hair is the power of God. If the woman wears no other covering on her head than the hair that God put there, she has not done the first thing to cover her head, consequently, the apostle Paul's heaven-born admonitions must be superfluous. He informs the Corinthian brethren that he received of the Lord that which also he delivered unto them. The woman should have "power on her head" (or as the margin renders it, a covering") "because of the angels." In the 13th verse he says: "Is it comely" (that is, does it become a woman? does it look well? or is it really modest?) "that a woman pray unto God uncovered?" But here comes one and says: "What are you going to do with the 15th verse, in which Paul says, "Her hair is given her for a covering" is her hair the covering spoken of in the preceding part of the chapter?" I answer, it is not. Why not? First, because Paul here uses the indefinite article *a*, where, if it were the covering referred to in the preceding part of the chapter, he would have used the definite article the and said, the covering. Secondly the 14th verse opens a subject different from that contained in the first twelve verses of this chapter. The first contains Paul's reproof concerning the improprieties in worship, while the latter is a reproof in regard to the daily habits of some who had followed the teachings of others. We learn among these were some who wore their hair long like a woman. The Jews and ancient Germans used to punish adulteresses by shaving their heads: then, for a woman to have long hair was a glory to her, showing that she had done nothing to deprive her of it, "for her hair was given her for a covering"—a covering of the naked head—this is what Paul meant, and nothing more. If the woman has nothing to do towards covering her head, so much of the Savior's life-giving teachings are of no account.

It is obvious that the woman is born of God, and that she must wear a covering on her head in honor to God and her profession, which covering must indicate her holy and enlightened state in the Christian life; and as Christianity is in all cases compared to light, and not to darkness, and as evil is always compared to darkness, and never to light, we plainly infer that this holy garment should be of a light color. It seems that heaven approves of a white color; "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." See Rev. 19: 14. "And white robes were given unto every one of them." Rev. 6: 11. We do not approve of taking a hat trimmed with ribbons and artificials so when we approach the Lord's table we have to ask whether they are members of the same body or not. Although we have seen such to be the case, is it not wrong? We have been called out of darkness into this marvelous light. And I would yet say this, that a covering was held sacred by almost every sect and denomination not a great many years ago, and that covering was such as the majority of our sisters wear at the present day; but, as pride and fashion advanced, humility retreated; and that covering is now seldom seen, outside of our fraternity. Pride is running away with us: it is one of the devil's snares, and the first thing we know he will carry us off even to Babylon. Christ says: "He that is ashamed of me and my words, of him also shall the Son of man be ashamed when he comes in the glory of his Father with the holy angels." Then, dear reader, bear with me to say in conclusion that just such a covering for your head you should wear as you will wish you had worn when you will have to be called from these mundane shores to try the realities of another world, where the crown of righteousness is laid up for those that love the Father.

O sisters dear! pray do revere
Your mighty God and King.
Honor your head, as Paul hath said,
When thanks to him you bring.

DANL. M. MILLER.

Bangor, Mich.

I compare the troubles which we have to undergo in the course of a year, to a bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick. This we might easily manage, if we could only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's sticks over again to day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton*,

A Review of S. Thomas's Article

After commenting on several portions of Scripture, brother T. says: "Harmonizing all these Scriptures with the passage under consideration, the conclusion is attained, that "The dead in Christ will rise first,"—be caught up into the air,—and—placed at the right hand of the Son of God, according to his own word: that then the wicked will immediately rise, and be placed at his left hand." Now in this I must widely differ with brother Thomas. He thinks the resurrection of the wicked, or general resurrection, will take place immediately after the resurrection of the just.

We read in Rev. 20: 4, 5. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his name, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection."

Now from the above we must conclude that more than one thousand years will expire from the time of the resurrection of the just, till the second or general resurrection; hence, we cannot conclude that the second will immediately follow the first. We must or do believe that the Revelations pertain to things and times past, present, and to come, and that they are Spiritually and literally discerned; and in this, that the Lord through the Revelator says, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be," we conclude that he will not require much time to come from heaven to earth; for we read in Matt. 24: 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Yes, all creation shall see him in a moment—in the twinkling of an eye. When he comes there will be nothing lacking. He will bring his reward with him. There will be no more time to repent; for he will come as King of kings, and Lord of lords; and will no longer be an advocate with the Father, to make intercession for sins. Thanks be to our God, whom we wish to serve, that we yet have an high priest in heaven who may be touched with the feelings of our infirmities.

But, oh! should it not prick our very souls to think that Jesus will not always remain an high priest, but that he will also come to execute judgment upon all disobedient flesh? Let us try anew to "lift up the weary hands that hang down, and the feeble knees" to make more sure steps, that we may not fail to enter into the rest which the Lord has in reserve for those who love his coming. Then it will matter nothing whether we be alive or dead, when the Lord will come we shall be changed incorruptibly. If we judge ourselves we shall not be judged, but shall help with Christ to judge the world.

LEVI ANDES.

Lincoln, Pa.,

Self-Dedication.

I WILL spend some time alone, before I sleep, thinking of the duty and privilege of being a child of God.

I will then, with great seriousness, repeat the annexed form of self-consecration. I will try to realize that God hears me, and expects me to be sincere' and I will try to feel as he requires me to feel. I will repeat this act of self-consecration from time to time.

Heavenly Father, I now give myself up to thee, to be thine for ever. I promise to strive henceforth to use all my powers and faculties in doing thy will.

I have sinned against thee, and am not worthy to be called thy child; but I ask to be forgiven, for the sake of Jesus Christ.

Wilt thou help me to do all that I am capable of doing' to lead others to seek thy favor and to obey thy commands.

May the Holy Spirit assist me every day to do what is right, to avoid what is wrong, and to shun the very appearance of evil; and may I from this day be wholly thine.

Now I resolve, with all my heart,
With all my powers to serve the Lord;
Nor from his precepts e'er depart,
Whose service is a rich reward.

Be this the purpose of my soul,
My solemn, my determined choice,
To yield to his supreme control,
And in his kind commands rejoice.

'Tis done; the great transaction's done;
I am my Lord's, and he is mine:
He drew me, and I followed on,
Charmed to confess the voice divine.

High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

The Last Argument.

Here is an item which may be of interest to you some time. If at any time you may attend a controversy on religious matters, and notice that either of the parties became angry or abusive, you may be almost sure he is on the wrong side. He who is always contending for what he regards as truth, with the love of truth in his heart, will never need to become angry, or act in any way unworthy of a gentleman. Abuse is the last resort of those who cannot maintain a position, and are yet determined to adhere to it, right or wrong. The last argument which the chief priests and Pharasees brought against the teachings of Jesus was the scourge, the thorny crown, and the Roman cross. And when the Jews disputed with Stephen, and were not able to resist the wisdom and the spirit by which he spake, they gnashed upon him with their teeth, thrust him out of the city, and stoned him. The same spirit is still in the world, but it is never found with them who love the truth, and are determined to follow it.

Christian Radical.

Religion Secondary.

It fills one at times with a kind of despair, to see how those who profess to regard religion as all-important, subordinate it to almost every other thing in life; how educational accomplishments, and choice of pursuits, and alliances, are discussed and fixed, without this ever coming into serious view. It is one great reason why Christianity makes so little progress, and why Christian families are constantly melting away into the worldliness around them; while the parents have to see the children lost, not only to vital religion, but even to that strength of mind and steadiness of purpose which are necessary to any firm position in life. Both worlds frequently slip from the grasp in the miserable attempt to gain the false glitter of the present, and the bitter waters of disappointment sweep, like the sea of Sodom, over the ruins of fortune and fame, coveted at the cost of consistent principle.—*Rev. John Ker.*

Christian Family Companion

Tyrone City, Pa., July 5, 1870

Report of the Proceedings

of the Annual Meeting, of 1870, held with the Brethren in the Waterloo congregation, Black Hawk county, Iowa, June 7th, 8th and 8th.

(Concluded.)

Query 35 (From a Virginia District) Is it according to the Gospel to go to public prayer before going into a choice for an officer of the church?

Ans. Considered that it is. See Acts 1 : 28, 24.

Tabled, for the reason that the churches ought to know that so important a matter as a choice for church officers ought not to be undertaken without solemn prayer to God both public and private, and it was thought that the adoption of the above answer would imply that hitherto it had not so been regarded and practiced.

Query 36. We could not obtain this query. It was in allusion to expelled members removing to other branches, and there making application. &c.,

Query 37. Should not a full report of questions and answers decided at the Annual Meeting be published, instead of referring to back decisions.

Ans. We think a full report of questions and answers should be put on the Minutes when they are not too long.

Agreed to.

Query 38. About holding Sunday Schools in our meeting-houses

We have no note of the answer.

Query 39. Can there not a plan be instituted by which it may be ascertained whether members belong to any of the secret societies, such as Odd Fellows, Freemasons, Daughters of Rebecca, &c. ?

Inasmuch as there is another article of this kind already on the Minutes, this one was tabled.

Query 40. In regard to the term "stern necessity," and its true application.

Tabled.

Query 41. An expression of grievance on account of unchristian controversy in our periodicals.

Tabled.

Query 42. [From the Eastern District of Md.,]

In Matthew 26, and Mark 14, we read, that Jesus "being in Bethany in the house of *Simon* the leper, and as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head, &c., "And in 26, 13, and 14, 9, Jesus says "verily I say unto you, wheresoever this gospel shall be preached thoughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her."

And whereas this injunction of the Savior is not complied with by the Brethren, never having heard a reference made to it publicly, by any of our ministering brethren.

And whereas from the reading of the Scriptures, it would seem this circumstance occured in close connection with the institution of the Lord's Supper. It is the sense of this meeting that the A. M. should pass an order, that the brother serving at the communion, when he rises after thanksgiving to exhort the members to eat, *There* and *then* to tell this that this woman hath done for a memorial of her, as well as at any other time suitable.

D. M. Holsinger stated that he had heard of an order of the kind in a congregation in North Carolina, but did not see it practiced.

The meeting could not agree to establish an order of the kind in the church, but would give the matter a respectful consideration.

Query 43. Asking that the Standing Committee sit for the consideration of business of a private nature.

Not approved of.

Query 44. In regard to using unleavened bread at the Lord's Supper (No farther notes.)

Query 45. In regard to having the bread and wine on the table at the time of Supper.

Referred to former decisions.

(We are unable to find any decisions upon this point)

Query 46. Asking for a form of electing delegates to Annual Meeting, and recommending to appoint three official members to hold said elections.

Query 47. This has reference to the subject contained in query 3rd.

The meeting agreed to appoint a mission to California, and the follow-brethren were selected : viz., D. B. Sturgis, and Jacob Miller (of Portage), both at South Bend, Indiana.

It was also resolved to raise three hundred dollars towards defraying the expenses of said committee.—Christian Wenger was appointed receiver. His address is South Bend, Indiana, Each Elder was instructed to hold a collection in his congregation for that purpose, and forward the means as above, not later than by the first of August next.

The state of Iowa appointed a Treasurer for their own convenience, to whom they will commit their contributions to be forwarded to the receiver. He was to furnish us with his address, but has so far failed to do so. Hope it will be sent forthwith.

SOUTHERN ILLINOIS.

Query 48. Asking that the sisters as well as the brethren should "lay-aside garments" before feetwashing.

Tabled.

Query 49. Asking that new churches should not be organized except in the regular order.

The single mode of feet-washing was involved in the query, and when it was so explained it was tabled.

Query 50. Falls City congregation, Nebraska, wishes to know to what District they belong.

Ans. To Kansas District.

On motion it was resolved that the Brethren's Tune and Hymn Book,

proposed to be published by H. R. Holsinger, be ruled out of the instructions of Art. 4, of the Minutes of last Annual Meeting.

John Beeghly was appointed agent to confer with Railroads for reduced rates, west of Pittsburg, and C. Custer for those east of Pittsburg.

It was announced that the matter was withdrawn by consent, meaning by consent of the delegates who brought it there, and the opponents to the movement.

The following Committees were announced: 1 To Coldwater branch, Butler county, Iowa: D. Brower, Henry Strickler, and P. Forney.

2. Georges Creek, Fayette Co., Penna.: H. D. Davy, John Wise, and C. G. Lint.

3. Eel River and Washington branches, Indiana: Hiel Hamilton Jacob Wagoner, and Jacob Flory.

4. Rock River, West Branch and Yellow Creek branches, Illinois: H. D. Davy, John Wise, and John Metzger.

5. Snake Spring Valley, Bedford county, Pa.: Joseph R. Hanawalt, John G. Glock, Isaac Myers, Moses Miller, and Joseph Berkey.

6. Rush Creek, Ohio: H. D. Davy, James Quinter, John Wise, John P. Ebersole, and Eli Stoner.

Adjourned at 12 M. Thursday.—Hymn 284, and prayer.

Non-resistance. No. 4.

BY JOS. W. BEER.

4. *I will answer the strongest and most common objections urged against our peace views; and bring the whole matter plainly before the reader*

Objection 1. War was permitted, and even commanded, in Bible times; and the best of men—for example, David, who was a man after God's own heart—engaged in it; and as it was right then, it is not wrong now.

Answer. This objection declares that what was right under the law of Moses, is right under the Gospel of Christ. A moment's consideration is sufficient to convince any candid mind that this is a mistaken view. I have already shown the difference between the two dispensations,—that the Mosaic dispensation was one of *inflexible justice*, while the Gospel dispensation is one of *unmitigated grace*: the law *enjoined retaliation*, while the Gospel *forbids resentment*: the law said: "*Life for life, eye for eye, tooth for tooth;*" Ex. 21: 23—25. but, the Gospel says: "*Resist not evil.*" Matt. 5: 39. Christians are not under the law but under grace," Rom. 6: 14; and hence we are under obligations, not to conform to the law of justice, but to obey the "Gospel of grace," Acts 20: 24. If you want to be under the law, why do you not obey the law? Why not be circumcised and circumcise your children? Why not observe the passover? Why not go up to Jerusalem to worship? Why not offer burnt-offerings and sacrifices? Why not observe the feasts, the holidays, new-moons, and Sabbaths? I ask, why not obey and observe the law in all of these things? If you answer at all you will say, "because these things are done away." Very well, so they are; and with them is done away the *law of retaliation*, and the whole law of Moses, no matter what it enjoined and permitted. Now you see why David was justifiable in engaging in war. But let me ask those who urge this objection, *why do you not say that the Gospel of Christ permits and enjoins war?* And why do you not, instead of referring to David, refer to one of the *apostles*, or to some great and good *Christian* who lived in the earlier and purer ages of Christianity, who was a warrior? You know very well that the Gospel neither enjoins nor permits war; and you know, too, that during the first two hundred years of the Christian era, not a single Christian soldier is upon record; and hence it is impossible to find such an example. By reference to history you will find that "the primitive Christians, renounced all revenge and war, that they refused to be enlisted in the army; that, when any already enlisted embraced Christianity, they abandoned their profession; and that many sealed their faith by suffering death." But I will remind you of the fact that the Lord said unto David, "Thou shalt not build a house for my name, because thou hast been a man of war and hast shed blood," 1 Chron. 28: 3. And since the house which he was forbidden to build was a type of the spiritual house,—the church of Christ, we are herein taught that the antitypical house—the Christian church, should not be defiled by hands stained with human gore.

Obj. 2. When the soldiers inquired of John what they should do, he did not tell them to abandon their profession; but, to "do violence to no man." Luke 3: 14.

Ans. If these instructions had been given by Christ, or by one of his apostles after the Christian church was established, the matter would be decided, and the objection unanswerable. But the fact is, these words were spoken before Christ, the Prince of Peace, had issued his law for the government of his church. They were uttered by one who had no authority to repeal or enact any law; and they were addressed to Roman soldiers and not to Christians. "Now we know that whatsoever the law saith, it saith to them that are under the law," Rom. 3: 19, so also whatsoever the law of Christ saith, it saith to them who are under His law—to the subjects of his own kingdom—to the members of his own church; and not to outsiders—not to those who are strangers to the covenant of grace. I am not now saying that the people of the world should not smite with the sword. John in his instructions did neither more nor less than direct the soldiers to obey the law under which they lived. This is all we ask. Let worldlings, so long as they are such, obey the law under

which they live—the civil law, and, when we become subjects of that kingdom which is "not of this world," let us be subject to the laws of that kingdom: if this be done, citizens of the kingdom of grace and subjects of the "Prince of Peace," will be gracious and peaceable.

Obj. 3. We must be subject to the government under which we live; and, therefore, when it calls on us to bear arms we must do so.

Ans. By noticing the answer to Obj. 2. you will see that subjects of a government should be subject to their government. If you are a subject of a worldly kingdom you should obey the laws of that kingdom; and if we are subjects of Christ's kingdom, which is not of this world, we must be subject to the law of our king, even though the laws of the country in which we live, demand us to disobey: upon this subject the apostles said, "We ought to obey God rather than men." Acts 5: 29. I have already shown that the gospel prohibits Christians from using the sword: now suppose the civil law should require us to use it—which, thank God, it does not—which should we obey—the civil law, or, the gospel? "Whether it be right in the sight of God to hearken unto men more than unto God, judge ye." Acts 4: 19.

But we are not ignorant of your device; and, therefore, will briefly notice that scripture on which you pretend to base this Objection. In Rom. 13: 1, 2. Paul writes: "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Paul says "Let every soul be subject to the *high powers*;" not *power*, —but in the plural—*powers*, including all other powers as well as the one under which we live; "for *there is no power* but of God." Other governments are of God, as much as the one under which we live: "the powers" (or governments) *"that be, are ordained of God;"* "Whosoever, therefore *resisteth the power,"* (any government,) *resisteth the ordinance of God;"* "for there is no power but of God, the powers that be, are ordained of God;") "and *they that resist shall receive to themselves damnation:"* (because they resist the ordinance of God.) This scripture affords an unanswerable argument in our favor; for it forbids the Christian under any circumstances to use the sword. We must render a passive subjection to all powers, and an active subjection to the power under which we live when it demands nothing of us that is contrary to the Gospel; but if it should require anything of us contrary to the Gospel, *"we ought to obey God rather than men;* and seal our faith by suffering the conseqnences, in all things, submitting ourselves to him who judges righteously. By doing this, passively we are subject to the civil power, and actively to "the higher"—"The Gospel of Christ which is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek," Rom. 1: 16.

(*To be continued*).

A brother says: Please send the C. F. C. to brother ——— ———. He would like to read it but is not able to pay for it. If you will but make the statement some kind-hearted brother or sister may pay for him. He is deprived of hearing preaching, living in Kansas.

Well we have entered the name, and have made the statement, and now await the result. If any one feels charitably disposed, and has a ew spare stamps we will accept pay from their hands for the above, and a ew others now being sent on the same terms.

Notices.

"Life in Utah; or the Mysteries and Crimes of Mormonism; being an expose of their secret rites and ceremonies, with a full and authentic history of Polygamy and the Mormon sect, from its origin to the present time;" by J. H. Beadle, editor of the Salt Lake Reporter, is the title of a valuable work just issued by the National Publishing Co., Philadelphia, Pa.

The work shows how JOE SMITH and BRIGHAM YOUNG have been enabled to deceive and cheat their followers; how by leading them on from crime to crime, and enticing them with licentious baits, they have succeeded in maintaining their influence over them: and treats of the Mormon religion. its infamous and heathenish character, its multitude of gods, its abominable doctrines and practices, revealing many strange and outrageous ceremonies. Of the *Endowment* or initiation ceremonies, showing how obscene and disgusting they are; how female modesty is outraged in them, and how licentiousness is taught as a part of their religious creed.

The book is sold only by subscription, and agents are wanted in every county.

Answers to Correspondents.

CROPS. The grain crops look promising in the valleys, as far as we have been permitted to see them, About Tyrone, there are few fields growing grain. Rocks and bushes are our principal products.

H. F. Long. Joel Harter is entitled to five more numbers of this paper. Fifty-five cents will make out the year.

JACOB HOLSOPPLE. You have the following credits in our book: January 1st, by cash $10.00. May 13th, by cash $3.00. We hope all is right.

S. A. HONBERGER. According to our book you had paid for the present volume of the *Companion*. Are we mistaken or have you sent us pay for 1871?

SIDNEY HOBGDEN. Fifty cents will answer

A Visit Home.

On Thursday June 16th, we left Tyrone at 1.34 P. M. to visit our family in Armstrong Co., Pa,. In the evening, stopped with the brethren in the Conemaugh congregation, Cambria Co.—enjoyed a pleasant Lovefeast with them, and lodged with brother Ephraim Gochnour.

On Friday the 17th, we pursued our way homeward, where we arrived about 10 o'clock P. M. after an absence of two months, thankful to find our little family well.

Sat. 15th, we met with the brethren at Plum Creek. Here we participated with them in their Lovefeast. On Sunday the meeting was continued : and we were much refreshed by the faithful labors of brethren Graybill Myers and Stephen Hildebrand.

The meeting was continued by brother Myers.

On Tuesday, 21st, we left our home again, returned to the *Companion* family at Tyrone, arriving at a late hour of the night, and feeling truly grateful to God for his care over us.

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CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger: Having now accomplished my mission of love, as announced in February last, I will give a short synopsis of my travels. I left home on the 10th of April and after stopping at different places in Ohio and Indiana, also halted at Cerro Gordo, Ills. The church there is in a prospering condition, having had an increse lately of some thirty members. Many of their young men and women belong to the Church. "How amiable, are thy tabernacles, O, Lord! And how delightful to behold." Parents with their tender offspring worshiping together in union and in love in the courty of the Holy Temple." Met three times for public worship. On the last day of April I landed in Jefferson Co., Iowa, with many of my relatives and friends, formerly from our place, whom I found generally well. After meeting with them seven times in public worship, I left for Appanoose Creek. Thence to Missouri, arriving at Hamilton on the 14th of May. Here I had the pleasure of meeting with Jacob Sell and family formerly of Blair Co., Pa. Preached the first time in that State. The Church, though young, is prosperous and much zeal is manifested for the cause of Zion. A special request is to ministers traveling the Hanibal and St. Joe R. R. to make this (Hanibal) their stopping place, as they will be kindly received. The friends, not only the brethren and sisters, but the people in general, are hungering and thirsting for the bread and water of life. I felt happy to see the good order and strict attention given to the Gospel by the friends in Missouri.—True the churches in Missouri are young but they are prosperous. The State having emerged from a sore chastisement for an unchristain institution upheld, is now purged from the same, and a vast field opened for the disseminating of the pure Christian doctrine as commanded in the Gospel. Hence, let the brethren not be slack in visiting them and to preach to the hungry and thirsty souls so anxiously desiring to receive the good news of man's salvation.

Thence to Clinton Co., near Plattsburg. The brethren have a Meeting-house, the only one in the state. After several meetings here, we met on the 21st, for a cummunion, which I enjoyed very much. The good attention, the excellent order, and the solemnity of the occasion made me feel glad, and caused my heart to burn with love and overflowing gratitude to God. My thoughts were these: while engaging with our loving members, for the first time in that state, in the observance of the holy ordinances of the Lord's house, if heaven upon earth is glorious and so delightful, what will heaven in the heaven of heavens be? O that men would praise the Lord for his goodness and seek him by obeying his commandments, that all might enjoy the salvatian of God and realize the pleasure of his service. The Love Feast here being two days later than we expected, deprived me of meeting with the brethren in Johnson county, which I much regretted.

Thence to Kansas city on the evening of the 23rd, Not knowing the precise time of my coming and consequently short stay, we had only one meeting in the city, which was well attended for such short notice and much interest manifested. There are 16 members in the city and vicinity, without a shepherd, except the great shepherd of souls. It being God's order to have under shepherds to care and watch over his flock, I think it very necessary for the brethren to organize a church there speedily, so that they might have regular preaching. I was the third one that ever preached the pure doctrine as we believe, in Kansas city, and as there is an opening and a call there, it should be attended. They requested me to state this. Brethren if you pass that way let them know of your coming beforehand. Address brother George R. Holsinger, Kansas city, Mo., and depend upon it you will be met with a hearty reception.

I stopped next in Osawkee, Grasshopper valley, Jefferson Co., Kansas. Met five times in worship.—By missing of a train we were thrown out of the proper connection and of consequence were too late for the appointment at Missouri Valley Station, Harrison Co., Iowa., and did not stop there, which I much regretted. I also found the time too much crowded to stop at Nebraska, but notified them of the fact in time.

Arrived in Marshal Co., June 3rd, where the brethren, had a series of meetings met many members whom I knew which caused no less rejoicing. Those meetings were signalized with deep interest being displayed by love and Christian zeal, through the influence of the Holy Spirit.

On the 6th I left by private con-

veyance in company with Eld. Abram. Replogle and others for the place of Annual Meeting where I met with hundreds of members I knew, from the different states of the union. Enjoyed the meeting very much, for everything passed off pleasantly. We parted with regret that we could not stay longer with our loving members in Black Hawk Co., who did all they could to make us comfortable and happy. The Lord will reward them, in the resurrection of the just.

On my way homeward stopped in Linn county, Iowa, and at Canton Iowa. At the latter place attended a Communion Meeting. I enjoyed that meeting with great delight, for in the attendance of the Holy Ordinances we are brought to deem reflections to the future and to the past. In participation of the Lord's Supper our minds are carried forward in bright anticipation to the time when the great Marriage Supper of the Lamb will be celebrated. In the communion, our minds revert to the time when Jesus Christ the author of our salvation has died on mount Calvary for the sins of the world.

In the morning of the 16th took the train and at 5 P. M. That day I met with the brethren in Cambria Co., Pa., in the Horner meeting-house again for communion. Quite a number of members engaged in the ordinances of the Lords house. The solemnity of the occasion refreshed and strengthened me, and gave a foretaste of bliss and happiness to be realized in the glories of Heaven, that I thought: "Oh, what must it be to be there!"

On the 18th of June, I arrived home, found all well and in good courage, after an absence of ten weeks, traveling through seven states, altogether a distance of three thousand and one hundred miles. Preached fifty-six sermons, and enjoyed all the time excellent health, met with no accident, nor anything to discourage me whatever. Thanks be to the Lord, and praise be unto his Holy Name for his protecting care, his love unbounded and his mercy unequaled. "Bless the Lord, O my soul! and magnify his Holy name for his mercy endureth forever."

I met with kindness wherever I went, and I return thanks in the name of the Lord to friends and the brethren and sisters who so kindly administered to my wants and necessities, and pray to God to reward them in the world to come, O that all those that I have seen in my travels, and especially those with whom I associated would, by the grace of God, be prepared and qualified with myself to stand on the sea of glass and strike hands with them that have the harps of God, to sing the song of Moses, the servant of God, and the Lamb, are the prayers of your unworthy brother in the Lord.

LEONARD FURRY.

New Enterprise, Pa.,

Dear Brethren; I notice in last No. of the *Companion*, that "a general inflex of church news is solicited; and as I do not remember of ever seeing any church news from this branch, contributed to the *Companion*, I thought perhaps a short history of it might at least be interesting to some. At some time (perhaps in November) in 1866, a congregation was here organized, comprising Caldwell and Ray counties. In 1868 the district was divided, forming the Hamilton branch, of Davies Co. and the northern part of Caldwell Co.; and the Logcreek branch, (by which name it was at first known.) of the southern part of Caldwell Co., and Ray Co. At present there is another division contemplated, forming a branch in Ray co, still leaving Logcreek branch between the Hamilton, and Ray Co. In all this territory, when first organized, there were two speakers, both in the second degree, and one deacon; and in all about 20 members. At present there are eight speakers; two of whom are ordained Elders, three in the second degree, and three in the first, and four deacons. There is generally preaching by the brethren in this territory, at three different places on each Lord's day; and if there is any thing of which we might be allowed to boast, it is the continual good attendance at all seasons of the year, and the undivided attention given to the preaching of the gospel in its primitive purity. I will now conclude by saying that the $1.50 which you find enclosed, is for the *Companion*, to be sent to a brother, who upon being asked why he did not attend a Communion held in the county in which he lives, (at a remote part,) replied that he knew nothing of it till after it was over; and further says: "This I have by letting my subscription for the *Companion* run out, else I had got its notice in the *Companion*: and so he was not long making up his mind to send for it again. This I give to show at least one propriety in sending in our names in good time.

CHRISTIAN C. ROOT.

Mirabile, Caldwell Co. Mo.

Brother Henry; I have been a subscriber to your most excellent *Christian Family Companion*, since its birth, except last year. I found I could not get along without it, so I concluded to take it again, for I would rather do wtihout many other things. In it I often find pieces to suit my case, and words of comfort and cheer. I feel to pray for those dear brethren and sisters who contribute to its columns. The Lord will bless them for their work, and labor of love, if done out of a pure motive. I have been trying to fill my quota since the call for 1.000, and at last succeeded in getting one subscriber. May the God of grace be with you and assist you in your work, is the prayer of your sister in Christ.

TIRZAH K. PLANK.

Brother Holsinger; As we all have a privilege to say something through the columns of the *Companion*, about our works here below, I will say that I am young in the faith. It has only been a few weeks since I took up the cross to follow my Lord and Master. I find that I have a duty to perform here upon earth, if I want to live a Christian life. If we do our duty while here upon earth, a crown of life he will give. And why not perform it? Yes, my dear young readers, perform your duty, and don't do as I did: I put it off from time to time. I had my mind fixed upon the lusts of this world; but, oh! if God had cut me off in my sins, what would have been my doom? I know what it would

ber 23," under the head of Editorial. have been. I would have been plunged into that awful fire that burns forever and ever. Oh! what a shocking death a sinner dies! and how lamentable for my parents to think that they had a child gone to hell! Now, my dear young readers of the *Companion*, seek Christ while he may be found; for if he cuts you off in your sins, horrible will be your end! You know not the hour nor the day wherein the Son of man cometh. As death takes us, judgment will find us. O sinner! turn while it is yet called today; for tomorrow it may be too late. Consider the rich man and Lazarus. While the rich man was blessed with all the comforts of this world, and would not give to the poor; for when the poor man asked for something to eat, he rejected him. When Lazarus died he was carried to Abraham's bosom, there to be blessed forever; and when the rich man died, he was plunged into that awful place of torment; and he saw Lazarus afar off in Abraham's bosom. He told Abraham to send Lazarus to dip the tip of his finger in water and cool his tongue, for he was in torment, but he would not. Abraham said, "In thy life time, thou receivedst good things, and Lazarus evil, and Lazarus is blessed, and thou art tormented." But, my dear readers, it is not the case with our Savior: He will give us all that we ask for he, says, ask and ye shall receive, seek and ye shall find, knock and it shall be opened." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." THOMAS NEDROW.

An Appeal.

An appeal to the brethren of the Council Room of the Annual meeting, held June 8th, 1870, that first signed their names to a letter addressed to me,

GREETING: I will say that if any two of you will come here and fully investigate the subject referred to in the letter, and will report to the Church in which I live as you find it, and will publish the same in the *Companion* or *Visitor*, I will pay one-half of the traveling expenses of coming here and going home; and, if, in your judgement, I am found guilty, or the cause of calling forth a letter with 22 names signed to it, by not observing the minutes on the subject, or the cause of them not being observed, by the Church of which I am overseer, I pay will the other half. Now brethren for Jesus sake, and the Good of His cause come into Maccadonia and help for us "he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." John III: 18, 22. And if such will come that live at not too great a distance, I will receive it as a favor, as means are not abundant with me. If you will let me know when you are coming I will meet you at the station, and try to have the means at hand to comply.

ELD. JOHN WYNE.

Cerro Gordo, Ills.

Brother Henry: It has been suggested to me that a synopsis of the doings of our arm of the church should be reported. Therefore I have the following to offer:

We are all enjoying our usual health as far as known to us, except one sister who is old and feeble.

The church at present is in a good condition of prosperity, its ministers are surely laboring for the welfare of souls, and have lately had the happy result of seven additions by baptism. And it appeared that all the brethren and sisters present rejoiced very much. And why should we not when we see men come and renounce satan, where all hopes had been given up?

We had appointed Sunday, June, the 19th for our lovefeast The day and roads were very favorable, so the people began to gather in from all directions at an early hour.

Our Elder's desire was that they all might be fed with the bread of life and the ministerial aid being sufficient, 20 or 21 in number, he ordered a stand and seats to be erected in the grove near by.

The meeting was opened in the house, at 10 o'clock A. M., according to the order of the brethren, after which there was preaching in the house in both languages, and in the grove all English, by Eld. C. G. Lint and Jeremiah Buechley. Jeremiah Buechley and John Hook, from Accident, Md., and David Horner of West Moreland county, Pa., were the speakers from abroad. The others were all from adjoining branches.

Very good attention was given to the word spoken, and the very best of order throughout the whole exercise, for the number of persons present, there being about twenty-five hundred people present through the day.

Over two hundred and sixty brethren and sister participated in the ordinances of the Lord's house. The crowd was so great that many returned in the afternoon, or we might have had three hundred communicants.

I send you the following notice of our meetings, from our local papers, and as they are quite friendly perhaps you will publish them.

FRANKLIN FORNEY.

Stoney Creek, Pa.

Liebesmahl.

The turn out at the love-feast of our Dunkard friends, near Berlin, on Sunday last was enormous. Their large and commodious house of worship was literally jammed and but a portion of the people could gain admission. The religious services were conducted in the house and in the adjoining beautiful grove. The outside meeting is represented as a sea of people. The audiences were pleased with the sermons and they are spoken of in very flattering terms. The brethren fed eighteen hundred persons and it is calculated that at least that many went to Berlin and the surrounding farm houses for dinner. A friend says that after preaching the crowd surged to and fro as if each one had lost something and was in search of it. Later in the afternoon the crowd dispersed and the roads in all directions were lined with throngs of people homeward bound.—*Somerset Democrat*

We learn that several thousand persons were in attendance at the Liebesmahl at Berlin, on the 19th inst. Our town was quite deserted, a hundred or more persons having started early in the morning calculating on putting in a pleasant day, but the crowd was so large, the day so warm, and the road so dusty, that all returned by dark, weary, sick, dirty and fatigued. To the great credit of those present, be it said, that it was the most orderly meeting of the last five or six years. During the day services were held in the church in the German language and to accommodate the number of persons present, a stand was erected in a beautiful grove adjoining, where most excellent discourses were delivered (in English) by Eld. C. G. Lint of Meyers Mills and Jeremiah Buechley, of Accident Md.—*Somerset Herald.*

LIEBESMAHL.—The yearly lovefeast of the German Baptist Brethren was held on Sunday at their house near Berlin The roads being in a good condition and the day beautiful, the number of persons in attendance was very large. The first speaker in the grove was Elder Lint; his text was Paul's sermon at Athens. We had to compare the descrip-

tion of Paul as given by historians as he stood at Mars Hill a small but terribly earnest man calling the Athenians to faith and repentance, to Elder Lint as he stood there before that immense congregation appealing with his powerful voice to the people in the language of Paul, "Now God commands men everywhere to repent." Elder Lint is a very effective speaker, and his speaking is very impressive. All who felt an interest in the meeting and in the enjoyment of the society of their friends and neighbors, cannot fail of being benefited by these meetings and enjoying the pleasure of meeting so many smiling and cheerful faces.—*Somerset Standard.*

We are pleased to notice these expressions of friendship toward our brethren, by our contemporaries of Somerset county, and we hope they mean what they say. About a year ago we spent a week in Somerset county, in which time we attended several similar meetings, and made the acquaintance of many of the members of the church and believe them to be just such a people as editors and all other reformers, should desire to see prosper and increase.

But whether our brethren have been making such rapid progress in moral growth, as to bring them into the favor of these editorial brethren of the political press, or whether they have only lately learned to appreciate their "worth," might be a debatable question. About seven or eight years ago we were publishing a secular paper, in the interest of the political kingdom. There was war in that kingdom then. There was also an occasional draft ,because there were not enough volunteer patriots to keep up the ranks of the army. And as there were quite a number of brethren in Somerset county, and as they could not be brought into the army either by enlistment or draft, coaxing or threatening, they were occasionally referred to by the papers. An occasional "exchange" from Somerset county, found its way into our office—and a few marked copies were sent by our friends. These were read. Somethings we remember and others we have forgotten, but we do remember that everything was not so favorable. But then these may not be the same men, and we would not hold the "children guilty for the sins of their parents." "Let every man die for his own iniquity." And then has not a man a right to change his opinoin in this land of moral freedom. At any rate there is a better state of affairs in the land now than there was then, and we rejoice in it, "whether in pretense or in truth."

Do the brethren in Somerset county vote?

Brother Henry: In No. 15, page 235, I noticed several queries answered, by brother Henry Mack. With the first and second answers I feel satisfied. But in the third answer the light does not altogether shine to me as it does to him. He cannot see why our Annual Meeting has decided against asking a blessing upon the parting assembling.

Now I suppose the brethren at the Annual meeting saw an inconsistency in it. The benediction of Paul, in 2d Cor. 13, "The grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all," would certainly not be wrong if the assembly were all believers. "The grace of our Lord Jesus Christ:" Perhaps two-thirds of the people do not belong to the kingdom of grace, and so are under condemnation to that grace, so that grace cannot reach them according to the word of God.

"The love of God." The Savior says: "This is the love to God, that we keep his commandments." "He that has my commandments and keeps them, he it is that loves me."

"And the communion of the Holy Ghost be with you all." The Savior says again: "The comforter, the Holy Ghost, shall lead you into all truth," &c., Now according to my view, if we would invoke these blessings upon an assembly, and likely not one-half of the people would be willing to receive them if they were to be granted, we might be said to be blessing amiss, as well as it is said of some that they "pray amiss." No one can be under the influence of those means of grace, unless they have willing hearts to receive them.

ELD. ISAAC BRUMBAUGH.

Brother Holsinger: Here is something I want to put in the C. F. C. for a damper on pride. I said to my daughter in-law, I do wish you would quit ruffling your children's dresses; for it is just for pride.

She replied: "you are proud too." I asked, "where do you see pride on me?" She said "you have your shoulder shawls bound with silk ribbon, when a hem would do just as well." "Well," said I, "if you quit ruffles, I will take the ribbon from my shawls. "Well, if you do," said she, "I don't know as I will ever put any more ruffles on my children." This seems but a small matter at first sight, but I think it of importance, when considered with the general affairs of our day. There is too much pride in various ways among those who profess to be God's children, and the elder should be examples to the younger.

D. W.

Acknowledgement.

Money received for sister Mary A. Bartlett, and forwarded to her.

Ann Wingert, Franklin Grove, Lee Co., Ills., $1.00.

Stephen Yoder, Washington, Iowa, $1 20.

D. Q. Brumbaugh, Fontenelle, Neb., Bell Creek church, $3.35.

I will here say that sister Bartlett expressed her heartfelt thanks to the brethren and sisters who have supplied her present wants, and hopes that they will receive a reward in that better land where we all soon expect to meet to part no more.

JOSEPH WEAVER.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Wayne Co., Ohio, near Wooster, May 21st 1870, brother John R. Myers; aged 74 year 2 months and 27 days. Disease Chronic Rheumatism. Deceased was formerly from Juniata Co., Pa.

SAMUEL MYERS.

LIST OF MONEYS received, for subscription, books, &c.,

Benj. Benshoff, .75, D. N. Wengert, 3.50 Emanuel Buechley, 1.00, S. A. Honberger, 6.75, John B. Sharratts, 1 00, Hannah Knauff, .75, D. H. Garber .50, Peter Landis, .75, J. R. Holsinger, 11.00, Martin Buechley 30 75, David Wolfe, 18.00, G. W. Studebaker, 5.25, Allen Boyer, 20 75, John Peet, .75 Jacob Holsopple, .75, John Boyer, 80, Absalom Pearson, 1.50, Solomon Hockert, 1.00, Susan Hartman, 1.50, S. A. Moore, 10.00, A. M. Warner, 1.50, C. C. Root, 1.50, P. S. Garman, 1.50, John E. Studebaker, 3.00

Sister R. A. G., .75, J. C. Humbert, .75, Levi Andes .75, J. Kepner, 1.75 Francis Amen, 1 50 B Clemmer, .75, G. W. Burkhart, &c. Emma Hauger, 2.50

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In joy, in grief, in danger, ever near;
And whom He loves, He loveth to the end.
I cannot see Him now; but oft I hear
His still, small voice.

I wandered up and down, and found no rest;
My heart was like a lost and homeless bird:
I was a wight forlorn, a wretch unblest;
A waif upon the waters—'till I heard
His still, small voice,

I heard—and from the dreadful dream of sin
Amazed awoke. Old things were passed away;
I could no longer be what I had been,
All I forsook, and hastened to obey
His still, small voice.

My Shepherd's voice! It led me to the springs,
The living springs of God; in fields of bliss
It led and fed my soul's deep hungerings;
It was so full of power and gentleness—
His still, small voice.

And it has led me to this day, and still
Doth lead; a Presence and a Light
Thro' all my way; and I will fear no ill,
Discerning Him, in thickest shades of night,
His still, small voice.

Old School Presbyterian.

For the Companion.

Harvest.

"Put in the sickle, for the Harvest is ripe." Joel 3: 13.

How delightful to us, who are, as it were, shut up in a large city, and, by a close confinement to business, behold little of the beauties of nature, to go forth, at this season of the year, into the country, and to look upon the fields already ripe for harvest. How delightful indeed is the country: in every direction to behold the fields waving with the golden grain ready for the reapers, and to hear the voice of joy and gladness, and thus witness the fulfilment of that promise; "Seed time and harvest, and cold, and heat, and summer, and winter, and day, and night, shall not cease!"

How thankful should we be when blessed with a good, a full, and plenteous harvest.—Should we not remember "the giver of every good and perfect gift?" But alas! how many, whose labor has been blessed, whose fields have brought forth abundantly, and whose barns, are filled from their product, and have thus derived support, or wealth from their abundance, contemplate this annual display of divine mercy from a good God, without the least feelings of gratitude and praise! or, perhaps, without one thought from whom they receive all that they do, or can enjoy in this world! Thus we see the depravity of the human heart. How often does the language of reproach, of murmuring, and of blasphemy, reach the ear, even in the midst of many blessings! How justly might he have withdrawn his mercy from us! Yet still he bears with our provocations, continues his mercies, and offers unto us better and more abiding blessings. "What shall I render unto the Lord," saith the Psalmist, "for all his benefits toward me?" "While I live will I praise the Lord; I will sing praises unto my God while I have any being." Psalm 146: 2.

But, perhaps, before this shall meet the eye of the reader, it will be said the harvest is past—we have gathered into our barns or storehouses the golden grain, and it now only remains to separate the wheat from the chaff—the good from the bad. Does not this remind us of a great and coming day of the Lord? A season, a time, will come, when the infidelity, and blasphemy, and rebellion of men will call forth the vengeance of *Jehovah*. The voice will go forth: "Put in the sickle for the harvest is ripe." The clusters of the vine of the earth, will be gathered and cast into "the great wine press of the wrath of God," Rev. 14: 18, 19.

"The Harvest," says our Lord when explaining the parable of the tares, "The Harvest is the end of the world, and the reapers are the angels; as, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 40, 42. The "angels shall

gather out of his kingdom all things which offend, and them that do iniquity." Solemn thought! For what an awful account will some then have to give, of the false doctrine they have introduced—of the erroneous sentiments they have advanced—of the corrupt practices, in which, for the love of money and to gratify the flesh, they have indulged—of the evil examples they have set! An attachment to some pleasing, fashionable, profitable pursuit; a desire of ease, of honor, of reputation &c., have, perhaps, in the first instance excited many to seek for arguments to justify what conscience told them was wrong, or, at least inexpedient. To such God has said: "*Let them alone.* The harvest is coming, perhaps nigh at hand, when I shall gather in all the good; and the bad, will I then cast in the fire." O my soul! look well to thyself, lest this doom should be thine! How many a fair professor, "*when weighed in the balance of the sanctuary, is found wanting.*" "Search me, O God! and know my heart," saith David. "*Try me, and know my thoughts*, and see if there be any wicked way in me; and lead me in the way everlasting." Psalm 139: 23, 24.

Then in that day "shall the righteous shine as the sun in the kingdom of their Father." But the question might be asked—who are the righteous? Are any such by nature? *No!* "there is none righteous, no, not one." Are any such by practice? *No* "*there is not a just man upon earth, who doeth good, and sinneth not*," what did the faithful Apostle Paul say? "Not as though I had attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." They, and they only are righteous, who, under a deep sense of their guilt and sinfulness, have fled for refuge unto Christ Jesus, and sought for pardon, and, seeking, found it: not on the grounds of their own merit, but of his mercy; and, having thus obtained a pardon though our blessed redeemer, have endeavered to walk in his footsteps, "denying themselves of all ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world." Titus 2; 12. They are righteous, and they are accounted righteous before God for his sake, through the efficacy of his atoning blood. His righteousness is imputed unto them—they are clothed in the robe of His righteousness—God sees nothing in them, as it were, but Christ Jesus; and in consequence of their being united to him by faith. He can be a just God and a Savior—just, and yet the justifier of the ungodly, in that the great Surety hath paid their debt, made atonement for sin, and brought in everlasting righteousness to all who believe. "They shall shine forth as the sun;" they shall receive the reward of the righteous, and be numbered with the saints in glory. Lord, grant that whether the present, earthly harvest be the last which these eyes shall witness, or whether yet I am to travel through this wilderness of sin, of sorrow, of trial and disappointments for years to come, I may be accepted in that great day—the Harvest of the Lord. And Oh! that all who peruse these brief and imperfect observations, may indeed so embrace the blessed hope of everlasting life, and be found faithful to the end, that we may meet together to praise, and honor, and eternal life.

ISAIAH, G. HARLEY.

Philadelphia June 26th

For the Companion.

A Scriptural Request.

To the dear brethren and sisters everywhere: GREETING.

We take this method of informing you, that we greatly desire that the members of our common brotherhood in our sister states visit us, that we thereby may be strengthened in our spiritual man, and also have your help and influence to build up the cause of Christ in Missouri; and especially do we desire our fellow laboring Brethren to visit us, and give us their help in preaching the word and doctrine to us and to the people of our state. And that their visits indeed be to the advantage or profit of the church, we ask, in all charity, all ordained brethren traveling through or into the state to use Heavenly wisdom in organizing churches, ordaining Elders, and advancing brethren to the word, or deaconship; so as to fill the offices of the church with brethren who have proven themselves to be in possession of the humble principles of the Gospel, by their plain personal appearance and Godly walk. For many of us are well convinced that, for a want of carefulness in this matter, the work of the Lord has been greatly impeded, and the church burdened or weighted with corruption, in many places and the labors or preaching of plain brethren, when

holding forth the simplicity of the gospel undervalued. And we in Missouri wish to use every gospel means to secure the prosperity of the church in our state, and in this way we can, at least so far as creating of officers in the state is concerned in this matter. And those officers who move to us, who are not of the above mentioned character and life, we will try and earnestly admonish in love to have them fall in with us in the observance of self-denial. There are now, I believe, some six or eight ordained brethren in our state, who, if apprized of such wants as referred to in this article, can attend to them without hurrying things in an unsafe manner, and thus prevent the ordaining of novices who have only been in the ministry about 3 years, and young in age and experience; and also prevent the electing of others to the word, and deaconship, who look like the world in their appearances, and are yet unproven as to evidence of strength in christian principles, which should be seen and known of a brother before he is put into official life or position in the church. Hence Paul says to Timothy: "Lay hands suddenly on no man," &c. We all know that it is not merely the going through with holding elections, and filling the offices of the church with officers, that will advantage the church. The church will be much more successful with a few officers of proper qualifications and principles, than to have many officers who lack these. Yours in bonds of love, by the approval of many.

Visitor please copy.

JOHN HARSHEY.

Cornelia, Mo.

For the Companion.

Hospitality.

There are few of the virtues that surpass in real value the virtue of hospitality. There is a wondrous charm, a magnetic influence, about the hospitalities of the family. They win upon the heart as none other of the courtesies of life do. They have a power for good, that we can scarcely estimate. The most appreciative act of consideration that one man can extend to another, is to invite him to his table. There is scarcely any one act that implies so much. The table is the social spirit level; it is a treaty of peace, and a proclamation of amnesty; it dispels doubts, and heals difficulties; it is one of the most potent pacificators; it is full of power to reclaim the wandering, strengthen the weak, and stay the falling. It is seldom that where such courtesies are extended to the young and ambitious, they will fall below the standard thus created; and, then, how full of pleasant memories, those little rites of hospitality, to him who has felt them in friendlessness and in loneliness.

To him who has been in journeyings oft, and tasted their fruits, how much has it been to him as a pool of water in a thirsty land. There is something peculiarly refining in the very courtesies naturally springing from those two opposite positions, that of the host and that of the guest. If there is anything worthy, anything of good report in either party, the situation will call it forth. It makes the rude less rude, the careless more careful, and the thoughtless more thoughtful. It enlarges the heart of the entertainer, and warms with more generous purposes the entertained. It is one of the best schools, both of manners and heart. The Bible is yet the most perfect handbook of manners. It gives some of the finest examples of good-breeding, politeness, and hospitality, that have ever yet been recorded.

Take, for instance, that scene in the Scriptures, where the three strangers appeared to Abraham, as he was sitting in his tent-door; and "when he say them he ran to meet them, and bowed himself toward the ground, and said: "If now I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; "after that ye shall pass on. What is there in all the Scriptures, more charming, than that account of the aged patriarch's spontaneous hospitality? And how seemingly just and natural, after that follows the Divine condescension, in listening to, and answering his appeal for the doomed cities. An unhospitable and unsocial people will naturally be an ill-bred people. It is only in society that you can learn the art of pleasing. Books do not teach it. Learning does not give it. Practice alone can command it.

J. H. DENNIS.

Lena, Ill.

"Let no one despise thee."—*Paul.*

For the Companion.

A Warning.

"And whosoever was not found written in the book of life, was cast into the lake of fire."

This sentence stands recorded in the past tense because it is a narrative of a part of the vision which John saw upon the Isle of Patmos: which is a past event. But all things that John saw are demonstrative of "things which must shortly come to pass," therefore the above text has reference to a future event. Now when we read it in this sense it causes us to think of our condition; and whether we are characterized in the book of life or not; it makes us come to ourselves, and to feel what we truly are. Oh to think of being banished from the presence of the Lord forever, and doomed to eternal misery and destruction! will we not be ready to exclaim, Oh it shall not be that this body must go down to hell! But I will put off these "vanities of vanities," and I will "walk worthy of the vocation wherewith" I am called. I will put off the old man with his deeds more fully. And I will embrace the mandates of heaven, and exercise wisdom, and common-sense. I am willing to endure all temptations and persecutions for the sake of Jesus; for I am glad if I can only be saved by these means; although a great deal of patience is required to undergo the same.

Now reader are you a sinner? If you are, know this: that tribulation is prevalent with the Pilgrim: for John says: "in the world ye shall have tribulation."

Show me a religion which is not attended with severe trials, persecutions, mockings, &c., and I will show you a religion which is spurious. Therefore, dear reader, let not that ravening wolf in "sheep's clothing" deceive you. We have three consoling promises:

1st. If we "resist satan" "he will flee from" us;

2nd. We are not tempted above that we are able to bear;

3rd. "He that endureth unto the end shall be saved."

Then sinners, take courage; be aroused from your slumber; there is still hope for you, you are probably not the worst sinners ever lived.—If you want to know how bad a sinner you are, just go and behold yourself in the Gospel mirror (the Bible.) It will just show you how much you lack of being what you should be; and how you must conduct yourself in order to have your name inscribed "in the book of life." If you do not the things which are therein commanded, and leave not undone the things which are restricted, you are a sinner.

Allow me to impress upon your mind the great necessity of being expeditious in closing in with the terms of the gospel. If you are in the habit of puting off your salvation, you are probably as near in the kingdom as you will get; but in this time you may be called off to eternity, whether prepared or not, then grace will be grace no more to you; but justice will have its portion; and away you must go into "everlasting fire prepared for the devil and his angels, from the foundation of the world." Let me tell you in truth; a life devoted to the service of God is worth more than the globe if it were solid gold; can you not comprehend that temporal riches are as nothing compared with eternal? Why then any longer remain in your unsafe condition, for you very well know that death is certain and life uncertain, from the numerous examples you daily see, and hear of.

Do you believe that there is a God? if you do "you do well," "the devils also believe and tremble." Now you see, that belief in the existence of a God is not all that is necessary to salvation; there are a great many duties enjoined upon us all: for we read: "when we have done all that we are able to do, we are commanded to call ourselves "unprofitable servants;" then we will be saved and nothing to spare.—And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Think of this.—Salvation consists not in keeping two or three commandments, but in the observing of the whole, no more, no less: "If any man shall add unto these things God shall add unto, him the plagues that are written in this book:" And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. How careful should we be, therefore, not to trifle with the word of God, We are told that "eye hath not seen, nor ear heard neither have entered into the heart of man, the things that God has prepared for them that love him." And whosoever loveth him not keepeth not his commandments, therefore may I not also say: "eye hath not seen, nor ear heard, neither hath entered

into the heart of man" the punishment that God has awaiting those who love Him not, and do not keep His commandments.

Now, sinner, will you still trifle with the long suffering of God; and spurn at proffered mercy? "Awake thou that sleepest and arise from the dead, and Christ shall give thee light.' Seek ye the Lord while He may be found, call ye upon Him while He is near:

You may console yourself with this: that the majority of the people who depart this life, have warning prior to death, long enough to repent and make peace with God; but here you may be mistaken, you may not be in that majority. You may be called from time to eternity in the twinkling of an eye—in a moment. For God has said: "Because I have called and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction as cometh whirlwind; when distress and anguish cometh upon you. . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Now, I hope that you may have been benefitted by reading this article; for I know that if you have learned anything good from it you are more responsible than you were before, for "he that knoweth to do good and doeth it not, to him it is sin.

LEWIS W. TEETER.

Hagerstown, Ind.

For the Companion.

An Essay on Universalism.

This very wholesome and popular doctrine to the mind of the unregenerate, is, most assuredly, one of the most absurd and erroneous of the age in which we now live. When examined in either a scriptural, philosophical, or natural point of view, it shrinks away into utter nothingness. But, although this is an undeniable fact, conceded by all the truly spiritually minded of our race, yet there are thousands of the sensual and worldly minded of earth, who pretend to believe it, and continue to frame far-fetched arguments in its defense. Knowing this to be the case, and knowing, also, the "cunning craftiness, whereby they lie in wait to deceive," and that they are constantly "beguiling unstable souls" with their "smooth words and fair speeches," promising them liberty while themselves are the slaves of corruption"—but hoping that they may "go no further, but that their folly may be manifest to all men"—is the cause of this essay. I, therefore, purpose to examine this doctrine,—

First, In a scriptural point of view;

Secondly, In a philosophical point of view; and

Thirdly, In a natural point of view.

1. *In a scriptural point of view.*

God has declared by the mouth of his Prophets, saying, "All souls are mine: as the soul of the father so also the soul of the Son is mine, the soul that sinneth it shall die," The apostle Paul says, "when God shall judge the secrets of men by Jesus Christ, according to my gospel," then he "will reward every man according to his works." John, in his Revelation, says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord! holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" "And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." "And white robes were given unto every one of them. Jesus Christ said, "There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day;" and there was a certain" poor man, who "laid at his gate, full of sores." The rich man died and was burried, "and in hell he lifted up his eyes being in torment." The poor man died also, "and was carried by angels to Abraham's bosom." The rich man saw Lazarus afar off in Abraham's bosom, and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—We might go on and multiply *ad infinitum*, but deem it unnecessary, as those who will not hear these, would not hear though one rose from the dead.

The prophecies, and the inspired testimony of the holy apostles of "Our Lord Jesus Christ," all go to fully substantiate the doctrine of future rewards and punishments. Indeed, after all that has been written and said, by Christ himself and his inspired witnesses, in presenting the doctrine in such forcible language, it does appear almost presumptous to me, to endeavor to make the matter more forcible.

A large proportion of our fellow beings, readily concede the fact of future rewards and punishment; but there are numbers who believe (or say they believe) that the punishment will only be in proportion to the crimes committed, and, therefore, will cease when the "*uttermost farthing*" has been paid.

This is one species of *Universalism*; and although I did not intend, when I set about writing this essay, to take this "horn of the beast" into review, yet, it is, at least, sufficiently pernicious in its tendency, to deserve a passing notice.

Man, being a creature of God, is, therefore, justly indebted to him for his existence, and all that he is or enjoys, and, therefore, the apostle Paul says that it is "not by work's of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." Paul says, "Not of works lest any man should boast; for we are *his workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore, man, being the creature of God, most evidently, all his service, his life, his death, and his eternal destruction, are at the pleasure of his disposal. "Shall the thing formed boast itself against him who formed it? We will just make an illustration in conclusion of this argument. Suppose a man puts his servant in prison for debt, with no means whatever to make payment,—because all that the servant has belongs to his master—even his labour and himself, if he should work in the prison, the proceeds are his master's—how long, do you suppose, it would be until he would be able to pay the debt? *Never* NEVER.

2. We purpose to examine the subject in a philosophical point of view.

We have already stated that the Lord has declared: "All souls are mine;" therefore, he is the rightful Sovereign of all things in the un-

verse, whether material or immaterial. The earth, and all material substance, have decay, and disolution visibly written upon their very face in unmistakable characters—in words of living light. Death and decay are the inevitable destiny of all material substance: —"dust thou art, and unto dust shalt thou return" is the irrevocable fiat of the eternal I AM "whose voice once shook the earth, but now he hath declared, yet once more I shake not only the earth, but the heavens also."—And Paul says that this expression "yet once more signifies the removing of those things which are shaken: i. e, the heavens and the earth.

John says: "I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; * * * and they were judged, every man according to their works; * * * whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death."

The subject of *death*, has been one of as much mettephysical speculation by the learned of all ages, as any other, probably in the range of human thought. But, as various and voluminous as has been the theories and speculation of the learned of earth, in defi ning the word, all their investica tionand research have narrowed down to simply this—"*Death is the absence of life.*"

Now, it is a fact conceded by all, that there are but two kind of life spoken of in the Bible, or understood and taught by the philosophy of the world; —one is *urtural* life, the other is *spiritual* life:—one is *temporal* life, the other is *eternal* life.

Man was created a *natural* man, with *natural* life; hence Paul says, "The first man is of the earth, earthy; the second man is of the Lord, from heaven:" "The first man Adam was made a living soul; the second Adam was made a quickening spirit."

Thus we see that man was created an animate being, possessed of natural life which was material in its nature, and consequently perishable; but, that he was also possessed of spiritual life,—*a living soul*—which was immaterial in its essence, and, therefore, imperishable in its nature; it must continue to exist while the ceuseless ages of time and eternity "continue to roll their ample round."

That there is such a thing in philosophy, as being eternally perishing without being consumed or destroyed, I think none will deny. This idea was illustrated in Heathen Mythology, by the man who was doomed to perpetual punishment by vultures preying upon his liver, which, as fast as it was consumed in one place, was supplied in another; and, consequently, never became any less.

Christ represented it as a worm which never dies. It is as a hydra-headed monster, upon which, as often as one head is struck off, another immediately springs forth.

We remarked, awhile ago, that, *death is the absence of life*, defined so to be by the best scholars the world has ever produced,—Jesus Christ not excepted. Hear what he says: "Whosoever hath the Son hath *life*, but the wrath of God abideth in him." Life, then, we define to be enjoyment; and death, to be misery or punishment.

To be continued.

For the *Companion*.

Glad Tidings.

Oh! I hear the echoes ringing,
Of glad tidings and of love:
Heralds of salvation bringing
Joyful news from heaven above.
Hear the shining host proclaiming,
"Peace on earth, good will to men."
By a Savior, him so meaning,
Who was born in bethlehem.

Now is come salvation, offered
Freely unto every soul;
By the blood of him who suffered,
And whose scepter sways the whole:
Who has made an expiation,
And kindly a ransom gave,
To create so great salvation,
And mankind thereby to save.

Every land has caught the echo,
And the nations claim his cause,
And their claim is more than Raca,
More than thunder the applause,
For the idols of the nations
Have been falling from their thrones,
And the joyous acclamations
Have been heard in all the Zones.

For the healing of the nations,
Sick and sore, and blind, and dumb,
And the Spirits invitations
Calling unto sinners, "Come."
Have been sonded in hosannas,
On the wings of morning bright,
Over mountains and savannas,
Till the earth is full of light.

Now, the echoes of salvation,
Have been heard in every clime,
Till the sound in every nation,
Rings with ecstacy sublime:
And no more the people tremble
At those tidings which are heard,
But like hosts of men assemble
To proclaim a Savior's word.

And the light, his word revealing,
Has been spread from pole to pole
Where the darkness, truth concealing,
Had eclipsed the human soul.
Spread the tidings of salvation
And the echoes of his word,
Till the kingdoms of the nations,
Are the kingdoms of the Lord.

JAS. Y. HECKLER.

Harleysville, Pa.

I say unto all, watch.

Seleted by DAVID D. SELL.

Watch, is the mandate given all,
Heed Christ's coming, wait his call
Till the hour, we know not when
He will come, be ready then.

Keep thy conscience pure within,
Let nought tempt thee unto sin,
In the path of duty live,
Then his coming joy will give.

Clothed in majesty divine,
White and radiant see him shine,
King of kings, and Lord of Lords,
Let him be by all adored.

Ah, the wicked how they wail
Nought for them can now avail;
They have scorned his holy word,
Mocked the messengers of God.

Those who deemed his coming near,
Saying Christ would soon appear,
Have been wild fanatics called,
Scorned and mocked by great and small.

Now their oil of grace is sought,
None alas! can then be bought,
Raiment white cannot be found,
Nor the crownless then be crowned.

Till he comes in Kingly state,
To reward, with patience wait;
Then with joy we'll welcome him,
And a crown of Glory win.

What Sleep Will Cure.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy, and efficient.

Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an overworked brain. It will cure insanity. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by cosumptives. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure the heartache. It will cure neuralgia It will cure a broken spirit. It will cure sorrow. Indeed we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy particularly in those

who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time is not easily regained. Often a severe illness, treated by powerful drugs, so deranges the nervous system that sleep is never so sweet after it. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whiskey drinking, and tobacco using. To break up the habit are required:

1. A clean good bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clear conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—*Herarld of Health.*

He only is fit to be chosen for a friend, who can do those offices for which friendship is excellent. For (mistake not) no man can be loved for himself; our perfections in this world cannot reach so high; it is well if we would love God at that rate; and I very much fear that if God did us no good we might admire his beauties, but we should have but a small proportion of love towards him; all his other greatnesses are objects of fear and wonder, it is his goodness that makes him lovely. and so it is in friendships. He only is fit to be chosen for a friend who can give counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, do me good: only this I add, into the heaps of doing good, I will reckon loving me, for it is a pleasure to be beloved; but when his love signifies nothing but kissing my cheek, or talking kindly, and can go no further, it is a prostitution of the bravery of friendship to spend it upon impertinent people who are (it may be) loads to their families, but can never ease my loads.—*Jeremy Taylor.*

Heavenly Occupations.

Thanks be to God our Savior for his words concerning us of the Gentile world, that "many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." Aye, *sit down with them.* That is the way to listen to their grace-taught stories. And if with them, then also with Adam and Eve, Abel, Enoch, and Noah, and all the children of God of every age and clime. Will not that be glorious? What a world of wonders, new and old, there will be to hear and tell! What a clearing up of mysterious things! What an unfolding of the riches of glory, both of the wisdom and knowledge of God, which have been hidden from all the generations past, and which now are past finding out! What an unvailing of the fullness of his love which passeth knowledge! And what a wealth of heart-history, now unknown, will be opened up, to be known and read of all!—*Boardman.*

The Use of Tobacco.

It never did any body any good, but has destroyed many thousands of lives. It is a useless, offensive, and expensive habit. and tends to idleness, poverty, and drunkenness. The habit is unnatural, increasing as you grow older, until it is fixed so strong as to be almost impossible to break. It is a poison which destroys health and strength so gradually that, before its victim is aware, he is almost entirely unfitted for the duties of life, and, with his days shortened, he goes to an untimely grave. It pollutes the breath, poisons the atmosphere. and brings impurity and ill manners. Here are six good reasons why *you* should not use it:

First—The use of tobacco will injure your health. Second—It will injure your mind. Third—it may lead to drunkenness and the ruin of your character. Fourth it will waste your property. Some persons spend for tobacco, in thirty years, money enough to buy a farm Fifth—it will undermine your constitution, and bring you to an early grave. Sixth—it may ruin your soul forever.—*Religious Telescope.*

Religion Secondary.

It fills one at times with a kind of despair, to see how those who profess to regard religion as all important, subordinate it to almost everything in life; how educational accomplishments, and choice of pursuits, and alliances, and friendships, are discussed and fixed without this ever coming into serious view. It is one great reason why Christianity makes so little progress, and why Christian families are constantly melting away into the worldliness around them; while the parents have to see their children lost, not only to vital religion, but even to that strength of mind and steadiness of purpose which are necessary to any firm position in life. Both worlds frequently slip from the grasp in the miserable attempt to gain the false glitter of the present and bitter waters of disappointment sweep like the Sea of Sodom, over the ruins of fortune and fame, coveted at the cost of consistent principle.—*Rev. John Ker.*

A Bad Record.

Not long since there came to my house one who had been in the army. He was poor and wanted help. "Why not apply for a pension?" I asked; and I wrote for him to Washington, presenting his claims. The reply was: 'The man of whom you write was once in the army, but deserted; he can draw no pension. The government has no money for deserters.' Are there not many in the church very much like this man? They have enlisted in the service of the Lord Jesus, their names have gone on the roll, but they are not in the ranks; they are not at their proper post; they do not respond to the call; they have run away; they are deserters. They do not like the sacrifice the Christian soldier must make, the hard work he must perform, so they have left the ranks. But these men are all known in the heavenly city; their names are registered. They can get no heavenly pension, no bright and glorious reward, in that city of the Great King.

Christian Family Companion

Tyrone City, Pa., July 12, 1870

Non-resistance. No. 5.

BY JOS. W. BEER.

Obj. 4. Self-defence is the first law of Nature as demonstrated in all the animal kingdom; and therefore, Non-resistance, its opposite, cannot be scriptural.

Ans. It is by no means certain that the basis of this objection is correct. But even admitting it to be true, that beasts, birds, fishes, reptiles, and insects, are provided with the means of self-defence, and with instinct to teach when and how to employ them, it would be the height of folly to argue from this, that man, God's superior creature on earth, is not an exception. You might, with the same propriety, and with equal success, contend that here is no difference in any respect between man and the rest of the animal creation.

For the sake of hearing your argument, however, you shall have what you claim,—that man is furnished with the means of self-defence, and with reason to teach him when and how to employ those means. By the side of this I will place another equal fact: man is provided with the power and means of aggression, and with intelligence to direct him in the employment of them. If you establish your position you establish mine; and if you deny mine, you deny your own. Every argument either for or against the one applies in the same manner, and with the same force, to the other.

Now for the application of these equal facts. If you assume that defensive fighting is right because man has the means of self-defence, on the same ground I will assume that aggressive fighting is right. If you establish your position, that Christians are allowed to engage in defensive, by the same argument I will prove that Christians are allowed to take part in an aggressive war, and to do anything else that they have the means and power to perform. To admit one is to admit the other; and to deny either is to deny both. They stand, and must fall together; and in order to prove that it is right to engage in war, either aggressive or defensive, because we have the means and power of defence and aggression, you must do that which no person having any reason or common sense would attempt—you must show that every thing which we have the means and power to do is right. Who so weak, or so insane, as to undertake to do this, and thereby demonstrate that we can do nothing wrong? Away with such folly! and listen to the instructions of Him who spake as never man spake. He says: "I say unto you that ye resist not evil" This teaching of the Savior is in direct opposition to defensive fighting. Paul also says: "Recompense to no man evil for evil. * * * * Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written. Vengeance is mine; I will repay, saith the Lord." Rom. 12: 17, 19. Again: "See that none render evil for evil unto any man; but ever follow that which is good among yourselves, and to all men." 1 Thess. 5: 15. Not only did Christ and his apostles teach this doctrine; but they enforced it by their example. Their teachings we should receive, and their example we should follow. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." If God had not given us the power of defending ourselves we would be a prey to every devouring beast and bird, and even the little insects might consume us; but this is no reason why we should abuse this good gift of God, by biting and devouring one another.

If the teachings and example of Christ and his apostles are of any worth in this case, your position is weak—your objection is groundless, and, consequently, worthless.

It is true that Christians are soldiers. They have a Captain—a King—a Prince. Every Christian should be "*a good soldier of Jesus* Christ." 2 Tim. 2: 3. The Captain of Christians, is "*The Captain of their salvation.*" Heb. 2: 10. Their King is the "*King of saints.* Rev. 15: 3. Their Prince is "*The Prince of Peace.*" Isa. 9: 6. They "*war a good warfare,*" but they "*do not war after the flesh.*" And they have weapons; but Paul says, "*The weapons of our warfare are not carnal,*" 1 Tim. 1: 18, 2 Cor. 10: 3, 4.

Paul, in another place, in describing the equipments of the Christian soldier, says: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 14—17.

As Christians we meet in deadly combat with the world, the flesh, and the devil. These we must overcome or lose the promises of God. The warfare is spiritual, the weapons are spiritual, the conquest will be spiritual, and the reward will be spiritual. And this is the only warfare in which we are permitted to engage.

Obj. 5. If Christians would not fight, what would become of us as a nation? We would certainly be the prey of other nations, and neither our persons nor property would be safe.

Ans. Yes, here it is again—that same old spirit of distrust—unbelief—want of confidence in God! and the same old objection, which the chief priests and Pharisees urged against our Savior more than eighteen hun-

dred years ago. They said: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." Here is a mystery. In the present age, those nations called Christian, have the boast of placing upon their battle fields the most faithful, vigilant, and valiant soldiers, who feel it to be their duty to deny themselves of home comforts, and of everything that makes life sweet, and even to offer their lives in defence of the governments under which they live. So they preach, and so they practice. In the nineteenth century of the Christian era no nation feels endangered by its citizens professing Christianity. Why were the "chief priests and Pharisees" so fearful of the Jewish nation? Why did they consider their "place and nation" endangered by the inhabitants becoming believers in Jesus? Ah! here's the rub. They were acquainted with His teachings; they knew that He taught his disciples not to resist evil,—to love their enemies—to bless those who curse them—to do good to those who hate them, and to pray for those who despitefully use them, and persecute them; and they knew, too, that every male convert to Christianity made a soldier less. Knowing all this, and lacking confidence in God, they became distrustful and fearful; and hence the cry—What do we? * * * If we let Him thus alone, all *men* will believe on Him; and the Romans will come and take away both our place and nation." The objection now under consideration is substantially the same. Infidelity urged the objection against our Savior, and it is infidelity that now urges the same against His disciples—those who hear His words and do them. All this is in perfect harmony with the teachings of the Scriptures. The Lord said unto Ezekiel: "The house of Israel will not hearken unto thee; for they will not hearken unto me, Ez. 3: 7. So also our savior taught, saying: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you: if they have kept My saying, they will keep yours also," John 15: 20. It is the prerogative of God to command and, if we wish to meet his approbation, we must obey: and that without consulting consequences. "We walk by faith, and not by sight." We know that neither man nor nation ever suffered ultimate loss, by being submissive to God's requirements; and we feel confident, that all things will tend to the final good of those who put their trust in the Lord.

Obj. 6. George Washington, the father of our country, was both a Christian and warrior; and, since he was, others may be.

Ans. Why do our opponents urge this objection? Is it because they think our respect for this great, worthy patriot, will bribe us to misconstrue or reject the teachings of our blessed Savior? If so, be our plain answer this. We respect George Washington as a man—and a good man—and acknowledge his superior abilities as a soldier, but we cannot idolize him as being the "World's Redeemer;" we honor him as having been a judicious ruler; but cannot bow to him as being a spiritual guide; we admire him as being a good man, a worthy citizen, a valiant soldier; a cautious and persevering general, a wise and successful ruler, and as a philanthropist of high rank—in short we look upon him as a model man; but further we cannot go: we dare not canonize him is an infallible saint, receive him as a spiritual redeemer and law giver, nor bow to him as God. When we come to speak of him as a Christian, we speak of him as we do of other men. When we stand in the Judgment, he and we shall be judged by the same law; and, as there is no respect of persons with God," the poorest beggar in the land will meet with the same favor as the rich, the noble, the great.—George Washington lived under the Christian dispensation; and, to be a Christian, he must obey the law of Christ. Christ himself has said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Further than this, and different from this, I am not at liberty to speak.

Our true position is this: to learn God's will from God's word, and not to allow any circumstance of time or place, nor any attachment to man or any other creature, to warp our judgment or influence our decision.—God's word is our law; and Christ alone is our infallible exemplar,

Do our opponents not see their flagrant inconsistency? If not I shall show it, if they will but look. First they say that a Christian must be subject to the government under which he lives; then they face about and hold up the great Washington as being a model Christian, when every intelligent person in this broad land knows that he was the great spirit in the subversion of the government under which he lived. In this dilemma they can make their own choice.

Obj. 7. But few embrace the doctrine of Non-resistance; and it is not to be presumed that the few are right, and the many wrong.

Ans. Quite true, but are you not aware of the fact that our presuming either one or the other will not make it so? This is a question that can be correctly decided only by the word of God. The simple circumstance of either many or few embracing a doctrine, has nothing to do with reference to deciding its correctness; unless, indeed, it can be shown that the many are invariably right and the few are always wrong. Are our opponents prepared to make that appear as a fact? Those who urge this ob-

jection are plainly described by the poet in the following lines:

"Encompassed by a throng,
On numbers they depend;
They think so many can't be wrong
And miss a happy end."

But hear him reprove their folly:

"But numbers are no mark
That men will right be found;
A few were saved in Noah's ark,
While many millions drownd."

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it." Matt. 7: 15. 16. As the objection is so manifestly weak I shall pass it without any further notice.

(*Concluded next week.*)

Brother Henry; A question came to my mind lately, which I wish some brother or sister would be kind enough to answer. We all know that all the preachers of every denomination *rise* to preach, to exhort, and to teach the people to obey the commandments of God, and to follow the Savior in his footsteps. I understand by reading the New Testament, that the Savior always *sat down* to preach, to exhort, and teach the people. Why do the preachers not also *sit down* to preach, to exhort, or teach? why do they *arise*?

Through lack of care when transcribing, the querist's name was lost; but we offer him such explanation as we have just now at command.

"It was customary among the Jews for the teacher to sit, and for his pupils to stand, or sit in a semicircle around him."—*Cottage Bible.*

As Jesus frequently submitted to customs which were innocent in their nature, in conformity with the custom of the Jews, he *sat down* when he taught the people.

We read: "And seeing the multitudes, he went up into a mountain; and when he was *set*, his disciples came unto him; and he opened his mouth and taught them." Matt. 5: 1, 2. Again: "And he entered into one of the ships, * * * and he *sat down* and taught the people out of the ship." Luke 5: 3. And again: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and *sat down*. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them. This day is this Scripture fulfilled in your ears." Luke 4: 16—21. From the Scriptures now quoted we learn that our Savior *sat down* when he taught the people prior to his death; but after his resurrection he stood; for we read: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them Peace be unto you. Jo. 20: 19 "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said: Peace be unto you." John 20: 26. In both these instances it is said that "*stood* in the midst."—There is no intimation that he *sat down*, and yet we know that he taught them.

Before he left them and ascended to his Father, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

About ten days after his ascension, "when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2: 1—4.

This was the fulfilment of the Savior's promise. They were now "endued with power from on high;" they were "baptized with the Holy Ghost;" they were fully qualified to go forth to execute their great commission.—When they "began to speak with other tongues as the Spirit gave them utterance," it "was noised abroad, the multitude came together and were confounded." But, while they were all amazed not knowing what it meant, some mocked, saying, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem," &c., Here we learn that the apostles, on the day of Pentecost, when they were filled with the Holy Ghost which was to lead them into all truth, *stood up* when they preached the Gospel of Christ. This seems afterward to have been, if not the uniform, at least the general practice of the apostles.—"Then Peter *rose up* and said," &c., Acts 15: 7. "Then Paul *stood* in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious."

Now, in conclusion, we will try to draw a useful lesson from the facts already noticed; and we want the lesson intended to be taught. As our Savior's life was exemplary throughout, we must believe that his practice

of sitting while he taught was intended to afford us a useful lesson.

He came to his own people—the Jews; among them, and for their benefit he labored, and did not think it "meet to give the children's bread unto dogs; and while laboring to gather "the lost sheep of the house of Israel, he conformed to their sinless customs. This he did while he was subject to their law. But, after he had blotted out "the hand writing of ordinances," "nailing it to the cross," having broken down the middle wall of partition between Jews and Gentiles, we have no account of him honoring that custom. We certainly believe that his apostles faithfully observed the lessons he taught them by his own example; but they did not *sit down* while teaching the people; and hence we conclude that Christ had not intended to teach them to *sit down* while preach, exhorting, or teaching. He conformed to the order—the sinless and becoming customs of his people. In this is found his example. We should, therefore, as brethren, conform to the decent, modest, becoming order and customs of our people—or rather Christ's people. This example Christ gave us; and if we are faithful we will deny ourselves, and imitate his bright example.—E.

Tune and Hymn Book.

As will have been observed by the careful and interested reader, the application of the Brethren from the Southern District of Indiana, for a Committee to be appointed by the Annual Meeting, to compile and publish a Tune and Hymn Book, adapted to the use of the church, was refused, and also that the book proposed to be published at this office, is relieved from the restrictions placed upon the publication of other books, as enumerted in the minutes of 1869. We shall therefore now proceed with the work as rapidly as possible, and hope to have it ready for market by the end of the present year. We expect shortly to announce the tunes and hymns already decided upon. In the mean time we solicit advise, suggestions and selections. We want especially a few German tunes to the most familiar melodies. They may be copied in round or patent notes.

Paid For.

In No. 27 a brother applied for a free copy of the C. F. C. for a brother in Kansas who was not able to pay for it, and proposed that we should make the statement, and some one might pay for him. That number had not yet gone forth when we received a note from brother Ross E. Reed, of Eaton, West Virginia, with 75cts to be appropriated to sending the C. F. C. to *some* person who is not able to pay for it. And before we thought the paper had reached its western patrons, we received another 75cts from brother D. L. Miller, of Polo, Ills., specially mentioned for the brother in Kansas, with the remark, that "if it affords him but half the pleasure in reading it, that it does me in sending it to him, I shall be fully repaid." So it is paid for, and another onealso.

Allow us to tell you how we do in such cases. 1. Every application for copies to be sent free to poor persons, whether members or others, who desire to read it, is granted. Their names are entered on the books, and instead of the credit we write "poor" opposite the names. Then when contributions are received for such, without specifying any names particularly, like the former of the above mentioned, we have only to leaf through our book, until we find some name marked "poor" where we credit the amount, or enough of it to meet the time credited. Those not thus paid for are sent at our expense. Through the liberality of our friends, that number has not been very large thus far.

The ink had scarcely dried of writing the above when we opened a letter from brother J. L. Wineland, of Clover Creek, Pa., with 50 cents for the same purpose. Keep on, brethren, it will soon be paid for at the present rate. Are there any more persons who wish to read our paper but are not able to pay for it? Let them send their names and the Lord will provide an offering.

The Minutes

Of last Annual Meeting may be expected to accompany next week's paper.

The *Pious Youth* for July has been sent out to its patrons, though about a week behind its usual time. Of course there have been reasons for the delay. Next month we hope to be on time and to aid us in doing so, we would ask that contribution be sent in early, without delay.

An editorial note of the Brethren's Almanac, to be published at this office, already in type, has been crowded out.

An article headed "A Review of Dunkerism Examined," by brother J. S. Flory, has been unintentionally shoved out for several weeks. The first chapter will appear in our next.

The Call for 1000 Subscribers.

We are still lacking over 500 of having our call for one thousand subscribers filled. For some time we have been so busy that we could not find time to call the roll, or to rally our forces. Counting in what names we gathered at the late Annual meeting, and during our western visit, we will put it down at five hundred, or half the number asked for. Now, taking into consideration the fact that many have sent from two to fifteen names, it will certainly reduce our list of successful workers to a small number, compared to our list of subscribers. Now brethren and sisters it would not do to fail in this effort.—Defeat would be ruinous; and you know it would not be fair to ask those who have already filled their quota to make up for those who have done nothing. This would be doing what teamsters call "whipping the horse that pulls." Now this we shall not do; neither do we mean to stall. We will therefore "put our shoulder to the wheel and call upon our friends to give us one more long strong pull—and all pull, and we shall come out so easily that no one will feel it. Only five hundred more. How soon shall we have them?

While writing this note we received a letter from brother Lehr, with ten names. That was a good pull; and he is one of those who have been working all the while. Who is next?

OUR DUMB ANIMALS.

A Monthly publication, published by the Massachusetts society for the prevention of cruelty to Animals.—Motto: "We speak for those who cannot speak for themselves."

"I would not enter on my list of friends, though graced with polished manners and fine sense, yet wanting sensibility, the man who heedlessly sets foot upon a worm."

Price $1.00 per annum in advance. 46 Washington St., Boston Mass.

We wish the society and their paper success, as they are certainly engaged in a good cause.

THE MEN WHO ADVERTISE; American Newspaper Rate Book; American Newspaper Directory, all combined in one large octavo volume of 872 pages, printed and bound in good style, and sold by subscription at $5.00 Geo. P. Rowell & Co., 40 Park Row, New York.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Writing Music

We will introduce to the Editor and readers of the *Companion*, Jas. H. Fillmore, son of our estemed friend, A. D. Fillmore of Cincinnati, Ohio, author of "Christian Choralist," "Harps of Zion," &c., who died about a year ago, who will answer the queries published in No. 16 present Vol.

E. UMBUACH

These questions have been asked:

1. "How will you determine the difference between the major and minor modes in writing music with numerals?"

2. "Or, will the music be written exclusively in the major mode?"

In the old system of round notes the difference between the major and minor modes is determined by the lowest note in the last chord of the tune. For instance, if the signature is two sharps, and the lowest note of the last chord B, we would know that the tune was composed in B-minor. But it is all reduced to a very simple matter—*as is everything else*—by the numeral system the base note of the last chord being the figure 6. Or, in other words, in a tune written in the numeral system the difference between the major and the minor modes, is infallibly determined by the fundamental note of the last chord being the figure 6. (For example see Fillmore's Harp of Zion, pages 38, 32, 70, 94.)

As to the second question, it is already answered; but I might add that any music may be written in the numeral system, and thereby be more easily and accurately read, al so much plainer every way.

JAS. H. FILMORE.

ROCK CREEK, KANSAS.
June 19th, 1870.

Brother Holsinger: On pages 318 and 382, is an inquiry made concerning Labette County, Kansas.

There are no members in the county to my knowledge. Brother Isaac Warsney has an organization in Woodson county, about fifty miles North West, near Neosho Falls, and has the oversight of an organized church in Burbon Co.,

Brother Jacob Buck, near Empona Lyon Co., has a large field to labor in. Would be glad to have help. A colony might settle in the bunds of his branch to good advantage, which they can certainly do in Labette Co., and many other places.

There is a brother and sister living at Burlingame, Osawka Co, David Root by name. A good Co., and good chance. There is also a brother by the name of Abraham Ketterman living near Alma, Waubausee Co., Also Robert Edwards, Elk Creek, Republick Co., and many others can be found in places where brethren might locate to the building up of Zion. So brethren, come. Come over into Macedonia and help us. All who wish to come west can find plenty to do.—But, O, brethren when you do come, come in the plain, simple, and denying doctrine of Christ. A spirit of meekness and lowliness of mind, a godly walk and chaste conversation is what is needed on the frontiers.

JOSEPH M. ELLIOTT.

Aspect of Death in Children.

Few things appear so beautiful as a very young child in its shroud. The little innocent face looks so sublimely simple and confiding amid the cold terrors of death. Crimeles and fearless, that little motal has passed alone under the shadow, and has explored the mysteries of dissolution. There is death in its sublimest and purest image. No hatred no hypocrisy, no suspicion, no care for the morrow ever darkened that little face. Death has come lovingly upon it. There is nothing cruel in its victory. The yearnings of love, indeed, cannot be stifled, for the prattle, the smiles and the little world of thoughts which were so delightful, are gone forever. Awe, too, will fill our minds in its presence; for we are looking at death, but we do not fear for the lonely voyager. The child has gone, with simple trust, into the presence of its all wise Father, for of such, we know, is the kingdom of heaven.

P. W. CRUM.

Ligonier, Ind.

HAMITON, Mo,
June 28, 1870.

Bro. H. Holsinger: It is now a considerable length of time since our State District Meeting was held, and inasmuch as it was the desire of some of our members, (at least) that a notice or a report of said meetidg should be published in the *Companion*, we thought probably it might yet be satisfactory to the members (though rather late) to hear a little from Missouri.

Bro. S. S. Mohler and your correspondent, having been appointed clerks, and no conclusion made as to who should give the report, we presume is rather the cause of this late notice. Our unworthy self knowing that our respected Bro. S. S. Mohler, would have been better qualified to give a satisfactory report. Nevertheless, we shall now drop a few thoughts, hoping that it may be received as though our Bro. S. S. Mohler, united jointly with us in expressing our thoughts.

On Friday, May 13th, the breth-

ren met at Centre View, (Walnut Creek branch,) Johnson county, in District Council. Quite a good number of members assembled. This being the first State Meeting held in the State, as Missouri and Kansas were previous to this time connected. The meeting was opened by singing, exhortation and prayer and reading of Acts 15, after which the object of the meeting being stated, Elder John Harshey was chosen to lead and keep order, and Bro. S. S. Mohler and Geo. Witmer clerks. The queries were then presented for the different branches and disposed of in the fear of the Lord, and we think to the general satisfaction of all the members present. Love and peace and harmony seemed to be the desire of all, and patience and forbearance urged upon all in our different opinions, ideas and views, where we have no direct testimony from the word of the Lord.

The district is now composed of 11 subdistricts, which were represented at the meeting, as follows:

1st Kickapoo, 2nd Smith Fork, 3rd Shoal Creek, 4th Log Creek, 5th Whitesville, 6th Walnut Creek, 7th Mineral Creek, 8th Hamilton, 9th Brush Creek, 10th Spring River Valley, 11th Mound.

Considering the number of counties in which members reside, and are scattered, we think there are openings where more churches might be organized, and we hope there may be a general effort made by the brethren through the State to attend to the wants of the scattered members in different parts of the State.

We are pleased to see the general zeal manifested by the membership throngh the State, for the building up of the cause of Christ and the extention of His Kingdom, as well as a strong desire for union in faith and practice without which love, peace, and harmony cannot prevail among the people of God.

May the Lord protect His zion and grant the influence of His word and spirit to guide us in all our councils and deliberations until we finally may all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ. That we henceforth should no more be children tossed to and fro, and carried about with every wind of doctrine by the slight of men and cunning craftsness whereby they lie in wait to deceive; but speaking the and truth in love may grow up into Him in all things which is the head even in Christ."

Brethren and friends desiring information, from different parts of the State may address the following brethren at their respective Post Offices:

Elder John Harshsy, S.S.Mohler. Cornelia, Johnson county; Isaac Wampler, Peter Wampler, Knob noster, Johnson county; A. Hutchison, Centre View, Salem county; Daniel and Franklin Hendricks, Coon Creek, Barton county; W. G. McClintock, Cressent Hill, Bates county; David Ulerry, Oceola, St. Clair county; H. Clay, Springfield, Greene county; Adison Harper, Hardin Bay county; Peter Overholtzer, Polo, Caldwell county; C. C. Root, Mirable, Caldwell county; D. D. Sell, D. Gibson, Plattsburg, Clinton county; Benj. and Joseph Beshore, D. Glick, Whitesville, Anderson county; A. Sell, W. B. Sell, Geo. Witmer, Hamilton, Caldwell county; I. H. Roberts, Tindall, Grundy county.

The business meeting closed on the 14th at noon, and in the evening there was public preaching, also on Sabbath morning to a large and attentive congregation. Sabbath evening we attended a meeting 10 miles distant, on our home route, at the house of Brother Jonathan Emert; had Brethren Daniel and Franklin Hendricks at our side. The next morning we started for Kansas City, where we arrived in good time for the train to Hamilton, arriving at our home just about the time of the close of the evening meeting (Monday) appointed for Brother Leonard Furry, from Pennsylvania. Brother Furry attended 3 or 4 meetings at this place, and we were glad to have the pleasure of a short conversation as he was just arranging to leave Hamilton for Clinton county, hence we could not enjoy our dear Brother's visit as much as our members who were at home, het, still, we were made happy to have at least a few thoughts and eelings to express to each other.

Found all well—thanks be to the Lord for hss care and mercy.

In christlan affection I am your Brother in the Lord.

GEORGE WITMER.

Dear Companion: I promised some time ago, to give you a contribution of church news, but it appears as though I had nothing of much interest to write; yet I will try and let the readers of the C. F. C. know how we are getting along in the Ephrata Congregation, in Lancaster county, Pa.

We are still trying to follow our great Commander," and "Bishop of our Souls," and every now and then, we have a few added to the old of Christ, which makes one feel happy.

We have scoured the old leaven out pretty clean, too, this Spring, but we don't want to be understood that we think the work is done now, and that it will remain clean, for the enemy is always ready to sow tares. So we have enough work to do.

On the 8th and 9th of June, we had our Love Feast. I was unable to attend, but am told by my brethren that it was a joyous meeting, and a better one we have not had for a long time. There were plenty of ministers present, who helped the brethren in good earnest, to hold forth the pure word of God as it is.

On the 15th of June, sister Maria Harley, of Ephrata Congregation, died very suddenly. The particulars are about as follows: Sister Harly and her sister Julia, were on a visit to their sister and friends in New Jersey. Having about a mile to walk from the Railroad they were overtaken by a gust, which made them haste to seek shelter. Wishing to get to a house, yet at some distance, they walked pretty rapidly and just as they got to the door sister Harley fell down, and breathed

few times, and all was over. "She was gone to the Spirit World." Sister Harley was subject to heart disease, and died we believe of its effects.

From the above we see that in the midst of life we are in death. Her remains were brought home, and on the 20th inst were conveyed to their last resting place, attended by a large concourse of people. The funeral occasion was improved by the brethren. Not being able to attend her funeral, I have not learned her age, nor the text used.

We believe the bereaved husband need not sorrow as those who have no hope, yet he has lost a good helpmate. We tender him our sincere sympathies, and our prayers to God in his behalf, Who is able to save us from all trouble, sorrow, and temptations, and to bring us to a happy end in this life, and to reign with Him above.

LEVI ANDES.

Lincoln, Pa.

Dear Companion: I send you herewith the names of ten subscribers which I obtained here, of members and others that had been neglected for about eight years, when Bro. Henry Davy was here and baptized them, and promised to visit or have them visited, from time to time, but was done but once, about six years ago, by brother John Wise, Samuel Garber and others. I had intended soon after I moved to Michigan to see them but my time was always too limited until this time, when myself and wife came to Communion Meeting, near Woodland Centre, Barry county, on the 19th inst., which was one of the most interesting Communion Meetings, both to members and outsiders that I ever attended. Brethren J. Berkley and M. Shotz, from Indiana, being the chief speakers. Closing the meeting on Monday, myself and wife were conveyed by brother Isaac Smith with his father and mother from Ohio, to his house, to be taken from there the next morning to Nashville, the Railroad Station; but when we came to his house there were David Baker and his father, from Shepardsville, Clinton county, who had been misinformed as to the time of the meeting, and were consequently too late; so they would not be satisfied unless we would accompany them to their home, so that they might have some preaching of their own, as they said, which they did not have for five years, since they left Ashland, Ohio. So we yielded and changed cars at Charlotte for Lansing the capital of the State, there changed again for Lainsborough, from where we were taken several miles to a Mr. Perking's a class leader, of the United Brethren, with whom we eat supper, and he conveyed us, apparently with a hearty will, to Brother Daniel Baker's home, where we had two meetings in the evenings, and though the heat was extreme, (Thermometer 108 in the shade) and everybody was busy plowing corn and making hay, the houses were crowded with attentive hearers. Being but 12 miles from Greenbush or Eureka as it is now called, brother D. Baker conveyed me there, for I desired to know whether those members retained any spiritual life, being left as babes without any nurse; and to my great surprise found them steadfast, with little exception, and oh how heart cheering was the welcome! though we had never seen each other. Though they complained of being slighted, they were ready to forget all, if but taken care of hereafter. Brethren that had been with them 6 years ago ought to make good their promise; and brother John Nicholson is claimed as an old acquaintance by some, why could he not make a trip by being assisted by brethren that are able. They think of trying to have a communion in September next, which I think would be a very effectual way to impress the Gospel teaching upon the hearts of this kind people here, for whom I truly feel a great concern. We gave notice of meeting yesterday for the evening, which was well attended, and a hearty approval expressed by a kind hearted female before the assembly.

We visited all personally that we could reach, and parted this morning with the fond hope to meet again.

I must here express my gratitude to the dear members in Illinois, who lately enabled me to make the trip, I trust there may be stars added to their crowns.

Returning back to D. Baker's we had another meeting on Saturday evening in Baker's School House, and by earnest entreaty of the villagers, Sunday at half past ten in Shepardsville Meeting House, which made their desire only greater to know our whole doctrine. With a promise to remember them for the future, we returned to the Baker School House, where a large concourse of people met after four o'clock; and though the heat was extreme, yet the attention was intense, with audible approbation throughout. The parting seemed reluctant.

Our design was to take the train at 2 P. M., at Shepardsville for for Grand Rapids, for Calamazoo, and if we meet connection for Bloomingdale, we shall be with ours in the evening.

Now I desire the brethren every where to remember this part of God's heritage. There are many from Pennsylvania and Indiana who are acquainted with the brethren's doctrine, and don't want to join themselves to any other society, but they have had no opportunity since here, to hear a brother preach. They desire very much that brethren should not neglect them.

I *do* think, dear brethren, there is talent and means enough in the brotherhood to meet every domand and to fill every call that is made, if it were brought from its dormant state in which it now lies.

F. P. LŒHR.

Bro. Henry: I seat myself this evening to write out a copy of the proceedings of our Sunday School taught by the Yellow Creek Congregation of the Brethren.

Our school opened on Sunday afternoon March 20th, 1870, and the number of verses committed by the scholars from the above date till May 29th, is as follows:

Class No 1, teacher, A. S. Strayer, committed 838 verses.

Class No 2, teacher, S. E. Furry, 438.

Class No. 3, teacher, Jacob B. Snowberger, 32.

Class No. 3, teacher, Jno. F. Brumbaugh, 183.

Class No. 5, teacher, Simon S. Brumbaugh, 24.

Class No. 6, teacher, M. Keller, 10.

Class No 7, teacher, C. L. Buck, 1.

Total number of verses committed by male scholars, 1,481.

FEMALE CLASSES.

No. 1, teacher, Miss Catherine Snowberger, 4,845.

No. 2, teacher, Miss Rosie Snowberger, 609.

No. 3, teacher, Miss Mary A. Snowberger, 756.

No. 4, teacher, Miss Lizzie Replogle, 15.

No. 5, teacher, Miss Lizzie Berkhimer, 705.

No. 6, teacher, Susan Strayer, 314.

No. 8, teacher, Miss Laura G. Blake, 94.

Total number of verses committed by female scholars, 7,529.

Total of school 9,110.

The largest number of verses committed by one scholar, was 2,702; the lowest was 1.

We have about 125 scholars; sixteen classes. A few of them are spelling classes. I did not mention them because they have committed no verses.

DAVID S. STRAYER.

New Enterprise Pa

Brother Holsinger: I have made very few attempts to write for the press; yet I sometime feel it a duty, like the widow who threw the two mites into the treasury, to give the little I have, and hope by the grace of God it may prove useful to some of the readers of your paper.

I have often thought of the goodness and love of God, that he had and still has, so much patience with us here on earth. We all know that we have our faults, and each one knows, or ought to know, his own best; yet we are apt to judge others of their faults and overlook our own. If we know our faults, we have a great deal to do to overcome them. If we are soon driven to anger it will cost us a great deal of work till we grow more patient. It is not done in a single day. No, for some it will take a life time; yet if we try in earnest and pray to God for help, we are sure to be victorious in the end. Others again like to talk of their neighbors; and it was always a great wonder to me, why all the bad things which people do, and the faults which they have, are spoken of, and the good things are left unnoticed. Could not people just as well speak of the good things of their neighbors and thereby prevent much hatred and strife? I cannot see, but that it is the work of satan. This is saying a great deal; but I cannot see that such things work any good, and if no good can be derived from them, they surely do not come from a good source. Oh, how much ill feeling could be avoided among us as brethren, if, when we hear anything concerning our neighbor, (brother or no brother,) we should go to him, in place of sending it to others who make it their business to carry news. As I said before God has much patience with us. After he has drawn us out of the horrible pit, and set our feet upon the rock, we do not obey him as we ought—get a cold heart—lose our first love, and, perhaps, do those things again which proved sinful to us in the beginning of our journey. Let us grow in love to God, for His manifold blessings which He has bestowed upon us, work out our salvation, and through Christ be saved, is the prayer of your brother.

CYRUS BUCHER.

Shaefferstown, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Defiance Co., Ohio, June 5th, ELIZA JOHNSON, wife of Abraham Johnson; aged 59 years, 9 months, and 11 days. Funeral services by brother Jacob Brown, from Rom. 6: 20, 23.

David Shong.

In Yellow Creek congregation, Bedford Co. Pa., on the 1st day of July, JOHN son of brother Abraham and sister Mary BROWN, aged 3 years, 5 months, and 1 day. The funeral occasion was improved by brethren Jacob Miller and J. Eshelman, from Heb 9: 27, 28, to an attentive audience.

S. A. Moore.

In the Aughwick district, Huntingdon Co., Pa., on the 25th of June, sister MARY CATHARINE RUTTER, widow of Joseph Rutter, who had died 4 months and 1 day before; her age was 27 years, 3 months, and 2 days. On her death bed she requested the 439th hymn to be sung at her funeral. Occasion improved by the brethren from John 11: 25, 26.

A. L. FUNK.

Near Camden New Jersey,, June 13th, quite suddenly, of Heart disease, while on the way to visit her sister, sister MARIA, wife of brother samuel HARLEY of Ephrata, Lancaster Co., Pa; aged 51 years, 2 months, and 19 days. Funeral discourse by elder Chirstian Bomberger, Jacob Reinhold and others, from Mark 13 chapter, last five verses.

LYDIA HARLEY.

LIST OF MONEYS received, for subscription, books, &c.,

Peter Wolfe 2.25, Eld. J. Wise .75, William G Andes ,75, C, Prevost 1.50, Elmira Armstrong ,75, J G Heaston ,75, Isaac Kulp 1.95 Martin Bowers ,30, Samuel Rupert 1.50, Davaid Shong ,75, Isaac Kulp 3.00, Absalom Pearson ,75, George Brindle Jr. 1.50, Solomon Eby 2.25, John Keim 5.50, D D Sell ,75, John M. Nedrow 2.10, J. F. Ross 2.00, Enoch L Brower 1.25, Jos. F Emmert ,35.

John Shroyer, .75, Michael Glotfelty, 1.50, Reuben Musser, .75, Ross E. Reed, .75, Priscilla Stauffer, 1.00.

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VOLUME VI. TYRONE, PA. TUESDAY, JULY 19, 1870. NUMBER 29

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones is which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For the words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,—
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then, would you quarrels avoid,
And in peace and love rejoice?
Keep anger not only out of your words,
But keep it out of your voice.

Youth's Companion.

For the Companion.

A Fragment.

BY C. H. BALSBAUGH.

Some one wishes to know our views of the "Heavenly State," especially as to its materiality. "Life and immortality were brought to light by the Gospel." "Brought to light," clearly revealed adequately unfolded for all the purposes of a final dispensation, not created, not originated, as some perverts contend. The object of the Son was to manifest the Father, and to lay a basis for the work of the Holy Spirit, and not to gratify our yearnings as to the circumstantials of the future world, and much less to gratify the itchings of an idle curiosity. The revelation of the believers future home is draped in figures so profound and entrancing, and is often so incidental, that it is like a semi-transparent veil, behind which the eye of faith sees in dim outline the glory in reserve. That God has communicated the fact of a "house not made with hands, eternal in the Heavens," is enough. That we are apprised of joys and wonders which eye hath not seen, nor ear heard, nor heart conceived, is sufficient to sustain our courage and fan our aspirations during our wilderness wanderings. What lies beyond is so shrouded with the dazzling splendor of the glory that excelleth that we can only believe," without being able to detail the contents of our faith. It is the excess of light that shuts out the heavenly world, The few rays that have broken through are too overwhelming to allow a clear discernment of what lies at the Fountain Head. "Light is come into the world" before which the sun blushed into darkness three hours. Christ has shown us more of Heaven in his discourses than the highest angel can comprehend, and more in Himself than in His utterances. He is the Alpha & the Omega, take Him as you will. We will never see or know more of Heaven, here or hereafter, than we discover in Him. He is the interpreter of all, the key to all, the embodiment of all and the life of all. "He that hath seen me hath seen the Father," and he that looks on Jesus beholds more than in all else besides. He is Heaven's illumination, and nothing is seen but in His light. The Lamb is the light thereof—the Lamb in the *midst* of the Throne." This epitomizes the all of Heaven. And as Christ is *Divine Human*, we await an objective Heaven, no less than a state of Divine *inbeing* and blissful communion and holy familarity with pure intelligences. If we exclude materiality from Heaven, we must also exclude it from the constitution of our Meditator.

Whether we will have beauties of nature there, as our correspondent suggests, I know not, but I am sure that we may safely look for antitypes in glory of everything that is lovely on the earth. "In my Father's House are many Mansions. I go to prepare a place for you. He has prepared for them a city,—one that has *foundations* even *twelve* foundations. We are to "enter in through the *gates* into the city." To refine away, the materialism of the Celestial World, is to produce a vacuum in which we could not

live, for we would certainly *miss Jesus*. The Incarnation is an eternal fact, to which all the saints,and their everlasting rest, are to be configured. We have all our training for Heaven in objective arrangements & relations; and there is no reason in the supposition that this will be superseded after we get there. Death will leave every law of mind intact. Christ came not to *create* such laws,but to fill and impel them with Divinity. The lessons of eternity have their alphabet impressed here. How could Emmanuel teach by parables without an objective scene? What need for such teaching but for such beings? And how can we be students of the Divine wisdom forever, if we must leave our alphabet behind? The deepest idea involved in the Beatific Vision is that of spiritual perception; but this necessitates a sensible manifestation of God's glory, as God, in His personality, will be forever objective to all finite being. "He that overcometh shall inherit all things," oh, the glory that shall be revealed in us, and oh, the greater glory that is to be revealed to us! May we daily become more fit for it, ever "looking unto Jesus," until we see Him, be *like* Him, and *with* Him.

For the Companion.

Sin of Blasphemy.

This is a sin much talked about, and much written about, and sometimes we hear preachers preach about it, and we find a great difference amongst writers and preachers. I will now give you my wiews as to whom Christ addressed when he spoke about that sin that never should be pardoned.

Read the 22d verse of the 12th chapter of Matthew, and see if that does not inform us who did commit that sin. "Then was brought unto him one possessed of a devil, blind and dumb, and he healed him insomuch that the blind and dumb both spake and saw." This was a miraculous work performed by our blessed Savior. now read the 23rd and 24th verses. "And all the people were amazed, and said: Is not this the son of David? But when the pharisees heard it, they said: "This fellow doth not cast out devils but by Beelezebub the prince of devils." Oh! what dreadful language the pharisees used about the Divine nature of Jesus Christ one that had power to do such miracles! Now read the 25th verse which is as follows: "And Jesus knew their thoughts and said unto them, every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand." Whose thoughts did he know? Why, certainly, the thoughts of the pharisees. And I say the pharisees committed that sin when they said. "He casteth out devils by Beelzebub the prince of the devils." Next we cite you to the 32 verse which reads thus: "And whosoever speaketh a word against the son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him,neither in this world, neither in the world to come." Now mark you, he says if we speak against the son of man we have forgiveness; that is, you may speak about my human nature, and I will forgive you; but you dare not speak wicked things about my Divine nature, as the pharisees have done. The pharisees very well knew that Jesus was the Christ, the Son of the living God; and knew that He had power to raise the dead,and to open the eyes of the blind, and to make the lame to walk. They certainly knew that no earthly power could do all this, but that it must be an Almighty power, given to Jesus from the Father who was in heaven. They knew no man could do such works except God be with him. And in spite of the miracles which he did, they say, "he has a devil," and, I believe, did commit the sin by so saying.

I next cite you to Mark, 3: 22. "And the scribes which came down from Jerusalem, said, he hath Beelzebub, and by the prince of the devils casteth he out devils," Read the 29th and 30th verses: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, Because they said he hath an unclean spirit." The word "because," determines the fact to my mind, that the scribes and pharisees did commit that sin when they said "He hath a devil." Geo. Worst, of New Pittsburg, Ohio, thinks we find that sin in Hebrews, 6: 4—6, which reads thus: "For it is imppossible for those who were once enligtened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God

afresh, and put him to an open shame." This does not prove, that I can see, that any had fallen away.

He says if they do fall away after they have received the Holy Ghost, it would be a very fearful thing. The 9th verse of this same chapter reads as follows: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" Now from this we see very plainly, that Paul himself did not believe that any would fall from grace that were born of God. When Paul says that he is "persuaded" of a thing, I understand him to mean he is quite sure. For proof of this I will cite you to first Jo. 3: 9, where you have these words: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." We are certainly all weak creatures, and liable to sins of weakness; for this reason we pray to our advocate, who is willing to forgive us our short comings. Paul was "persuaded better things" of the brethren. And John says their seed remains that they do not wilfully sin.

I claim that the scribes and pharisees commited the unpardonable sin.

CHRISTIAN GOOD.

Selected for the Companion.

Lottie's Pennies.

Lottie was only eight years old, but she thought a great deal about the missionaries, who had left their pleasant homes and friends, and gone to the heathen land to teach the poor people there, about the dear Savior. Lottie wanted to do something to help them; so her mother gave her a little "missionary box," in which to keep her pennies. Lottie liked this, and the pennies which were given her, and which she earned in various ways, were put into the box; and when it was nearly full, Lottie counted her money and found that she had about two hundred pennies, These she took one day to her minister, and told him that they were all her own, and that she had saved them for the missionaries, and asked him to send them for her. Lottie is now a woman, but she still remembers her missionary box, and the happiness she felt in denying herself that she might do good. Will not some little child who reads this, and who has not learned to save his pennies, begin now to do so?

A penny can purchase only a little selfish enjoyment, but if donated to some good object, and God's blessing asked to go with it, it may be the means of saving a soul.

In addition to the above, I will give a few hints, on this subject. I simply ask the brethren and sisters in general, what are we doing in regard to spreading the Gospel? I think we, as a church, are asleep in regard to filling this great command, given by him who had all power in heaven and earth; who said, "Heaven and earth shall pass away; but my word will not pass away." I claim that this command stands as firm as feet-washing or any other command; and it should be preached by every true Gospel minister. Ah! says one, "It was a command to the apostles;" but it is not to us. With the same propriety, and just as good reason, some say, feet-washing ceased with the apostles. I claim that God will hold his church responsible for the preaching of the Gospel to every creature. Sorrowful to hear, sometimes, that people not twenty miles off never heard the Brethren preach! Yes, we may safely say, not five miles off, in our towns and cities. "Well", says one, "why don't you preachers go out and preach to them? Spend our time, pay our toll and fare, clothe ourselves, support our families! Oh! how inconsistent! Numbers of our ministering brethren have perhaps done too much already; so that they and their families have no more a good support: where others have become rich, and heaped up treasures on earth.

O brethren! can we not deny ourselves with our children, of some of the luxuries of this life, such as candies, and toys, and many other things which might be named, not saying anything about the filthy use of tobacco?

O brethren and sisters! can we not all have a missionary box for us and our children to put our pennies in? Let us deny ourselves at least of some of those luxuries, and soon we'll have money enough to send ministers two and two, to preach the Gospel to every creature; which no doubt would be the means of thousands of souls being saved. My dear brethren and sisters, would you not feel happy to think that your ten, twenty-five, or fifty dollars was the means of one soul being saved. For all you know, it might be the means of saving many souls. Then let us encourage a treasury in our houses and individual districts and in our State districts. Have our [illegible] boxes in our houses, to save our pennies and bring them together at our quarterly meetings, and in one year we will have money plenty to send brethren to preach the Gospel to many poor sinners, who have not the opportunity of hearing it; and many souls be brought to Jesus. I will close for this time, and give it to the brethren and sisters for their serious consideration. SAMUEL MURRAY

For the Companion.

Response to Brother C. H. Balsbaugh.

Thank you dear brother, for the care and concern you do manifest in behalf of the poor ministers of the gospel, or as elsewhere expressed—"the undershepherds of Christ's flock." Especially welcome are such friendly admonitions and words of encouragement, at a time when it seems the great enemy of souls is trying not only to draw away and devour the young and tender lambs, but even to have fastened his grip on some of those shepherds themselves. Welcome heart cheering as your friendly epistle was, it caused me to feel as one of old: "And who is able for these things?" When we look upon the ministry and its support, as reflected by the mirror which nature sometimes holds up to our eyes, we are made to blush at the contrast. Such a picture was presented to my mind's eye when your "reminder" came to hand. I had just read an account of a "brass band" of ten men, in Middletown, Mo., who were precipitated into a cage of lions, and the efforts and sacrifices that were made to rescue them from their perilous conditions. The proprietor of a Hardware Store offered all his stock, to be employed as weapons to subdue the ferocious beasts. Professor White sprang into the cage, amid the infuriated monsters, in order to remove the dying and the dead. What an example of self-sacrifice and self-denial, does such a scene present to our reflecting minds! Spiritually, not only one, nor ten men, are in danger of being devoured by the "roaring lion;" but "the whole world lieth in wickedness."

Where, then is the "Phinehas" who is zealous for the Lord's sake, and who will take the lead in slaying all that have been joined to Baal-peor? Where is the self-sacrificing Aaron, to take the censer, and while the plague is raging, to stand between the living and the dead, to make atonement, and if possible to rescue some from their perilous condition? Where is the mercantile man who will offer his whole stock to be converted into weapons, if possible to extricate out of the enemey's grasp, those, taken captive at his will? And where is that "Professor," who will fearlessly venture in the face of all danger, to enter the cage and rescue the already lacerated and mangled ones? Too often, when duty is made plain to us, do we look for that virtue in others, which we do not find within ourselves. What a host of zealous champions could the Church bring into requisition! and with what fearful weapons, and ample means, could she also equip them, if the same concern were felt and manifested for the salvation of the soul, that often is put forth for the saving of the life when in danger! Why is it, then, that so little is done in so noble a cause? We all must admit, the instruments we have, and the means we also have. But there seems to be a lack of system; and hence the effort is not put forth that should, could, and would be put forth, under a properly organized system. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate upon those things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Tim. 4: 14–16.

DANIEL M. HOLSINGER.

Duncansville, Pa.

For the Companion.

Likenesses.

In *Companion* No. 22, Page 350, present volume, we find the following question: "Why is it wrong to have likenesses taken?" Why, it is wrong, *because God said we should not.* To prove this we will in the first place refer you to the law. It being our school-master to bring us to Christ. All that was written, was written for our instruction. God knowing the evil propensity of man and his inclination to forsake Him, to serve some other god, in His wisdom delivered the following command:

"Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." Exodus 20: 4.

The above is a positive injunction from God, which was delivered unto the Israelites, Now let us apply it to ourselves. How many of us when we become cold, divert from the path of Christ, and begin to amuse and console ourselves with worldly vanities. We do not erect molten images, as the Israelites did after they were delivered from bondage, but how many of us are erecting an idol in the heart? "Out of the abundance of the heart the mouth speaketh," says

Christ .He also says: "by their fruits ye shall know them." When we see any one lusting after the things of the world, we know that the heart has prompted the body to act. Now, brethren let us reason together, a little while. Why do we have our likeness taken? What benefit is derived from them? The answer to the first question generally is this. "Our friends and relations request them of us; and we also like to have their's, so that when they pass from time to eternity, we have something by which to remember them." But how many act inconsistent in this point! The picture does not represent what we profess, Before we enter the artist's gallery, we change our apparel, decorate ourselves with jewels, such that we would be ashamed to wear in a church capacity, hence we have false representation. If we keep them as relics, they are more inclined to lead our minds back instead of forward. "Remember Lot's wife." She, no doubt, had some dear friend in Sodom, which caused her to look back, contrary to the command of God. Our watchword is, *onward.*

Christ says whosoever layeth his hand to the plow, and looketh back is not fit for the kingdom. Let us be faithful in all things,let us remember our baptismal vow—renounce satan in all his pernicious ways—"let us not fashion ourselves as in our former lusts." "Whatsoever is highly esteemed among men, is abomination in the sight of God." There are but few vanities in the world that are more highly esteemed than the one under consideration. You may enter the houses of all classess, from the nobleman down to the hermit, and you will find the walls decorated—the tables and libraries crowded with albums, &c. Just look at the vast amount of money that is spent annually for these eye-pleaing pictures, which gratify nothing but that which is enmity against God. How many of us have felt ourselves too poor to give a single dime toward the building up of zion or the support of the poor, but have spent dollar upon dollar, to decorate our parlors with pleasant looking portraits, &c. We are informed that giving to the poor is lending to the Lord. How much better it would be if we would save that which we spend for vanities, and lend it to our Lord. By so doing we would be called faithful servants, and become rulers over many cities. We would then be laying up treasures in Heaven; and Christ says, "where your treasures are, will your heart be also." Now as we are placed here as stewards, let us act wisely, and make proper distribution of the Lord's goods, that it may not be said that we are unjust stewards. Let us avoid an inordinate desire for all superfluities.

Some may think our quotation from Exodus not applicable to us, as "we are not under the law but under grace;" but if we covet them to such an extent that we neglect the poor and needy, we certainly idolize them. We certainly do covet pictures, else we would not try to rival others in collecting them. Let us hear Paul's testimony: "Mortify therefore your members which are upon theearth, fornication, uncleanliness inordinate affection, evil concupiscence, and covetousness which is idolatry." Col. 3: 5.

In the above scripture we are informed that covetousness is idolatry. Now we know that no idolater can enter the Kingdom of Heanve So let us abstain from all appearance of evil.

Now brethren, we have given you a few thoughts upon this subject with some scriptural testimonies bearing upon the same. This subject, like many others, has no positive, "Thus saith the Lord," for or against it; but if we compare it with the spirit and tenor of the gospel, we will find a collision. As we cannot serve two masters, let us choose whom we will serve. We look upon the subject as plain; yet we do not feel the least amazed at our dear brother, when he asks, why is it wrong to have likenesses taken? when we see so many of our brethren and sisters, who are looked upon as examples, disregarding the decision of the brethren in Annual Council,as well as the Scriptures of divine truth. Can we not take the advice given in the Minutes of 1869, which is, not to engage in having pictures taken, and those who have, to put them away? By doing so we will not be stumbling blocks to our dear young members; but lights to guide them in the true, narrow way. We can then have something to give to the poor, and will lay up treasures in heaven; and where our treasure is, there will our heart be also. We hope our dear young brother was sincere in asking the question. Now we submit the above, hoping it may give some light upon the subject; and hope it will not engender any controversy. If this

does not satisfy, search the Scriptures carefully and prayerfully, and we believe you will then see with our dear old brethren. Your weak brother.

S. F. SANGER.

An Essay on Universalism.

(*Continued from page* 438.)

Therefore, although many of our ancestors have ceased to enjoy natural life, yet, they are still in existence, naturally speaking; as the Lord said to Cain: "The voice of thy brother's blood crieth unto me from the ground;" and Paul says that he, (Abel) "being dead, yet speaketh."

If then, as we have seen, it is possible for the natural or corporeal part of man, to still continue its existence as long as material substance continues to exist, and yet be deprived of the enjoyment of life, is it anything unreasonable to suppose, nay, is it not absolutely certain, that the spirit, or immortal part, will also have an existance, and yet be eternally miserable, by being placed in a condition that it cannot enjoy that eternal life? John says: "In him was life, and the life was the light of men." Jesus says: "I am the bread of life, of which if a man eat, he shall never die. The Spirit says: "Blessed and holy is he that hath part in the first resurrection, upon such the *second death* hath no power."

3. We propose to examine this subject in a natural point of view, or as Paul says, "comparing natural things with natural."

I will introduce this part of the argument by a statement of a conversation which I had with a gentleman in Taylorsville, Johnson county, not long since. Having attended an appointment which I had at that point, I was invited after preaching to go and dine with my Cousin T. J. Crosswhite, who lives in the place, and who is a minister in the *Christian* Church. I however declined the invitation and went with brother Jourdan who is married to my sister, and who also lives in the place. After dinner I gave Cousin Thomas Crosswhite an evening call, before the hour for service, where I met with, and had an introduction to a circle of friends. Among those present was a gentleman who professed to be a *Universalist*. I asked him if that doctrine was his conscientious belief. He answered in the affirmative. I proposed to himself and the company, that I would, in five minutes conversation, cause him to utterly condemn his own theory. I first asked him if he believed that all the punishment and misery that man was susceptable of was in this life, or this world. He answered, yes I next asked him if he believed that all crimes of whatever magnitude or enormity would be atoned for either in this life, or in death temporal. Answer, "yes." I next asked him, if, according to his experience, he did not believe that the troubles of this life were greater than the pleasures; and especially if he did not find it so in his own case. Answer, "yes." I then asked him if he did not think it according to all the laws of nature, and of common sense, when we find anything to be productive of more evil than good, to abandon it as soon as possible, provided, we can do so with impunity.—Answer "yes." If then you believe that there is no sin which a person can commit that is sufficient to cause suffering beyond the present mode of existance, that all the punishment which a man ever endures is in this life, that after death he will be eternally happy, that all in this world have far more sorrow than joy, and that every principle of nature, and common sense, would, and does, naturally, prompt the sufferer to escape from suffering by the quickest means possible, why is it that you do not avail yourself of the means in your power, to go "where the wicked cease from troubling, and the weary are at rest?" Why not at once leave this world of gloom, of sorrow and disappointment? By this time, the countenance of my friend had become perfectly livid, and too plainly and visibly indicated the workings of his mind to need any vocal reply; yet the whole circle of spectators seemed to anxiously await his reply. After some hesitation the reply came, in the form of a—"*how?*" Arsenic, Laudanum, Strychnine, and Pistols, are all very efficient *agents*, I remarked. A violent fit of laughter by the *audience*, at his expense, closed the scene, he not seeming disposed to make any further reply.—Whether *he* will avail himself of the means suggested for his immediate, and eternal enjoyment remains to be seen. If he does, or has already, I shall then be disposed to believe that he was sincere in his declarations of his faith. But on the contrary, as long as *he*, or *any other* person who professes this belief, still lingers here in this world of pain and trouble, while they have all the means within their own reach to avoid it—just one short step across the line into eternal felicity—I shall continue to doubt their sincerity. I am aware that some will say in reply to this argument, Oh, but we have ties and associates here which are hard to sever, therefore we prefer remaining with our friends. But all such are bound to acknowledge, that the sorrows consequent upon staying here far outweigh, the pleasures which it affords us. The scenes through which many have passed in the late war, have positively proven the fact, that the enjoyment of family associations are no barrier where our safety and happiness is concerned.

I have now presented the doctrine of Universalism in a Scriptural light, but found that it would not bear "the light." I have next presented it in a philosophical point of view—have "weighed it in the balances, and found it wanting." I have also examined by the laws of nature and common sense, and found it equally deficient, and that it would not stand the test. I now leave it for the serious contemplation of the reader; and pray God that it may have the desired effect upon his heart.

JESSE CROSSWHITE.

Submitted *For the Companion.*

A Thought on Infant Salvation.

It is said that half the human race die before attaining the age of seven years, two fifths before the age of five years, and one fourth before the completion of a single year. Oh! the startling thought! How full of sadness, if we think only of our earthly loss! But shall we remember this alone, and sit in the shadow of our grief without once looking upon the brightness which shines all about us, seen in sweet visions beyond the grave? Even now we behold a similar phenomenon in the inanimate world. Of the myriads of fruit buds that bloomed into beauty, and bid fair to develop into ripening fruit, the vast majority is now falling lifeless to the earth.

Thinking only of the present, what disappointment and sadness mark their fall! but, looking forward into the future, or glancing back at the past, who would have it otherwise? The tree cannot nourish and sustain

a fruitage so abundant as that of which the bud gave promise: yea, it is best so many should fall. But, if so soon to die, without fulfilling their fair promise, why do they appear at all? Would you then cut off that gorgeous wealth of bloom, or lessen that lavish profusion of beauty which robes the barren branches of your garden in glory? for even "Solomon, in all his glory, was not arrayed like one of these." No, all is well; and the sorrow which drops with the falling fruit-germs upon us, is softened by the thought that so it is best for the future; and is sweetened by precious memories of the past. And when the buds and blossoms fall from the family tree, may we not then, in the past and in the future, find that which shall alleviate our sorrow? that which shall assure us that the arm of Jehovah is for us? Oh! shall we forget the thrill of delight that swept across our bosoms when those little gifts were first bestowed? Shall we forget that joy and love which transformed even the cares and burdens of fatherhood and motherhood into precious privileges? Is it nothing that we have been relieved, delighted, and charmed by the sunlight of their smiles,—even the music of their prattle, and the wealth of their warm, clinging affection? Is it nothing that by their presence the atmosphere of home has been made fragrant, as by the sweet perfume of the dewdrop from the rose bud in May? Surely the sorrow of bereavement must be richly freighted with precious memories of the past; and those who have lost their little ones will not be unmindful of the goodness of God in bestowing, even for a few days, such precious treasures. But it is when we look upward and onward to that bright world of bliss, and to the resurrection morn, that we find the greatest relief for our past sorrows; for then do we behold, even while under the cloud, that bright hope, which, like a polished mirror, gathers and reflects upon us from the eternal day. Not like the falling fruit-germs do our little ones drop from our sight to be seen no more. They are transplanted into the more genial soil and more balmy air of paradise.

They do not die as blossoms die; but are transferred to the more fruitful garden of God, to drink from crystal streams that living water, and pluck delicious fruit in the midst of the paradise of God, there to bloom forever and ever in one eternal day. Though they are gone from us, yet they live—and more so than when they were with us—they live a life parallel with God—a life everlasting in the sweet fields of Eden beyond the tomb. This is God's power, to whom be glory and dominion, forever and ever. Amen.

A. STALNAKER.

Human Creeds.

BY R. H. BOLTON

Why I reject Human Written Creeds as a Guide in matters of Religious Faith and Practice

Human Creeds, or declarations of principles, are not bonds of union, and do not keep the children of God together. It is sometimes said a Church cannot be kept together with no written creed, or with nothing but the Bible. To this thought I enter my protest.

1. Because it would imply an imbecility on the part of the Bible that I think fearful in itself. It is no small matter for man to allege that the law of God is not sufficient to hold the children of God together.

2. Because it implies that a creed can do what the law of God cannot do This is overwhelming to me, to think of man gleaning an insufficiency in the law of God, and maintaining that uninspired man can make a creed that can supply that deficiency.

3. Because human creeds have constantly failed to keep men together. Take, for example, several of the most popular Church parties in the land, say the Presbyterians and Methodists. What has a creed done in keeping Presbyterians together? In spite of all its power to keep them together, we have now not less than eight or nine parties of Presbyterians.

The Methodist creed has done no better. There are perhaps as many, if not more, parties among them as among Presbyterians.

4. Because no general division ever has occurred among any people, under no creed but the law of God, at any time or any place since the Lord ascended to heaven.

Some local divisions have occured in sections of country, and for a time, but any general division, extending throughout an order of people with no law but the law of God, has not occured since Christianity was born.

Can we then, in the face of such facts, have the assurance to speak of human creeds as bonds of union, to keep the children of God together?

5. Because it implies that God was unwilling to give a sufficient revelation and left something for man to supply. This would be an imputation upon the divine wisdom and goodness of God.

6. Because it also would pre-suppose that men could express the truths revealed in better words, and in expressions less liable to misconstruction, than those selected by the Holy Spirit.

7. Because of the following plain facts, viz:

1. The Bible contains the law of God which is infallibly right.

2. If a creed contains more than the law of the Lord, it is not right, and I, therefore, object to it.

3. If a creed contains less than the law of the Lord, it is not right, and I, therefore, object to it

4. If a creed differs in any respect from the law of the Lord, it is not right, and I, therefore, object to it.

5. If a creed is precisely like the law of the Lord, it is useless: for we have the law of the Lord; I, therefore, object to it.

6. Because if it is taken out of the law of the Lord, it should be put back, and all be governed by it. I, therefore, object to it.

7 Creeds are constantly changing; therefore I object to them.

8. It is difficult to comprehend creeds. Hence some write commentaries on creeds so that they might be understood therefore, I object to them.

9. We are not to be judged by creeds, but by the law of the Lord; therefore, I object to them.

10. When the Lord comes to renew the earth, in the restoration, creeds, with all human combustible materials, will be burned. Because of these and other facts, I, therefore, wholly reject them.—*Church Advocate*

Would women but spend half of that time in study and thinking, which they do, in visiting vanity, and folly, it would indue composure of mind, and lay a basis for wisdom and knowledge, by which they might be far better enabled to serve God, and to help their neighbors.—*Maynard*

For the Companion.

A Review of "Dunkerism Examined."

By J. S. Flory.

Introduction.

Since the introduction of the Christian religion into the world, the humble defenders of that faith once delivered to the saints have to meet with opposition, owing to the prevalence of error in the minds of some. The only successful way to meet that opposition, is, to use the word of God in a lawful way. As soon as the unadulterated word of God is introduced into intelligent communities, efforts are put forth to prejudice the minds of men and women against those that cling to the simplicity of the Gospel; who, knowing only (religiously) Jesus Christ and Him crucified, go on and practice the will of God, hence, "know of the doctrine, whether it be of God," or not. See John, 7 : 17.

We should make every effort in our power, to impart to those around us a correct knowledge of what God requires of His intelligent creatures, and meet in a Christian spirit the malignant attacks on our faith, and practice, and if possible, get the religiously inclined masses to read and think for themselves. Prompted by a sense of duty and a love for the truth, I venture in the fear of God to examine in the mirror of God's word, a small work now being circulated in our midst, called "Dunkerism Examined," by M. Ellison, of West Virginia, of the Missionary Baptist Church. I should not have noticed said production, were we not so glaringly misrepresented therein, and things alleged against us that are false; but put in circulation by our opponents, that the glorious cause in which we are engaged may be hindered. I have no other end in view than the prosperity of zion, and to labor that none, who are really interested in the salvation of their souls, will let other men think for them; but that all will think for themselves in this great matter, and let the man Christ Jesus be the "school master," and his teachings the incentives to their thoughts and decisions. This Review is made whilst cumbered about many things under a press of duty, and hence I ask for forbearance in a lack of careful diction.

Chapter I.

The work, "Dunkerism Examined," is meant as a direct attack upon the Brethren. In the Introductory the author says: "The religious body whose origin and tenets form the subject in the following pages, is known in church history by the name of 'Dunkards.' * * * But as they dislike the title, and like many other bodies of professors, have chosen a name for themselves, to avoid everything offensive to them, I have given them the name of 'Brethren,' because it is the name of their own choice; although very indefinite."

We are frequently known in history by the name of "German Baptists." Under this head Robinson the great Baptist Historian, speaks of our body correctly. Page 500. The name "Brethren," is what Christ's followers always called themselves, and so Christ called them, and said: "Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." Mat. 12; 50. And again: One is your Master, even Christ, and all ye are *Brethren*." Mat. 23 : 8.—So we think the term *definite*, Eld. E. to the contrary, notwithstanding. It is the name of our choice because we choose to do the will of our Heavenly Father. The Eld. says of the Brethren: "Their triumph is the destruction of every other church organization. It is, therefore, a question of life or death." Our "triumph" is, to defend the truth and Christ's Church, and it is not our province to make personal assaults on other organizations; but if the truth prevails, and buildings that are of men and not of God fall, we cannot help it; for the word of God is "quick and powerful," even to the pulling down of strongholds. If buildings put up with untempered mortar fall and crumble, it is our duty to cry aloud and spare not; because woe unto us if we preach not Christ, or shun to declare the whole counsel of God. If it is a matter of "life or death" to have the commandments of men reviewed in the glass of the Gospel, no wonder we meet with such opposition to the plain doctrine of the Bible. Marvel not that men will catch at straws, that they may float along the stream of popular religion.

"What can be more important than the intelligent union of all Christains?" asks Eld. E., and further remarks, the Savior has "given to the world but one system of Divine service." Truly so, and *all* Christains are united in obedience to that one system. To be a Christian is to be Christ-like, and they that are Christ-like, have the spirit of Christ—the spirit of true obedience—and, consequently, are united in one body, and worship God, according to that one system of Divine religion, and are truly God's children, belonging to one fold, and having one shepherd. So it is now, and so it ever will be. I challenge the world to gainsay this declaration.

Under the head "Origin of the Dunkers," Eld, M. Ellison quotes from the Religious Encyclopedia, things false & absurd as applicable to us as a body of believers. Comment is unnecessary. Truly one must be in a strait, to resort to such evidence to try to bring the doctrine we hold into disrepute. The reason history in the main fails to set us before the world in our true light, is, we have not published any creed of our faith, or taken a census of our numerical strength, as others. The New Testament is our church "discipline." All our articles of faith are plainly set forth therein, and God *numbers* His children, and keeps the "church record.

His next step is, to make capital out of the time they re-organized into a church capacity in Germany many years ago, as if that had anything to do with our "religious tenets," which he said formed the "subject of examination."

Those who did the will of our Father in Heaven in the days of the apostles, constituted the Church of the Brethren; and through all succeeding ages, they that believed aright, and were baptised, and became new creatures in Christ Jesus, composed the true Church. Innovations crept into the Church, owing to the corruptness of aspiring men. The organizations themselves became wofully corrupt; so much so, that the true and steadfast believers had to come out from among the mass of corruption or were driven out by persecutions, and formed themselves into a body as the Church of Christ: so there were at different times different re-organizations, always on the same foundation; and thus it was a continuation of that church that the gates of hell should not prevail against. Sometimes there were but few in number, and they

were severely persecuted and scattered but the Lord, Who ever remembers His people, was with them even in their darkest hour. A few would band together, take the word of God for their guide, and unfurl to the world the banner of true Christian Faith. The Church has withstood the storm for over 1800 years, and, still she exists, a marvelous wonder of Divine protection! To day surrounded with an ocean of poisoned waters, and amidst the glare of "Mystery Babylon," and the music of legions of strange musical instruments, that are as "sounding brass and tinkling cymbals" the Church exists, and truly the *gates* of hell shall not prevail against" her; for the Lord God Jehovah, has spoken it!

But to return. Our Missionary Baptist friends would think us hard run for argument, if we were to take the course Eld E. did, relative to us, and try to prove their doctrine false, by refering them to the organization of the Baptist Church, as late as the days of Roger Williams, according to one of their own historians, Benedict, who says: "Roger Williams and eleven others organized the Baptist Church, by E. Holiman immersing Mr. Williams, then Mr. Williams immersing the other ten." Or we refer to a later organization of the Missionary Baptist Church, within the recollection of persons now living. By what mode of reasoning can Eld. E, make the fractional portion of the old church, "sundered from the body, as a new swarm of bees from the old hive re-organizing," be the "old stand," to use his own phrase, found on page 14.

After having shown, as he thought, that we as a body of believers date our origin too late to be the Church of Christ, Eld. E. assumes to prove that the Baptist Church is "the Church" of ancient date; and deducts from history, testimony relative to the Baptists, upon which he lays much stress. What advantage he gains there over us I cannot see. Are not we baptists? and is not the testimony just as much in our favor as his, and more so? If he had given a little more testimony, or all the testimony of the Baptists of those days to which he refers, he would have destroyed the force of his argument; for a full testimony shows that *trine immersion was practiced by the baptists in those days.* By the term Baptist we understand those that baptized by putting the subject under the water.

Eld. E. takes exceptions to the position taken by the *Christian Family Companion*, that no one can have the promise of salvation without observing all the requirements of the New Testament; but admits the spirit of obedience is essential to salvation. That admission covers the ground we maintain. Remember, we do not claim that no one will ever be saved without obeying all the requirements of the gospel; but we do maintain that the promise is to them that do obey all things. They that have the "spirit of obedience generally are not long in obeying. This supposing that such and such will be saved without obedience is man's reasoning and not God's promise. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." Math. 7: 21. Here is something to think about. Eld. E. thinks that to limit salvation to the performance of any external rites, "is a subversion of the word of God;" but is careful to not tell where the subversion is, or where the *promise* of salvation to adults is outside of obedience to God's word.

(*To be Continued.*)

For the Companion.

A Good Resolve.

"Henceforth I will live for God: and no earthly consideration shall persuade me to disown my Savior and King."

Dear reader, you will agree with me that the above is a good resolve. And if you have not made such a resolve, adopt such a resolution now. You disown your Savior by rejecting his teachings and slighting his holy counsels. You serve Satan, knowing "the wages of sin is death." You desire to be happy, but reject the very means whereby you can be forever blest, and seek enjoyment where none have ever found it without pardon, and without coming to Christ. You cannot be happy unless you live for God and the enjoyment of heaven.—He who has the universe at his control, he, who holds the winds in his fists, and can measure the mighty waters in the hollow of his hand, can hurl the soul down the vortex of eternity, or raise it up to the mansions of eternal glory, where "tranquil joys" shall never cease, and where all troubles shall be forever unknown.

Readers, as God has power to destroy or save, make a good resolve and seek happiness where it can be found.

All gratification outside of the Gospel will benefit us nothing when we have to leave the shores of time. Oh, then, make a good resolve that you will henceforth live for God and his kingdom, and if you live faithful unto death, you shall win the prize.

F. M. SNYDER.

True Contentment.

BY I. N. KANAGA.

"Day by day the little daisy
Looks up with its yellow eye;
Never murmurs, never wishes
It were hanging up on high."

True contentment is satisfied with little things and the most humble lot. It seeks not great things, nor desires them. True humility often precedes, and yet always accompanies true contentment. A contented mind is great wealth—more than many riches. The air is just as pleasant and the sunshine just as bright and genial for the daisy in its humble sphere as it is to the stately and proud sun-flower; and how much more is it admired than many of the gaudy offerings of Flora.

The language of true wisdom is, "Poor and content is rich, and rich enough." How much better to be treading in poverty's vale, and yet to be content and happy, than to have all the riches of the world, and yet be filled with croaking care, constant anxiety, and corroding distrust! Not many mighty, not many of the great, not many of the nobility of this world know the true enjoyment, the continual feast, afforded by a trustful heart and a contented mind.

I had rather, for one, trust God for everything, than to trust the whole world for any one thing. I had rather look to him who giveth liberally and upbraideth not for all I need and all he sees is for my good, than to fall for a moment into the lap of luxury and not be content with all that affluence can give. I had rather have God as my faithful, unchangeable Friend, through every ill and amid every affliction of life, than to be without affliction, sorrow, and care, and have all the world as my proffered friends. I had rather be poor and content—rich in faith and good works,—than to be without hope in Christ, and have

all the entire world at my command. In a word, I had rather be a humble possessor of that which is good—a true follower of Christ, and share the benedictions of his grace here and have a lively and cheerful hope of a glorious immortality to come, than to possess jointly all the pleasures, riches, honors, and proffered happiness of this world. Dear reader, what is your choice? Do you truly now love God in expectation of eternal glory? Are you truly content and waiting for heaven?

"We Kneel When We Pray."

A golden sentence; and let all the people say Amen!

Kneeling in prayer is *scriptural*. Elijah, David, Daniel, and hosts of holy men and women of the Bible bowed their knees in prayer. And, above all, Christ our Lord, who is our pattern, knelt "And he was withdrawn from them about a stone's cast, and *kneeled down* and *prayed*." Therefore, "Oh, come, let *us* worship and *bow down*; let *us kneel* before the Lord our Maker."

Kneeling in prayer is *rational*. It is the position that expresses dependence and want. Are we not altogether dependent on God, and do we not need anything? It betokens humility, submission, and earnest entreaty. Does it not behoove sinners to approach the Most High and Lofty One, before whose majestic and holy presence angels vail their faces—humbly and submissively, and in all sincerity implore pardon and salvation?

Kneeling in prayer is most *natural* and *appropriately expressive*.—Does not kneeling come very natural in time of great affliction and danger, even to impenitent and godless men? Have not hundreds fallen upon their knees, and called for help when in imminent danger upon the great deep? Yea, we know that such men drooped upon their knees even during a hail-storm and implored heaven to spare them. The uncivilized nations of the earth are led by this instinct of nature, to kneel and prostrate themselves when they appear in the presence of their superiors. And this attitude is so beautifully and appropriately expressive of prayer, that it needs no explanation to any one in order to understand what it means. Seeing one upon his knees, with folded hands and uplifted eyes, the wildest savage at once understands the meaning, and even he feels some chord of his rude nature touched.

How, then, shall one find a shadow of excuse for a habit in prayer which our pen revolts to notice: to *sit lazily* upon the seat, and lay one's head cozily upon the back of the seat in front, whilst the minister, and perhaps a few earnest Christians are upon their knees, imploring God to have mercy upon such wretches! And oh! tell it not among the heathens that hundreds and thousands of professing Christians in various denominations of this blessed land, adhere stubbornly to this disgraceful, God-defying habit! To our mind there is nothing more disgusting and revolting than to see a member of the church, one who professes to *follow Jesus*, too proud or too lazy to kneel in prayer in public worship! And we have no words to express our astonishment at a ministry too effeminate to venture one earnest rebuke of such public irreverence toward God, and abuse of reason and nature in the house of the Lord!

We have in our observations seen enough of fallen humanity to confirm the psalmist's declaration that it is the *scorner* who "SITTETH in the seat of the scornful." Mockers of religion universally *sit* while Christians are upon their knees in prayer. We have seen on the other hand, that all true and devoted followers of Jesus find it almost instinctively proper to approach God kneeling in prayer, while those who are in a *backsliding* condition, hesitate and finally remain sitting. We know some classes too, in which sitting and praying was the decisive step in going back again into the Egypt of sin, and *vice versa* where kneeling was the decisive act in coming out of the world upon the Lord's side.

We have already shown that sitting in prayer is neither scriptural, rational, nor proper; and we add now emphatically that it is *heathenish*.

The learned theologian Casper Colver, in his "Kirchlichen Ritual," says: "Numa, the founder of the Roman religion, made an ordinance that the worshipers of idols should *sit* in prayer, wherefore Tertullian. the church father, takes those Christians who in their worship imitate this heathenish practice severely to task, as follows:

"As the heathens pray to their idols in a *sitting* posture, it is censurable already because it is an idolatrous fashion. Added to this is the crime of irreverence, which even the heathen ought to see, if they had only a little sense, for it is irreverent to *sit* in the presence of one whom we profess to fear and revere above others. And how much more must such a behavior in the presence of the living God be irreligious; it being, as it were, insulting God by a practical expression that prayers to him are tiresome and wearying!" *Christian!*

KNEEL WHEN YOU PRAY!

The Living Epistle.

SOCIAL HONOR.—Every person should cultivate a nice sense of honor. In a hundred different ways this fitting adjunct of the true lady or gentleman is often tried For instance, one is a guest in a family, where, perhaps, the domestic machinery does not run smoothly.—There is sorrow in the house, unrespected by the outer world. Sometimes it is a dissipated son, whose conduct is a shame and a grief to his parents; sometimes a relative, whose accentricities and peculiarities are a cloud on his home. Or, worst of all, husband and wife may not be in accord, and there may be often bitter words spoken, and harsh recriminations. In any of these cases the guest is in honor bound to be blind and deaf, so far as people without are concerned. If a gentle word within can do good, it may well be said, but to go forth and reveal the shadow of an unhappy secret to any one, even your nearest friend, is an act of indelicacy and meanness almost unparalleled. Once in the secret precincts of any home, admitted to its privacy, sharing its life, all that you see and hear should become a sacred trust. It is as really contemptible to gossip about such things as it would be to steal the silver or borrow the books and forget to return them.

When earth's countless millions shall stand before God in the judgment-day, Christ will be the "only refuge" of his humble, faithful followers, and they will stand unmoved; but all those who despise his grace *now*, will *then* call for rocks and mountains to fall on them and hide them from the face of him who, robed in dreadful majesty, sitteth on the great white throne.

Sinner, flee to CHRIST; *he is the only Refuge.*

Christian Family Companion

Tyrone City, Pa., July 19, 1870

Brethren's Almanac.

We are making preparations to publish an almanac for our brethren and friends who may wish to use the popular household commodity forthat year 1871, and we now solicit suggestions, selections and contributions. It will contain thirty-two two column pages, besides the cover, which will allow about seventeen pages of reading matter. We intend it shall be in reality a Brethren's Almanac: and will set forth as many of the particulars of the church as can be obtained, or may be thought expedient. It will contain history, statistics, doctrine, peculiarities and incidents. It will also contain the names and addresses of all our ministers. so far as they can be obtained. We ask the hearty and prompt co-operation of all our brethren in this effort. This one feature alone will make the almanac worth more than its price, and therefore we wish to make it as replete as possible. Let no one think within himself, that we know his address, but go right to work and send it with as many more as you can think of anywhere, everywhere, giving names, post office, county and State, in unmistakable letters. Or give your address to some one to be sent, but see that there will be no failure and no delay.

Items of the following character are respectfully solicited :

Incidents of sufferings, adventures, or escapes of members during the late rebellion.

Brief notices or incidents in the lives of prominent members in the earlier history of the church.

Names, places, and time of death, of prominent ministers of later time.

Places and dates at which the Annual Meetings have been held, as far back as they can be obtained, with appropriate incidents and particulars.

Ancient manuscripts, letters, &c. containing matter of importance. Also copies of brother Saur's Almanac. All such matter will be scrupulously protected and carefully returned at our expense.

The astronomical calculations and calendars will be as full and reliable as in the best works of the kind.

Will be ready by the first of September. Sent postpaid by the single copy for 12 cents ; ten copies for one dollar. Liberal deduction to dealers and merchants to sell again.

Bad Work.

A number of errors marked by the Proof reader, in last week's issue were overlooked by the printers ; and, consequently, the paper contained more than our usual number of typographical errors. Such mishaps are too annoying to have them occur frequently.

Number Twenty-six.

By mistake left over copies of No. 26 were intermixed with No. 28, at the time of addressing the latter issue, and were sent out instead. Now in all such cases we will send the right number when notified to do so. We also wish No. 26 to be returned, as we are runing short of that edition.

Books.

We again beg the indulgence of our book customers. Our supply of the German and German and English Hymn Books has been exhausted for several weeks past, and our last word from brother Quinter was that there were none ready yet, but that he was hurrying them up as rapidly as possible. Let us be patient. The "Christian Harp" (musical) and "Vest Pocket Lexicon" are also short, but we are in daily expectation of a fresh arrival.

Answers to Correspondents.

John Roberts. It was through mistake that we sent No. 26 instead of No. 28. We have now sent No. 28, and we would be very thankful if all who have received two copies of No. 26, would return one to us. We would not ask this, were it not that No. 26 contains the first part of the Report of Annual Meeting, and we are afraid that we cannot supply all our new subscribers.

M. A. Grove. Our book also says $1.00. Might you be mistaken ?

D. N. Yothers. We are sending the papers, but can find no trace of the money referred to.

Simon Hetrick. There is a balance of 25 cents.

S. Keller. We cannot give the address of sister Hannah Royer.

Isaac K. Stauffer. Will some one be kind enough to send us Isaac K. Stauffer's address ?

N. H. Miller. What was your former residence.

Non-resistance. No. 6.

BY JOS. W. BEER.

Obj. 8. As a last resort we are frequently asked the following question : what would *you* do, if any person were to smite you on one cheek ?

Ans. Why do you ask such a question ? Our Savior said : "But I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek turn to him the other also."—Here is a plain statement of our duty under the circumstances alluded to ; and, if we are faithful, we will do as we are commanded.

But it certainly can be of no advantage to you to know what I would do. A more important question is this : what does the word of God require us to do under such circumstances ? for by that word we must be judged.

Obj. 9 Christ prophesied that there should "be wars and rumors of wars ;" and, consequently, these thins must be so, or His word must fail.

Ans. It is admitted that Christ said : "Ye shall hear of wars and rumors of wars ;" and also : "For nation shall rise against nation, and kingdom against kingdom" But

saying to them, "*Ye shall hear of wars*" is widely different from granting them privilege to *participate* in wars. He also said: For many shall come in my name saying, I am Christ; and shall deceive many. * * * * And many false prophets shall arise and shall deceive many." Who would conclude from the fact that Christ foretold these things, that it is not wrong to be a false Christ, or a false prophet, and to deceive the people? No one surely. Well, a moment's reflection will be sufficient to satisfy any candid mind that there is no more argument in favor of Christians engaging in war, to be drawn from the fact that Christ said, *ye shall hear* of wars and rumors of wars."

To show the weakness and the utter absurdity of the objection, I shall introduce to your minds the fact that Christ also said: "Because iniquity shall abound, *the love of many shall wax cold*;" and Paul said Acts 20: 30, "*Also of your own selves shall men rise, speaking perverse things to draw away disciples after them.*" Will these scriptures justify Christians in becoming lukewarm or allowing their love to wax cold? Will they justify them to rise up and speak perverse things? No. Very well, even so if Christ had said that which he did not say—even of your own selves shall men arise taking part in war and carnage—there would have been nothing to justify any one in the perpetration of these crimes. Then, surely, the simple fact that we "*shall hear*" of these things will give us no license to engage therein ourselves. We hear and shall hear many things that, as Christians, we may not do.

I now propose to bring my essays on this important subject to a close; but before doing so I will briefly recapitulate what I have already noticed.

I have noticed a few of the many prophecies relating to the nature of Christ's kingdom, and have shown that He shall be called the "*Prince of Peace*;" that "of the increase of His government and *peace* there shall be no end; that subjects of the Prince of Peace must be peaceable; that they shall exchange their implements of war for implements of husbandry; and that they shall learn war no more. Zacharias also represented it as a part of Christ's mission "to guide our feet into the way of *peace*."

I have shown that "a multitude of the heavenly host," at the birth of the Prince of Peace, celebrated that event in song, and that the burden of their lay was, "Glory to God in the highest, and on earth *peace, good will toward men.*"

I have examined Christ's own teachings on this subject, and have shown that this law utterly prohibits His disciples from participating in war; and enjoins it upon them even to love their enemies, to bless those who curse them, to do good to those who hate them, and to pray for those who despitefully use them and persecute them. All these we must do if we would be God's children: "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." I have also shown that Christ, on the night of this apprehension, by precept and example enforced this law of peace, and placed His disciples under the most solemn obligations not to smite with the sword.

I have shown by many infallible proofs that the apostles taught the same doctrine. Although they regarded themselves as being soldiers—engaged in a warfare—but it was not a carnal warfare and their weapons were "not carnal; but mighty through God to the pulling down of strongholds." They were under obligations to follow Christ; "Who, when he was reviled, reviled not again, when he suffered he threatened not." They must not "render evil for evil, but overcome evil with good." They must abstain from the "works of the flesh—crucify the flesh with the affections and lusts—be led by the Spirit—and be rich in the "fruits of the spirit which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." In this connection it was clearly demonstrated, that every element of the spirit of war, is at variance with the Holy Spirit, by which Christians are led. I have answered the most formidable objections and found even the strongest weak. I do not think it necessary to particularize further by way of recapitulation; and so I will leave what I have written by inviting a careful re-perusal of the whole in connection; fondly hoping that those who were in favor with the doctrine, may be a little strengthened; that such as read my humble essays with a desire to arrive at the truth concerning this doctrine, may have gained a little light.

Now by way of conclusion I wish to say that this doctrine of Non-resistance is not confined to battle fields where many thousands meet for mortal conflict; but we must bring it down to the petty little neighborhood broils and family troubles. In our daily walk and conversation in the church and among the world, in our families and among our neighbors, we must show that we have been with Jesus the Prince of Peace—have learned of Him—are possessed of His spirit—governed by His law. We must seek peace, and ensue it; striving, so far as possible, "to live at peace with all men."

I regard it as a gross inconsistency for a person to refuse to bear arms in time of war because of conscientious scruples, and at the same time live at enmity with his neighbors and quarrel or fight with the members of his own family.

Let us then strive to be at peace with our families—our friends and neighbors—with the church and the world—and with God, who is above all. If we thus live in peace we shall die in peace, be resurrected in peace, and dwell in peace forever

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Dear Brother Editor; I think I promised you, when I visited you last winter, that I would drop a few lines, time after time, for your correspondence department. According to the announcement in C. F. C. our Lovefeast came off at the appointed time, 21st of May, in this church named the Smith Fork branch.—There was a good turnout of Brethren from our neighboring churches. We were favored with a visit by brother Leonard Furry from Pa., who labored faithfully for us several days prior to the meeting, with holy zeal; and we hope that he may have souls for his hire. Elder William Gish, and Elder Christian Holler, from Kansas, were present on the occasion. The meeting was conducted in the usual order of the Gospel, and we think that good was the result to all the loving members; and many impressions made on those that stood by as spectators. On the 22nd the church met in council, with the elders and ministers, to transact business pertaining to the upbuilding of the church, and for the extension of its borders. Brother Charles L. Hobbs chosen to the office of minister, Daniel B. Gibson, forwarded to the second degree, Samuel Stretch and Isaac Shoemaker to the deacons office, and a brother to be Elder. Since our meeting, there have been precious souls added by baptism, which made our hearts rejoice that there are still some who will join in the army of the Lord, and help us to battle for truth; and by the present appearance there are others that are near—just as bleating lambs—desiring to enter the fold. The cause seems to be looking up in this part of Northwestern Missouri. So it will wherever it is preached throughout the world; for the blessing of heaven is upon it, as the dews upon mount Horeb. Then, brethren, go forth, though the Alps may be towering high, and barely possible to pass, that should be the assurance of success Then let us all be at work to day, for to-morrow we have not.

DANIEL D. SELL.

Brother Henry; Please announce through the *Companion* the following.

Received of elder David Garlach, contributions from the White oak branch, Lancaster county Pa., $41.00.

The above contribution was handed to us by elder George Witwer, who had received said amount from elder D. Garlach at the A. M. at Waterloo, with a repuest to hand to me, the same to be applied to help pay the debt on our meeting-house.

We can only tender our thanks to brother D. and all the donors, who contributed so liberally to our wants: the Lord reward you all for your love to us. ELDER DANIEL D. SELL.

From the Manor Congregation Pa.

Our communion season is over, and we had truly a feast of love. God put it into the hearts of the people to keep good order, greatly to the satisfaction and comfort of the Brethren, and we trust, there were many lasting impressions made upon the minds of the people. There were some added to us by baptism, and others expressed a willingness to submit unto Christ, and ere long we hope they will be with us. The laboring brethren from a distance were: Eld. Grabill Myers, Hiram Musselman, Mark Minser, & John Spicher; who labored faithfully for the good of souls. May God bless them and their efforts. Many thanks to them, and many more unto God for permitting us to assemble on that occasion; and renew our covenant with him.

Your brother, in hopes of an eternal felicity.

GEORGE W. BURKHART

Nolo, Pa.

Brother Holsinger: We see the Anti-tobacco question is gaining ground. We hope the next Annual Meeting will decide the same as the District Meeting did which forwarded the query. Until then the evil will not cease in the church. Superfluities are forbidden, and all who use tobacco for habit are guilty. The continual and excessive use of it brings disease; such as, Nervousness, Symptoms of Paralysis, Catarrh, Boils, Carbuncles, Eresypelas, and Irritation of the mind: this I know from my own experience.

We are commanded to fast:—does any one know of a tobacco using brother or sister to fast? I do not—only when sick; but, in times of trouble, when fasting and prayer should be resorted to, they only indulge the more in *Tobacco*." I used it about 18 years. I knew it injured me; and I also thought it a sin to spend money for tobacco, when some around lacked bread—so I quit. It was a hard struggle. I longed for it so that I dreamed I was smoking—would wake up—and, thank God, it was only a dream.

Now I have written this to induce others to quit; and if I can persuade one soul, I will be happy to know it. Is there none that will make the sacrifice? HANNAH KNAUFF.

Communion Meeting.

Brother Henry; Will you please announce through the columns of the *Companion*, that we, the brethren of the Crooked creek congregation, design holding our Communion Meeting, God willing, on Saturday and Sunday, the 3rd and 4th of September next.

The meeting will be held in Pleasantvalley township, Johnson County, State of Iowa. We extend a heartfelt invitation to the brethren everywhere, to come and partake of the Feast of love and Communion with us.

We have heard that about that time brethren Miller and Sturgis may be on their way to California, and will be likely to pass through Iowa city. The meeting will be but 7 miles South of the city, and we would be very glad if they could make it suit to give us a call. We would agree to take them to the Middle District State Council, beginning on the 6th of September, and return them again to the city, if they chose. But we are by no means partial to those two brethren Any other brethren will be accorded the same privileges—will be welcomed in the Spirit of love; and ministering brethren will be of especial good service

If those desiring to come and be with us will write to the undersigned beforehand in time, conveyance will be sent to the depot in Iowa city for them, and comfortable quarters provided.

By request of *Elder* JOHN THOMAS.

JAMES L. SWITZER

Box 650, Iowa City, Iowa

Brother Henry: Please allow me to state through the columns of your valuable paper, that I have, during the last two months, visited many churches, brethren, and kind friends in the West. I am happy to say, that, generally, I found them contending earnestly for the faith. The good Lord has blessed them in both temporal and spiritual things. Temporally, by putting it into their hearts to forsake their homes in the East and emigrate to the West, to endure, for a time, the hardships of frontier life.—God in due time smiled upon them. He has made theirs one of the most prosperous countries in the world. Its soil produces food for millions of the needy. In this alone is seen, with the eye of the observing mind, the mighty hand of God, proving that the fast which he has chosen is "to deal out thy bread to the hungry." But these blessings are also spiritual. They pertain to eternity. They are doubtless connected with those of the great purpose of God, in causing and permitting them to emigrate and be the means of spreading the glorious gospel. Even now the good work is going briskly on. Old veterans, who have born the heat of the day, who have fought many battles, who have endured much hardness as good soldiers, and whose course is nearly finished, are again and again pressing boldly forward to the front Ere long they will gain the victory. They will come off more than conquerors through Christ. Who is it, that would not earnestly covet good gifts, that he may be able to teach and exemplify the doctrine of godliness? Who is it, that would not bear some humble part in the great cause; namely, the salvation of the soul, and march with the blessed upon the highway of God to heaven?

JOHN B. GARVER.

Shirleysburg, Pa.

Qualification of Bishops and Deacons.

Under this head, we find in Vol. 5, No. 13, brother Umbaugh points out the qualifications of bishops and deacons; and goes on to explain that the fact "that a man cannot rule his family well does not disqualify him for church membership," but it does disqualify him for the office of bishop or deacon. Brother U. thinks the same rule will hold good with reference to being the husband of one wife. A member may marry a second wife, after the death of his first wife; "But the bishop or deacon who does so, by his own act disqualifies himself for the office he holds, and his Commission should be taken from him."

This is rather an uncharitable charge against this unfortunate class of brethren. We cannot comprehend how brother Umbaugh could come to this conclusion concerning the rules laid down by Paul to Timothy. On this question of a second marriage, ater the death of the first wife, Paul is entirely silent. So is the New Testament, only 1 Cor. 7, where Paul says a woman is bound by law as long as her husband is living; but when dead, she is free to marry whom she will, but in the Lord. Paul was a single man, and very wisely remained so during his life. As he was a traveling bishop, and did not wish to be encumbered by taking a family with him; but, in giving directions to Timothy concerning the local churches, he took quite a different view. He did not particularly say "Take single men for officers," but married men—"the husband of one wife." No person would pretend to say that a man has two wives, if the first wife had died before he married the second. There is nothing that will encourage a man more to do his duty, than a good and pious wife either by first or second marriage—either in temporal or church affairs. Now in conclusion, I would say that there may be circumstances in the Brotherhood which might disqualify, bishops or deacons from holding their office, such as marrying too soon after the death of a former wife, or in choosing a wife not suitable in age nor character, and, perhaps make disturbance in his family and lose the confidence of the church. But those officers of whom there is no complaint but the marrying of a second wife, are not disqualified, nor should their office be taken from them.

JACOB STEHMAN.

Easthempfield, Pa.

Request.

Please inform me through the *Companion*, in what manner and by whom shall an Elder be ordained. give the references and oblige yours in love.

PETER WOLFE.

Carthage, Ills.

Among the Brethren elders are ordained by two ordained elders from some other congregation. They are generally selected and invited by the branch in which the ordination is to take place.

The first step is to ascertain from the congregation whom they desire to have ordained.

It is always thought best to have as much unaninity in the congregation upon the choice of a bishop as can be obtained, and rather defer the ordination than to proceed when there are any serious objections urged against the candidate nominated, even though he be selected by the majority. As regards the order of performing the right or ordination we are not qualified to answer.

Errata.

In No. 27, Vol. 6. page 420, first column, 25th line from the bottom, for *"extolled"* read *exalted.* On the same page, second column, 9th line, place the word *low* before "conception." Same page, 3rd column, 28th line from the bottom, for *"worldly* read *worldward.* In the same column, last line, for *"waged"* read *urged.* On page 421, first column, 23rd line from the top; for *"striving"* read *stirring.* In the same column, 8th line from the bottom, for *"clearly"* read *daily*: and in the 6th line from the bottom, for *"every"* read *very.* On page 422, first column, 4th line from the top, for *"spread"* read *present.* And in the 28th line read *burning* for "beaming." In the same column, 14th line from the bottom, read *woes* for "ways." In the 2nd column, first line, read *disregarding,* for "degrading." In the same column, 26 line from the top, for *"efforts"* read *effects*; and in the line following, read *complacency* for *complancy."*

Error.

On page 295, No. 19, present volume, ninth line from bottom, read "persuasions of Christian friends," instead of "persecutions," &c. Also on page 353, No. 23, 15th line from bottom, read the "grave," instead of the "grace," and 11th line from bottom read "come now," instead of "come not."

F. M. SNYDER.

Invitation.

Please give an invitation to the Brotherhood at large, to be with us on the 2nd, 3rd, and 4th of Sept. next, as we intend to hold a Communion then, near Bangor, Vanburen Co., Mich. Those that come by Railroad can come from Kalamazoo on the M. Central R. R. to Bloomingdale, on the Kalamazoo and South Haven R. R. I live but 3 miles from the above place. Brethren remember us. F. P. Lœhr.

Will brother John Wise, or some other brother, give us his views on Matthew, 8 : 12, which reads as follows: "But the children of the Kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

Phebe A. Moore.

Brother Henry: Please announce in the *Companion*, that Elder J. Hershey expects to hold a communion meeting here on the 1st and 2nd of October. There can be arrangements made further north, say 4th, 5th, or 6th, near Marmaton Bourbon county, Kansas, and then extend into Missouri, as the brethren think best; so that ministering brethren traveling from the east may have a circuit, as we need their help. A. C. Numer.

Spectacles Lost.

Please notice in C. F. C. that some one in a mistake took from my centre table my double spectacles, with case and all, during the time of our late Annual Meeting; and, of course, when he became aware of it, did not know where he got them. Now he may know where to send them to.

John A. Buechly.

Waterloo, Iowa.

Brother Holsinger: Information is wanted through the *Companion*, in regard to Abraham Shelly. Has he a relative named Christena Shelly, who was the daughter of Joseph Roland? We are anxious to know, having lost all trace of them for a number of years. Christena Shelly is my aunt. We want their address if living. Send through the *Companion*, and much oblige your sister in Christ Fannie Poley.

Suison City, Cal.

Will some brother please give his views on Ephesians 5th : chapter three last verses?

A. B. Fisher.

Brother Holsinger: I should be glad for you or any of the brethren and sisters, to answer the following questions, through the *Companion*.

1. Luke 11 : 34. "The light of the body is the eye; therefore when thine eye is simgle, thy whole body also is full of light." What is the meaning?

2. John 4 : 22. "Ye worship ye know not what: we know what we worship, for salvation is of the Jews." What is meant in the last clause?

3. John 4 : 24. "God is a Spirit; and they that worship him, must worship him in spirit and in truth."—What is it to worship God "in spirit and in truth?" How do we worship in spirit? and how in truth?

Landon West.

A good Item.

On the bottom of page 403, in No. 26 of the present Vol. of the *Companion*, there is a very small item, that is certainly worth the price of the *Bompanion*. I will not tell you what it is. Those who have not yet seen it, know now where to find it.

F. M. Snyder.

For the Companion.

Scriptural Enigma.

I am composed of 40 letters.

My 35, 37, 3, 8, is a city mentioned in the Bible.

My 19, 34, 4, was a certain king.

My 27, 6, 36, 25, 22, is the name of a man of the tribe of Benjamin.

My 14, 33, 21, 28, 27, was a high priest.

My 30, 22, 23, 39, 27, was cured of the palsy

My 11, 26, is a city mentioned in the Bible

My 10, 1, 24, is a preposition.

My 12, 38, 13, 20, 31, is what the wise shall inherit.

My 28, 22, 35, has no guide nor ruler.

My 40, 2, 17, 16, grows in in the forest.

My 39, 29, 32, 9, will unlock a great many mysteries.

My 5, 7, 15, 18, are consonants.

My whole was spoken by king Solomon.

Eve. A

Chili, Ind.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Fayette county Pa., June 25th, ANN ELIZABETH SHUCK, daughter of brother Joseph and sister Mary Shuck formerly from Ashland Co., Ohio; aged 7 years, and 4 months.

Mary Shick.

Near Upton, Pa., October 23rd 1869. ELIZABETH LINDSAY; agad 62 years, and 10 months. Old mother Lindsay was the mother of sister Rebecca Shank, wife of brother John Shank. She was quite friendly to the Brethren, and was also much beloved in her neighborhood. Funeral occasion improved by brother Daniel Young and the write.

George Mourer.

LIST OF MONEYS received, for subscription, books, &c.,

James L Switzer ,75, Jac. L Wineland ,50, D L Miller 1.50, David Early ,50, Elizabeth V Sherfy ,50, Joseph Harshey 1.50, Ethanan Roop ,75, John A Studebaker 50, Henry Harison ,75, Simon Hetrick 1.00, Eld. A. J. Hixon 1.30, Isaac Price 10.00, Henry F. Long 3.75, B. F Kittinger 50, Samuel Molsbee 75, Wesley R Frick 75, Henry Bender 75.

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The Babe of Bethlehem.

JOHN BARTON GILBERT.

'Twas then Thy potent word, paternal God,
The heaven of heavens in radiant splendors drest;
And earth and ocean robed in living vest,
To angel hosts Thy glories spread abroad.
Then sang the morning stars with tongues of flame,
Thrones, powers, dominions, tuned the golden lyre,
And ecstacy of praise entranced the choir,
Who worship, love, adore the Eternal Name.
Awhile they pause—the archangel's harp is still—
What mighty wonder wraps the seraph's mind!
Lo! from above, to visit human kind,
Jesus descends, as dew on Hermon's Hill,
Light, life and bliss, yea, heaven, is left for earth,
And God as man, and formed of kindred clay,
Resigns His throne—the throne of boundless day—
And 'mid the sons of men claims humble birth.
Down radiant climes of everlasting light,
In worlds beyond worlds above the solar height,
Celestial myriads dart the sleepless eye;
Behold the Babe—the God whom angels hail,
And glory kindling round the mortal veil,
Awakes to new born praise the hosts on high.
And then began the soul-impassioned song,
Glory to God resounds on every string;
To Thee, the invisible, the eternal King;
Unfolding heavens the mighty theme prolong,
While to their fellows, blissful seraphs cry,
Cherubim to cherubim reply,
Glory to God on high,
And peace to man through Jesus born to die.

Christian Index.

For the Companion.

Happiness.

I have been reading the *Companion* for some time and find it very interesting indeed, and see many good articles in it, but fear there is too little said of happiness. All who enter into the world are in pursuit of happiness, but very few confess that they have found it. The young, starting into life with bright hopes and gay spirits, expect it everywhere: the more experienced, having sought it long and found it not, decide it is nowhere. The moralist tells us there is no such thing, and the historian almost proves it by the miseries he details.

Poverty says: "It is not with me;" Wealth says, "Not with me." Splendor dashes by the cottage door, heaves the rich jewel on her bosom with a sigh, and says the dwellers there are happier than she is. Penury looks out upon her as she passes, and silently envies what she must not share. Ignorance, with dazzled and misjudging eye, admires the learned and esteems them happy; learning decides that ignorance is bliss and bewails the enlargement of capacity it cannot find enough to fill. Wherever we ask the answer is still: "Seek further."

Is it so then that there is no happiness on earth? or if it does exist, is it a thing of circumstance confined to certain states, dependent on rank and station, here to-day and gone to-morrow, in miserable dependence on the casualties of life?

We are often asked the question by those by whom the world is yet untried, who even in the spring time of life, are used to hear the complaints of all around them. And well may they wonder what they mean! But what are we to say to those, who, amid the overflow of earthly good, make the wide world resound with their complainings?

How are we to understand it, that while blessings are showered around us as the summer rain, there is so little happiness on earth? Because we seek it not aright—we seek it where it is not—in outward circumstances and external good, and neglect to seek it where alone it dwells,—in the close chambers of the bosom.

We would have happiness in time independent of eternity: we would have it independent of the being whose it is to give, and so we go forth, each one as best we may, to seek out the rich possession for ourselves; but disappointment attends every step in pursuit of happiness, until we seek it where alone it can be found

S. L. C. HAWLEY.

Shade, Pa.

For the [illegible]

The Pleasures of Life.

There are pleasures and enjoyments in this sinful world to gratify the heart of every human soul. There is one sweet pleasure and that is the Christian's It is a pleasure that will en-

dure when heaven and earth shall pass away. Then compare the pleasures of Christianity with the pleasures of earth, and you will find a great contrast. The latter pleasures and gratifications will vanish away; for they are as a vapor, that appeareth for a little while, and then disappears, & is gone forever. Christ positively says: "Heaven and earth shall pass away; but my words shall not pass away." Matt. 29: 35. Not only heaven and earth are to pass away, but all the vain pleasures that pertain to the earth. Christ has therefore given us evidence that the pleasures of this world are transient as the morning dew: they may yet last for a little while; but they soon might be wound to a close and be gone forever. But the pleasures of religion will never fade; they will stand when the end of all things cometh—at the judgment when those that partook of earthly pleasures, and never repented of them, will be cursed and sentenced to inconceivable torments.

The Christian has a lively hope—an anticipation of the immortal glories of heaven, that sweet place of rest: for they are commanded to set their affections upon heaven and heavenly things; and not upon things that pertain to this world, that will once pass away. O sinner! are you participating in those vain pleasures? If you are, you are partaking of fruition that has a tendency to lead your soul into perdition—far away from your kind Savior, who is knocking at your heart for admission, while you reject him. O, sinner! could you but look beyond this vale of tears, and behold the pleasures and enjoyments of heaven, your heart would then begin to throb with contrition, when you would see the cherubic band singing the song of redeeming love, mingled with sweet voices of saints that have left this lonely shore, and crossed that mystic river which divides that celestial shore from ours. You would have a penitent feeling, if you could behold such immortal pleasures. It would convince you of heaven and eternal life, to which you cannot come if you do not turn in with the overtures of mercy, and serve the Lord while mercy is yet offered to you. You have yet the opportunity of seeking those pleasures that you can enjoy in this world, and the world to come.

Then, sinner, forsake this world, with all its vanity, with all its sinful pleasures, and come to the fold of Christ, and serve him faithfully. Implore him to lead, guide and direct you into all truth and holiness, that you may never reach the destiny of all the sinners and ungodly. The pleasures of this world are sweet, we think; for all of us, no doubt, have indulged in them in our younger days; but when we came to the years of maturity, we were convinced that those pleasures that the world afforded, were of a carnal nature, and would be taken from us, when death that king of terrors, would approach to remove us from our tenement of clay.

A few words to the fathers and mothers who never concern themselves about the welfare and future felicity of their children; who never forbid their children to delight in worldy pleasures. Do you think that your children never need religion? Or do you look for them to get religion when they are gray headed? If you do not persuade your children to leave the trifling pleasures of this life, they will probably never forsake them; and then they would be irretrievably, lost.

Then I will say again, that there are pleasures in this world of various characters; and it appears that they are designed to please the human heart according to its character. Not to say that God created those pleasures for a fallen humanity; but they are created by the evil one for the intention to keep us away from God, and Jesus, who has died to save us for the eternal world.

JOHN W. KRABILL.

For the Companion.

Baptism.

We must use words to convey ideas, and, to be intelligible, every word must have its meaning; consequently when we come to the word Baptism, we know that it means something; and, to come to the point, it must mean an action, and that action affects the person to be baptized; for we read: "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Peter on the day of Pentecost said: "Repent and be baptized." Philip baptized the Ethiopian eunuch. And in every instance we see that the action referred to and affected the person to be baptized.

We will now try pouring. If pouring is baptism it is not scriptural; because it throws the

action on the water and not on the person, and consequently the water is baptized on the person and the person is not baptized. And the same way with sprinkling.

Let us now try immersion. We take the person into the water and immerse the person in the water. This throws the action directly on the person, and not on the water. Therefore, if sprinkling and pouring may be called baptism they are not scriptural. I think it is so plain that no sane person can deny it.

Let us now examine 2 Ki. 5: 14. "And he went down and dipped seven times in Jordan according to the saying of the man of God." Now the German translation says he baptized himself seven times in the Jordan; that is, "*taufte*" himself.

Now why were the translators not as honest in translating the New Testament as they were in translating the Old Testament? For if Baptism means immersion in the Old Testament it also does in the New.

But there are so many persons in our day that say they can be saved without baptism.—Now Cornelius was a just man and prayed much and gave much alms to the poor, yet he had to send for Peter. And after he heard the Gospel preached, and received the Holy Ghost, yet he had to be baptized. Now if he could have been saved without baptism, would it not be charging the apostle with folly for baptizing him?

NICHOLAS KAUFFMAN.

For the Companion.

Supper being Ended.

On page 398, current volume of the *Companion* I saw the following question: "Which is according to the gospel to wash feet before or after supper?" Then the querist gave his own opinion, understanding that Christ ate supper with his disciples and then washed feet.

Brother Beer, the Æ. says that such is erroneous. So would we say. But the explanation the brother gives is not satisfactory to me. I firmly believe "Supper being ended," means after supper is eaten; or as the German has it: "Nach dem Abendessen" Every German will say this is after it is eaten; and I say they are correct.

"Well," you will say, "you are inconsistent in your faith, believing that Christ washed feet before he ate supper with his disciples and believing "supper being ended," means, after supper is eaten.

If I am in error I want help. Now let us reason. In the second verse of the 13th chapter of John, where it reads: "And supper being ended the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." John has no reference to the last supper of our Lord; but to the supper at Bethany, where Martha served, and Mary anointed the feet of Jesus.

By reading Matth. 26: 6, 16, you will find that Judas went and covenanted with the chief priests to deliver him (Jesus) unto them, for thirty pieces of silver. "And from that time he sought opportunity to betray him." Here we see that Judas had been in covenant with the chief priests for some time; and it is clear to every sound mind that the devil was in him or that it was in his heart to betray his Lord at the time of making the covenant, or he would not have made it.

Whenever a critic tells any of us that we are wrong let us not try to pervert language, but compare scripture rightly, and all will be safe. We are right in the way we wash feet, and the scripture and language both German and English are right.

JACOB LAHR.

Antioch. Ind.

Christ the Green Tree.

Behold in this the shadow of Jesus. He was the refuge of the repentant. He was the rest of the weary. He was the home of the outcast. He was the bread of the hungry. He was the health of the diseased. Did the blind ever leave him sightless, or the hungry empty, or the dumb silent? Was he not more than the pool of Siloam to helpless sufferers, and than the waters of Jordan to leprous Naamans? Was he not better than the balm of Gilead to broken hearts, and than the oil of spikenard to wounded spirits? Was he not the grave in which men buried their sorrows? the waters of oblivion with which they cleansed away their dark memories? the bath of blood in which they washed away their sin-stained spirits? When storms of trial and temptation swept across him, what did they shake down but leaves of healing, and fruits of life, and fragrance of love and of heaven?—What was he but the tree of life transplanted for a time from the everlasting Eden?

For the Companion.

To Sister Margaret F. Worrell of Philadelphia.

"Even so." Two words that express all that man can believe, all that God can do. They contain the essence of all bliss. In harmony with God man cannot but be happy. When Jehovah puts into requisition all the resources, and concentrates His energies, all heaven is expectant of stupendous results. All created power, embodied in a single person, cannot equal the least demonstration of Omnipotence. But the weakest intellect that is not deprived of reason, can *believe* the highest display of Infinite Wisdom, Love, and Power. "Even so," embraces the illimitable perfections, and works, and wonders, of the Incomprehensible. The reasons given for this utterance show how puerile is human wisdom, and how impotent human power, in relation to man's highest interest. The world by wisdom knew not God, although it had accumulated the philosphy of ages; and the All-wise condescended to solve the problem of human destiny, all the speculations which sages and rabbis had elaborated were accounted as wood, hay, and stubble. They were disappointed and offended. Human nature is still the same. The highest wisdom they discarded as foolishness, because it accorded not with their views. God has purposes of good toward us oftentimes, which our self-sufficiency frustrates or retards. The very springs of human nature must be reversed, and all its conjectures silenced if God is to lift us out of the low plane of sense, and inspire us with the wisdom that is from above The man that needs not be disappointed, needs no salvation. We must be taught the instability of all earthly relations and enjoyments. Death must darken our hearths, adversity must wither our fairest flowers, and disappointment must transmute the cup of nectar into gall. We must be set into line with a mighty system grinding and groaning under the retributions of the curse, but overruled by the Almighty to the ends of grace. That others are dealt with in a manner that appals the heart, and distances all efforts of mind, does not arouse self-dependence and self-estimation as when the Supreme lays His hand on *us*, Peter *looked on* when Christ was washing feet, but said nothing until *he* was approached. Then the mind of Christ, the "Even so," was wanting. "*Never*," was the hasty, positive rejoinder to Christ's proposal. He plainly evinced that he regarded his Master's judgement faulty and his procedure inappropriate. He would not yield until threatened with exclusion from the Kingdom of Heaven. Humility has no more right to interfere with the Divine dealings and institutions than pride. Do not *we* re-enact, time and again, the conduct of the ill-judging apostle? In how many dark painful providences does Christ ask the submission of our will to His, and we demur? We set our hearts upon some object, or some anticipated enjoyment, and if our wishes are crossed we feel as if an angry tempest were tossing the placid stream of life. When anything befalls our persons or possessions that tends to break up an inordinate attachment to the world, it is also likely to break up our peace, and instead of the acquiescent "Even so," we hear the surly, self-nursing "never." Every dissatisfaction with Divine providence shows our deep need of discipline rigid and persistant and penetrative enough to mould us into harmony with Him that doeth all things well, and consulteth only the counsel of His own will. The little child whose knowledge is rudimental, can be kept from destruction only by the supervision of superior knowledge and the guidance of a superior will. Parental love must deny it many a coveted enjoyment. The affection that cannot check the wayward impulses and thwart the improper wishes of a child, is more direful than hate. With breaking heart we must often witness the ruin of young men an women, even among the brethren, resulting from parental imbecility, which allows children as much rein as they please. Our Heavenly Father does not so. His ways are not our ways. He has His scourge and fire and furnace and crucible to show us His determination to employ all appropriate measures to purge and purify us of all that which disqualifies for the realization of our higher calling. It requires repeated emptyings from vessel to vessel before we attain the transparency of holiness. And what benefit will accrue, or how rapid the process of purification, will depend upon our *conduct* under the Divine chastisement. No wine is good until it has been so often poured from its dregs as to leave no scent of the lees. And in emptying, the vessel must be cautiously handled so as not to stir up the sediment. If it be first shaken or rolled about, the contents will

be turbid and foul. The labor is lost and the wine is not improved. So it is in the varied discipline of the saints. Peter offered resistance when his Master essayed to wash his feet, and this was the very thing that prevented the accomplishment of Christ's purpose respecting Him. All resistance is like shaking up the lees before pouring off the wine. Nothing but the Christlike "even so," will secure the gracious end of discipline. The object of pouring from vessel to vessel is to purify, and the aim of discipline is sanctification; "That we might be made partakers of His holineess." The more we resist the measures which God employs, the more will, not only the *scent*, but the *lees itself*, remain in us, and necessitate the prolongation of our discipline. "Thy will be done," "Even so,"—this is the state of mind that renders the defecating process a blessing, and issues in "the peaceable fruit of righteousness." Our disappointments, in whatever form, reveal the strength and ugliness of self, and the goodness of God in dealing with us in such away as to take us out of ourselves, and make a self-sacrificing, self-forfeiting life our joy. "Without faith it is imppossible to please God," and our broken disordered state requires that faith should fasten on what is invisible. "Not knowing whither he went," was the sublime venture of the father of the faithful. We must learn to trust where we cannot trace, extend the hand confidently where we see nothing to grasp, and place the foot firmly where sense discerns only vacuity.

The "even so" of holy trust is equal to any perplexity of the present, or any baffling enigma of the future. "What I do thou knowest not now," is still the language of the Savior, addressed to all His followers; and the annexed promise, "but thou shalt know hereafter," is as solid a basis for faith to rest on as when Peter became apparently over-willing to repose in the Omniscience of Jesus. The "even so" of faith will gird us for any emergency, and enable us to go cheerfully and trustfully forward into an unknown future. When we are bound while others are at liberty, when we are groaning in fetters while others are emancipated, how prone we are to ask, "art Thou He that should come, or do we look for another?" "Among them that are born of women there hath not risen a greater than John the Baptist;" none was more highly exalted or greatly beloved of God, and yet Christ left him to perish. While miracle upon miracle was wrought, even to the raising of the dead, no miraculous intervention was vouchsafed to avert the Baptist's doom. So inscrutable seemed the Divine dealing, that his faith could no longer pronounce the blessed "even so." John may not in this life have seen the veil of mystery lifted from Christ's conduct, but—"thou shalt know hereafter." The night may be dark, but rayless; sad, but not songless; long, but not endless. The dimmest star gives more light to faith than the midday sun to unbelief. We cannot understand what transpires around us in the sphere of nature, and how much less the all-comprehending schemes of God. The defeat of our most cherished purposes may be a link in the chain of Providence on which depend issues stretching into the measureless depths of Eternity. "Judge nothing before the time." "Thou shalt know hereafter."

C. H. BALSBAUGH

For the Companion.

A Letter to Brother D. J. Speicher in Iowa.

Dear Brother in the Lord: The painful duty has been laid upon me, to inform you that your mother is dead. She died on the 9th inst. after a lingering sickness of nine months. To-day she is dead and buried. She never will speak to us any more in this life. Those who lived near to her were accustomed to visit her frequently. Now she is gone: the beautiful cottage which had been her home for years, is empty now. We never will see her any more in this life. She will not answer our calls in words. Her visits to friends and children have ceased. Those who were accustomed to look for her welcome visits, will now look in vain for her. In short she is dead to us all. Did I say *dead?* Yes, in one sense, but thanks be to God not in the other. No, she lives to-day, not in this world, but in the spirit world—not in pain and sorrow, all these she has laid aside, and hence forth we hope that she will be with God and His Son, where pain and sorrow are not known. Here while living she would be looking for some of her children to come home. Yes, in the very last hour of pain and distress, she was wishing for her younges tdaughter to come once more, and soften and soothe her dying hour, But Annie was only one hour too late to see her mother change her

"Earthly house" for a better one.—The reason why she was wishing most for Annie, may have been a twofold one: first, she was her youngest child; and we know by experience that our affections draw the closer around our younger children, this we say was no doubt one reason; but there was another; Annie lived only five miles off, while you and some of the others lived a great distance from her. She knew it would be an impossibility for you to come home. But now, to-day, we all are on equal footing. She no doubt is looking now, not only for Annie, but for all of us. No doubt to-day she not only is looking but also waiting for all those of her children who have set out to serve the Lord and be obedient to his will, through evil and good report. They profess to be followers of the Lamb. These three, you and two daughters, no doubt made your mother glad when you gave your heart to the Lord. No doubt she would to-day rejoice with the angels in heaven beyond description, if she would see the rest of her children, four in number, three sons and one daughter, turn in with the people of the Lord. But not only this, how much pleasure will it give to her, if we all press forward in the cause of the Lord, to meet her there, where all sorrows and troubles will be known no more. During her last day of sickness, she said, that the coming night would end her wearisome lift. But before the sun had set, life had left the body. About half an hour before she died, she called for her daughter-in-law, to see what was wrong that her hands were getting so cold. They offered to lead her through the room which she accepted; but said while standing at the window, that things looked curious to her, at the same time time remarking, that she could walk better without being led, and started back to sit down on her chair, where she expired immediately in peace, without a struggle. The best we can do, is to follow her example, that is, to be obedient to God's will while here we live; so that when we die, we can meet her, where all troubles will be over and we can be with her in joy and peace through all eternity.

M. Hady.

Be honest, be just, be diligent, and prosperity will attend you.

Necessity of Obedience.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matth. 7: 21.

Language, that fell from the pure lips of the spotless Lamb of God, must gather interest from that sublime fact; but, when the beloved Son of the Eternal Father, while on his grand mission of love and mercy to a wretched world, speaks to the miserable creatures for whose sakes he left the glory which he had with the Father before the world was, and speaks to them with direct reference to the object he had in view—the work he came to accomplish—telling them the only way in which it is possible for them to become partakers of the benefits of his condescension, his labors, and his sufferings, surely, every soul should feel most profoundly interested in what is uttered.

Since there is a "kingdom of heaven," where the King in his beauty, reigns eternally in the unclouded noontide of his illimitable glory, being surrounded by millions of holy angels, who continually clip their golden wings around his dazzling throne, ever ready to do his bidding; and since we, poor creatures, can at all attain unto that thrice blissful abode, we must be held doubly inexcusable if we do not give the most devout attention to, and feel the most profound interest in what the king himself says in reference to the way in which we must enter into that kingdom.

Regarding the matter in this light, we have confidence in our readers that you will give us your careful and prayerful attention, while we attempt to prove from the word of God, that a mere profession

Will not suffice
To bring us to that paradise,—
That heaven where holy angels dwell;
And souls, redeemed from death and hell.

It was through disobedience to God's command—through want of doing his will—that man fell from his pristine dignity and Godlike purity. Man was made a rational and responsible being—endowed with volition and free agency—the powers to choose or refuse, to act or not act.

It is these powers that constitute man a responsible being: divest him of these, and you rob him of accountability. You might with as much reason say that you could wipe the luminary of the day out of the blue ether and still preserve the light of day unimpaired, as to say that these God-given powers could be taken from man, and still leave him responsible to a just God. We have no sympathy with any system of theology that denies to man the privilege to will and act. If man were not free, but compelled to think as he thinks, to speak as he speaks, to feel as he feels, and to act as he acts, there could be no reason in the doctrine that he shall be judged of the Lord, and rewarded according to his works whether good or evil. If man were a mere machine, acting as he is acted upon by an external power—a musical instrument, playing just as the keys are touched—there could be no reason assigned why those who do evil do not do the will of the Lord as fully as those who do good, nor why one should not be as fully entitled to the kingdom of heaven as another. Such teachings reflect very unfavorably upon the character of a just God.

As man through disobedience fell from his original holiness, so only those who do God's will—are obedient to his commands—can hope to be accounted righteous before God, and "enter into the kingdom of heaven."

We are sometimes tempted to be charitable beyond that which is written. We are inclined to attach more importance to good intentions, and good feelings, and good professions, than the word of God will justify. True, without these we are without hope; but even with these without obedience we are without the promise.

We will here quote a few scriptures to show the grand importance,

yea, the necessity of obeying God, if we wish to meet his approbation and enter his heaven. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in *obeying* the voice of the Lord? Behold, to *obey* is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15 : 22, 23.

"Therefore whosoever heareth these sayings of mine, and *doeth them*, I will liken him unto a wise man, which built his house upon a rock. * * * * And every one that heareth these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand." Matt. 7 : 24, 26.

"Though he were a Son yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation to all them that *obey* him." Heb. 5 : 8.

"Blessed are they that *do his commandments*, that they may have right to the tree of life; and may enter in through the gates into the city." Rev. 22 : 14.

Having now quoted several texts which teach the necessity of obeying the will of the Lord in order to read the promises of God in our favor, we will next quote a few to show the consequences of disobedience.

In Rom. 6 : 5—9. Paul in speaking "of the righteous judgment of God," says : "Who will render to every man according to his deeds : To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life : But unto them that are contentious, and *do not obey the truth*, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil ; to the Jew first and also to the Gentile."

In 2 Thess. 1 : 7—9. Paul asserts that "The Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that *obey not* the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

It is right and reasonable that we should obey the Lord : because we are his. We are his by creation, by redemption, and by preservation : "For in him we live, and move, and have our being." Being his creatures, dependent on him for life and all its attendant blessings, and having been redeemed by a precious price—the blood of his Son,—God has a right to command, and it is our duty to obey.

We cannot be too careful in this matter; but ought to give all diligence to secure our eternal interests. In order to *do* the will of God we must know what it is ; and in order to *know* it we must learn it. If we would learn God's will, we must search the Scriptures carefully and prayerfully, and hear the instructions of those who are informed in a knowledge of his will.

"Let us hear the conclusion of the whole matter : Fear God and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good or whether it be bad." Eccl. 12 : 13. 14. E.

A Sorrowing Church.

It is a just occasion of gratitude and gladness that the terrible persecutions which the primitive disciples underwent are no longer suffered.—But sorrow was not confined to them or to their time. In one or another form it has been transmitted through all the ages as a part of the experience of the people of God. In the Apostolic church the chief trial was persecution unto torture and death; in other times, among other people, trial has assumed other forms. But however its contents may be mixed, the cup is pressed to the lips of disciples of every period of the Church, and its taste is always bitter.

Nor does it follow that because Christians are now led along paths of sorrow less conspicious than those which martyrs trod, their sorrows are necessarily less severe. I have seen devoted saints passing through the fires of a thrice heated furnace compared with which the anguish of dying among lions upon the arena of the Roman circus was pleasant.

God does not require a Nero to enable him to touch the chords of the soul which answer with vibrations of grief; and there are sorrows more exquisite and profound than those which sprung from the tortures of the ancient persecutions—sorrows silently nestling within the bosoms of some of the dearest of the chosen of God, which are little noticed save by his eye and the ministering angels that encamp about the heirs of salvation.

As the verdure of the fields wears a brighter green and revels in richer luxuriance when the sunshine of Spring frequently alternates with showers, so does Christian faith become brightest and mightiest when it shines amidst the tears of the soul. And as faith won victories which amazed the earth and charmed the heavens, and added higher strains to the songs celestial, amid the storms of the primitive age, so is it the mission of faith still to evidence its divine birth by casting a heavenly beauty over the rough ways of mortal sorrow, and upbearing souls through the waves and storms of earth's tribulations onward to the glory and rest of God.—*J. Atkinson.*

A Solemn Testimony.

I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mecurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera, and the theatre rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors ; a wasted life, an undone eternity.—*Dr. Spring.*

If we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not often seriously trouble us.

For the Companion.

An Address to the Young Readers of the Companion.

I intend in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection you must perceive that there is a right and a wrong in human action. You see that those who are born with the same advantages of fortune, are not all equally prosperous in their course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor, others, of the same rank, by mean and vicious behavior, forfeit the advantages of birth, involve themselves in much misery, and end in being a disgrace to their friends, and a burden on society.

Early, then, may you learn that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honor or infamy depends. Now, when begining to act that part, what can be of greater moment, than to regulate your plan of conduct with the most serious attention before you have committed any fatal or irretrievable error.

If instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time to sloth and pleasure; if you refuse to listen to any counselor but humor, or to attend to any pursuit except that of amusement; if you allow yourselves to float loosely and carelessly on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such a beginning?

While so many around you are undergoing the consequences of a like indiscretion, for what reason shall not those consequences extend to you? Shall you attain success without that preparation, and escape dangers without that precaution, which are required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when to the rest of mankind it is the fruit of long cultivation, and the acquisition of labor and care?

Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not for you sake, reverse its established order. The author of your being hath enjoined you to "take heed to your ways; to ponder the paths of your feet; to remember your creator in the days of your youth."

He hath desired that they "only who seek after wisdom, shall find it; that fools shall be afflicted, because of their transgressions; and that whosoever refuseth instruction, shall destroy his own soul." By listening to their admonitions and tempering the vivacity of youth with a proper mixture of serious thoughts, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character, and every station in life.

Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth contributes more to prosperity, than the brightest parts without probity or honor. Whether science, or business or public life, be your aim, virtue still enters for a principal share into all those great departments of society. It is connected with eminence in every liberal art; with reputation in every branch of fair and useful business, with distinction in every public station.

The vigor which it gives the mind and the weight which it adds to character; the generous sentiment which it breathes; the undaunted spirit which it inspires; the ardor of diligence which it quickens; the freedom which it procures from pernicious and dishonorable avocations, are the foundation of all that is highly honorable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order that they may shine with proper lustre. Terrible are the attractions of the fairest forms, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit when it is supposed to be the vehicle of malice

By whatever means you may at first attract the attention, you can hold the esteem and secure the affections of others only by aimable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements so essential to your future felicity and honor. Now is the seed time of life, and according to "what you sow you reap." Your character is now, under Divine assistance, of your own forming. Your future fate is in some measure put in your hands.

Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not contracted and debased your affections. All your powers are more vigorous, disembarrassed and free than they will be at any future period

Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay it may determine its everlasting issue. consider, then, the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure, decisive of your happiness in time, and in eternity.

As in the succession of the seasons, each by the invariable laws of nature, affects the production of what is next in course; so in human life, every period of our age, according as it is well or illspent, influences the happiness of that which is to follow.—Virtuous youth, gradually brings forward accomplished and flourishing manhood; and such manhood, passes off itself, without uneasiness, into respectable and tranquil old age.

But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit.—So if youth be trifled away without improvement, manhood will probably be contemptible and old age misera-

ble. If the beginnings of life have been "vanity," its latter end can scarcely be any other than "vexation of Spirit."

I shall finish this address, with calling your attention to the dependence on the blessings of heaven, which amidst all your endeavors after improvements, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honor, to set out with presumptuous confidence in themselves.

Trusting to their own abilities to carry them successfully through life, they are careless of applying to God, or of deriving any assistance from what they are apt to reckon the gloomy discipline of religion. Alas! how little do they know the danger which awaits them? Neither human wisdom nor human virtue unsupported by religion, is equal to the trying situation which often occurs in life.

By the shock of temptation, how frequently have the most virtuous intentions been overthrown? Under the presence of disaster, how often has the greatest constancy sunk? "Every good gift and every perfect gift is from above." Wisdom and virtue, as well as riches and honor, come from God. Destitute of his favor, you are in no better situation, with all your boasted abilities than orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm.

Correct, then this illfounded arrogance. Expect not that your happiness can be independent of him who made you. By faith and repentance, apply to the redeemer of the world. By piety and prayer, seek the protection of the God of heaven.

I conclude with the solemn words in which a great prince delivered his dying charge to his son: words which every young person ought to consider as addressed to himself, and to engrave deeply on his heart: "Solomon, my son, know thou the God of thy fathers; and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever.

J. J. Faussacht.

Olney, Ills.

For the *Companion*.

The End of Time.

This ought to engage our minds in a way that will be of some value to us in time to come. The end is approaching mankind as fast as time can roll around. It seems that the apostles looked forward to the end, knowing that then they would receive a crown of life. It is our great duty to be ready at all times to meet such a time. We are taught by Divine revelation that the end must come, and will come sooner or later. One consolation we have, if we obey God, our lives will be preserved beyond the grave, where we can feast upon joys that are unspeakable. The end of this world will not be at the time some would have it. Some great men have pretended to tell the time when such a calamity will take place; others say that fire is approaching the earth from the sun, and probably will consume this earth; but all things prove to be failures to "False-prophets," just like every thing else that is false.

Let us examine the word of God and see whether we can get any information, that will justify us in saying that it will not be until Christ comes the second time, and not until the Millennial reign is over, and not until after the devil is loosed out of prison and has deceived the nations, "the number of whom is as the sand of the sea." We understand, when Christ comes, Satan will be bound for a thousand years; hence there will be no inducement for the human family to sin until Satan is loosed out of prison for a little season—"he must be loosed a little season;" Why? Because they must be tried, as Adam was also tried in the garden of Eden.

The Millennial reign will continue for a thousand years—the blessed reign of the saints with Christ. When this reign is fulfilled, Satan will come out of his prison with great rage and power, to "decieve the nations the number of whom is as the sand of the sea." He will have great power it seems from what we can learn; for he must have great power, to deceive such a vast multitude in a little season. And after they are deceived, he will "gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20.

Then comes the Judgment—then is the end as I understand it. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." So we see that this earth will stand until after Satan has deceived the nations; for this multitude certainly will occupy this earth at that time. This earth will then pass away; for John says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Yes, the new Jeruselem, the happy dwelling place of the saints! O thou beloved city! may I dwell inside of thy walls! for thou art the great city that is full of joy and praise.

O brethren and sisters! what a happy time it will be when we arive at home. We are as a man traveling in a strange land, who has all the trials and heavy burdens of a rough journey; he has no resting place; his heart becomes faint, life is a burden to him, he has no hope of a home in this world, but looks forward with a bright hope inside of the sacred walls of the new Jeruselem, which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband." Let us take the word of God for the man of our counsel, ever having a hope of that immortal crown which Christ the Lord will give us at that day.

Benjamin Bashor.

Whiteside, Mo.

For the Companion.

Importance of Fasting.

I will try in my weakness, with the help and grace of God, to pen a few lines for the *Companion*, on the importance of fasting. We find that our Savior when here on earth fasted much. In that great sermon that he preached on the mount, when it was said that he spake as never man spake, he said: "When ye pray ye shall not be as the hypocrites are." Now, we all know that prayer is as necessary to the Christian as any of the other commandments though the Savior does not give it here as a commandment; but he says: "when thou prayest," for the Savior very well knew that all worshipers, either

true, or false, would pray. So in like manner he says in the fifth chapter of Matthew, 15th verse, "when ye fast, be not as the hypocrites, of a sad countenance;" 17th verse, "But thou, when thou fastest, anoint thine head and wash thy face." Here the injunction to fast, is just as strong as that of prayer; and how can we set aside those things that we find our Savior himself practiced and commanded while here on earth, seeing that he became our Master and example? He says: "Follow me;" and if he has done those things, how can we go around them and be his consistent followers? So also with the apostles. Paul, especially, we find, fasted often, and Paul says: "follow me as I follow Christ." And besides all the Scripture evidence that we have, do not even reason, and common sense, and the laws of nature, teach us that the more we live on the things of the earth the more carnal we become in our desires? The Scriptures of truth teach us that "the first man adam is of the earth earthy," and must go to earth. And the second man is Christ, the Lord from heaven, and will abide forever. Brethren, I am fully persuaded in my mind that if we would worship our tables less, and give ourselves to fasting and prayer, with all honesty and sincerity before that kind and loving Father, that we would be more successful in overcoming evil, and withstanding the temptations and seductions of the world. Our tabernacle of clay might then become more fully the dwelling place of the Holy Spirit, which is to lead and guide us into all truth. The Scriptures teach us that "ye are the temple of the living God." Again, "he that destroys this temple him will I destroy." I now make an extract from a sermon by Frederick Hyson on this subject He says: "Fast, is abstinence from the comforts of life, and from anything desirable for the Lord's sake. It can be performed in many different ways, inasmuch as there are many kinds of enjoyments and comforts of life. It is evident that fastings are freewill offerings; wherefore there are no express commandments for their performance, but only admonitions to that effect. We know, however, by the sacred records, that all saints, of all countries and ages have fasted much. The time of fast, is a time set apart for the Lord; wherefore it is sanctified; and therefore all worldly occupations and conversations must be removed during that time. * * * * There are two principles in man: namely flesh and spirit, or the body and the soul: the former belongs to the earth, the latter to heaven; the former is supported and fed by the natural food, the latter by spiritual food,—which are prayer, holy meditations and conversations, singing of sacred songs, &c., The more we feed the body the more earthly and carnal we become, and the more we become attached to the earth and subject to the laws of nature, like all animals. There are, therefore, two kinds of life in man, namely, the animal and the Divine life. The animal life is the blood. The spiritual and Divine life, is the Holy Spirit. Blood which is the life of the flesh is produced by the natural food. The Holy Spirit is gained by the spiritual food, as mentioned above and by obedience to the commandments of God, which are all spirit and life in themselves.

The question is often asked: "Why does God require that we should starve ourselves and refuse to partake of the bounties which he had given us? He does not require any such thing; but that we should learn to govern all our desires and appetites, and deny ourselves, learn to depend on him, on his Spirit and grace, rather than on his gifts; and to live by faith, independently of those visible things and gifts. Learn to realize the truth of the saying: man does not live by bread alone but by every word that proceedeth out of the mouth of God, and learn to worship God in spirit and in truth." We worship him in spirit and in truth when we live by faith independently of everything visible. Now men even professed Christians, worship far more the visible things, even the gifts of God, than himself, even supposing it to be utterly impossible to subsist without them which is idolatry. The true worshippers of God live like the heavenly angels independently of everything material. The whole human race are now living in idolatry, worshipping the creatures, rather than the Creator; the gifts rather than the Giver. This is the effect of the neglect of the sacred ordinance of fast." Brethren, let us take the admonition of our Savior, "Prove all things and hold fast that which is good," for I am persuaded in my mind, that he that tells us to fast and keep his commandments, will soon return again to earth, not to suffer and be crucified, but to reign and rule upon the earth a thousand years. "Blessed and holy is he that has part in the first resurrection." To God the Father belongs all the honor and glory through our Lord and Savior Jesus Christ. Amen.

HENRY F. LONG.

Millerstown, Pa.

Be Kind to the Old.

We know not the author of the subjoined article, but especially commend it to our youthful readers:

O, be kind to those who are in the autumn of life, for thou knowest not what suffering they have endured, how much it may still be their portion to bear. Aar they querulous and unreasonable? Allow not thine anger to kindle against them—rebuke them not, for, doubtless, many and severe have been the crosses and trials of earlier years; and, perchance, their dispositions, while in the "spring time of life," were more gentle and flexible than thine own. Do they require aid of thee? Then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others that now thou renderest unto them.

Do all that is needful for the old, and do it with alacrity and think it not hard if much is required at thy hand; lest, when age has set its seal upon thy brow, and there may be found those who will wait on thee unwillingly, and who will feel relieved when the coffin has covered thy face forever. The old must soon pass from this to another world. Is it a world of bliss? Then, though they have much to cheer them through the remnant of their earthly existence, be kind, very kind, to them,for they have many sorrows to endure, before they seek the abodes of happiness; have yet to pass through the "valley and shadow of death." Is it a world of woe to which they are hastening? Have they no hope of heaven? Then be doubly cautious how thou addest a single drop to a cup already full; for surely they have enough to bear, if their prospects for both time and eternity areshrouded in gloom.

Christian Family Companion

Tyrone City, Pa., July 26, 1870

No Paper Next Week.

Fifty numbers of the *Companion* constitute a volume. By continuing the issues regularly the volume would be completed by the 13th of December. As that would leave rather a long time between the two volumes, and at a time, of the year when everbody has time to read, and the present season being rather busy, and ourselves somewhat behind hand, we have concluded to issue no paper next week. Please make a note of this and let no one write for the paper of August 2nd, for there will be none.

But, TAKE PARTICULAR NOTICE, instead of the *Companion* we will send each subscriber (who is not also a subscriber to the *Youth*) a copy of the *Pious Youth* for August, as a supplement or extra. We feel assured that this will be satisfactory to our readers; and, although it will be an extra cash outlay of forty dollars just for white paper, we hope it may not be all lost to us, for we think that many will be so well pleased with our "young folk's paper" that they will send us one dollar and get the full volume, beginning with last January, or at all events, 25cts. for the balance of the year.

Preaching Christ from Envy.

Paul says, Philippians 1: 15, that "some indeed preach Christ from envy and strife," and that, whether in pretense or in truth, so Christ is proclaimed, he would rejoice. It has been a question with some how any one can preach Christ out of envy, so as to be profitable to the cause of religion. The twelfth verse helps to solve this problem. "The things which befell me have resulted rather in the furtherance of the gospel." In the seventeenth verse he says: "The other out of contentiousness, proclaim Christ not with pure intent, supposing that they shall add affliction to my bonds." The persecutions inflicted upon the apostle only opened new opportunities for him to preach the gospel. Of this fact his sermon before Felix, his instructions to the jailer, and his testimony at Rome, are unmistakable proofs.

Thus it will be seen that through the envy of the persecutors of the ministers of Christ the gospel may be preached.

Brethren's Almanac.

We hope our brethren will not delay to send forthwith anything that would be suitable for insertion in the Brethren's Almanac. Do not delay a single hour. If you are not certain of any one else having done so already, sit right down and give us the names and addresses of all the ministers in your congregation, and as many others as you may feel disposed to give. Only do not fail to act promptly.—We have but a short time to collect the matter for the work.

The Minutes

Of Annual Meeting were sent out with last week's paper. Should they have failed to reach any of our patrons they may yet be supplied. Also all others at the rate of 10cts each. We have given them in an extra again. We do hope that by another year we may be allowed to publish them in our paper.

Books.

Our supply of books has not yet arrived, except the VEST POCKET LEXICON, of which we can fill any order, by the single copy, or by the dozen.

Debate on Immersion.

One of the brethren, (brother Moss) connected with the publication of the above work, having died recently, the surviving partners are anxious to close up the business as rapidly as possible. They have therefore reduced the price to 75cts retail, post paid. Those who wish to engage in the sale of the book will be allowed a fair profit For particulars address this office.

The Sunday Magazine.

CONTENTS. EPISODES IN AN OBSCURE LIFE: BEING EXPERIENCES IN THE TOWER HAMLETS. BY A CURATE. PART X. *Illustrated.* THE PRICELESSNESS OF KNOWLEDGE. BY THOMAS GUTHRIE, D. D. TWO FRENCH HYMNS. Translated by the REV. HENRY DOWTON. *Illustrated.* HOW TO STUDY THE OLD TESTAMENT. BY W. LINDSAY-ALEXANDER, D. D. NUMBERS—NOTICE OF OBJECTIONS. LITTLE CHILDREN GOD'S STRONGHOLD FOR TROUBLED MEN. BY SAMUEL COX THE COMPANIONS OF ST. PAUL. BY JOHN S. HOWSON, 12. ON THE MIRACLES OF OUR LORD. BY GEORGE MACDONALD, MIRACLES OF DESTRUCTION. SUPPLEMENT—NOTES FOR READERS OUT OF THE WAY.

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$500 Prize Story.

The Little Corporal offers this sum for a prize story. Those interested can send twelve cents to the publishers, Sewell & Miller, Chicago, Ills., for the August No. of the Magazine, which gives all particulars.

Affliction.

Brother Jacob Beck, Elder in Warriors Mark Congregation is quite sick, so that it is feared he will not recover. He first complained of bowel complaint, and being quite aged, above eighty, and the heat very oppressive, he will scarcely be able to survive.

Answers to Correspondents.

M. HADY. Balance of $1.42.

"I saw you writing, at Annual meeting, on narrow strips, and I have adopted that plan. Is it right?"

F. P. L.

Yes, it is right. Bisect each half sheet of foolscap lengthwise. You are pretty generally safe in doing as you see us do. All rules, however, have exceptions.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

PLATTSBURG, Mo. }
July 5th, 1870. }

Brother Holsinger: A sister, after writing to me several times and contributing liberally to our wants, writes the following letter, which I want the brethren everywhere to consider.

Brother Sell: I wrote you on the 19th of April, enclosing $2.00, a sister's contribution to your meeting house. I supposed you would acknowledge the receipt of it in the *Companion*; but as you have not done so, I thought, perhaps, you did not get it. Will you please let me know whether you received it? I have a particular reason for wishing to know.

I am sorry to find the brethren are so slow in responding to your call. What an easy matter it would be to cancel your indebtedness, if each member would consider your appeal an individual one. If we would all say: "He means me, it's I he wants to to send him something;" but we are more likely to think: Oh! he don't mean me, he means the rich brethren.

When we think of the broad acres some of the brethren own, it seems too bad that there should be a meeting-house in the Brotherhood unpaid for. Don't you think, if every brother who is the owner of fifty acres of land, would give you the value of a half bushel of wheat, you could pay your debt? I wish I could glean ther fields for you this harvest: what loads of wheat I would send you!—(providing they would not horse-rake them.)

Our meeting houses are as much dedicated to the service of God, as was the threshing-floor of Ornan, which king David refused to accept as a gift. He would not offer to God that which cost him nothing: but we are contented to sing and pray in a house that we know is unpaid for. A debt on a meeting-house is in one sense due to God.—We are every day asking the Lord to give us something; suppose he would answer us thus: "Pay me that thou owest. It is like asking for forgivness, and refusing to forgive.

I cannot suppose you have as much leisure time as I have, I therefore beg you to excuse this long letter. Respectfully yours.

———.

Beloved brethren and sisters, whoever read the *Companion*, I feel like dropping a few thoughts upon laying up treasure in heaven where moth and rust doth not corrupt, instead of preparing protection for ourselves. For if we use charity according to directions in the gospel, we need not get our property insured nor our lives, nor have lightning rods on our buildings, nor join the secret societies. If we lend that money to the Lord that we have to spend to secure this temporal protection; always ready to distribute, willing to communicate, the Lord will provide. And if he sees proper to chastise his children, we are told that all things work together for our good if we love God and are called according to his purpose. And if we use charity with other Christian qualities we are God's children, and if children then heirs, and joint heirs with Christ, if so be that we suffer with him.

I had many thoughts upon this subject since I returned from the Annual Meeting at Waterloo, Iowa, concerning the debate on insurance Some brethren thought if the congregations would bind themselves to restore them their value of their property consumed by fire, they would not need insurance companies. Why God help you, brother, if the Lord wants us to be poor for our good, we ought to say blessed be his name. Remember the patience of Job and the end of the Lord, that he has compassion like a father. And if you have cast your bread upon the water you shall receive it again, a hundred fold here, and hereafter everlasting life.

JACOB STEEL.

Dear Companion; While confined to my room on account of affliction brought upon me by riding in the cold, trying to keep the lambs together, I thought I would write a few lines for the *Companion* that might be edifying to the Brotherhood. I was born in the year 1837, in Fayette county, Va., At that time it was no rare thing to hear the howling of the wolf, the panther, etc., when the citizens lived from five to twenty miles apart. There were only about fifty families in the county; but they were always glad to see and hear from one another. Notwithstanding the wolf was heard, and the sheep were all the time in danger of being destroyed. The few shepherds kept a sharp look out: yet they sometimes lost more or less of the sheep.

Now I will notice the nature of the wolf. He is a sly creature seeking his prey, and seldom howls unless he wants help, or has lost aid. When he desires to attack the sheep, he plays round as though he were their friend or the shepherd-dog, until, he can get one of them to flee, then after it he goes in haste and seizes it and thus excites and divides the balance. "The wolf catcheth them and scattereth the sheep." John 10: 12, latter clause. The citizens caught and tamed the wild wolf; but still he was a wolf, and would do mischief every opportunity.

But when the people began to multiply, the sly wolf—the tame wolf—was seen among them, the enemy of peace and union, and divided the people. So in the year 1858 the Brethren began to preach the Gospel here and the church began to multiply, and the members lived a good way apart; but, like the early settlers, they loved one another dearly, their hearts seemed to be bound together by the chord of love that is stronger than iron. But the spiritual wolf has made his appearance, and is trying to scatter the sheep. He is one of those tame ones before mentioned.

And now, dear, brethren I will try to give you an idea of the spiritual wolf. He comes in the same way the wild one comes, as though he were a friend to the flock, and sometimes is right in the midst until he can slyly divide; and then he goes to work, and in spite of all the true shepherd can say or do, he will kill some

of the lambs—first the little ones—the babe in Christ Jesus.

Just as the literal wolf does scarcely ever leave a lamb, so the spiritual. Sometimes he is a minister, sometimes a deacon, sometimes a laymember—all the time in sheep's clothing. He sees so many faults, and when they acknowledge he forgives, but never forgets; and, like the wolf that was beaten off, he is soon on the track again after the same sheep, keeping an excitement all the time; and like the wild wolf, when the shepherds get after him, then for fleeing away, talks of withdrawing; but let the church cast lots, and if it falls on me I will say in the language of Jonah: "Cast me forth," so that the balance may live; and there will be a great calm: and the rest may go on their way rejoicing.

WM. H. BAILY.

Brother Holsinger: Enclosed you will find 0.75, for which you will please send me the *Companion* till the end of the volume. It seems as though I could not do without it, as it brings us so many good admonitions, from many of our dear brethren and sisters, that remind us of our duty toward God and our fellow creatures. As it has been but a short time since we met many of our dear brethren and sisters at the place of Annual Meeting. And I would be happy to hear from you all again, through the columns of the *Companion*. I can say my heart was made to feel to rejoice to meet so many of you there with whom we used to mingle in sweet communion. But, Oh! our meeting there was but for a short time; soon again we had to part, which caused some feeling of sadness.

But we have the blessed promise, if we are faithful in the cause of our Lord, and Master, we shall meet where parting is no more.

As church news always seem to be interesting to the readers of the *Companion*, I will tell you a little of our church; but as we live off to one side of the brethren, I will only give you a brief sketch. There are many members here in this arm of the church; but they are very much scattered. Here in our vicinity we have preaching once a month, by Elders Samuel Garber and Baker. They have the oversight of our church. We had a very good Communion Meeting here last fall, and intend having another, the Lord willing, the last Saturday and Lord's day in August.

From your unworthy sister,

MARY SNOWBERGER.

Elkhart, Iowa.

By request, we publish the receipt of the following donations for the purpose of building a meeting-house for the Brethren, in Fayette Co., Wt. Va., in place of the one destroyed by the army during the war.

Received by John Arnold, Milford, Ind., of Eld. Jacob Miller Portage, Ind., $5.00, Eld. James Miller, 5.00, Rock Run congregation, 10.00, Solomon's Creek Congregation, 10 00. Total $30.00, Exchange per check $10.20, Received from John Arnold by check $29.80.

J S. FLORY.

Fayetteville, Wt., Va.,
July 11th, 1870.

Dear Companion: This is Pentecost, and my mind, this morning, is with the brethren at the Annual Meeting. Oh! how much I would like to be there. Oh! how many are together this morning, and I am alone. I think how many dear, loved ones are together this morning, that I have seen in the far west, and whom I would like to see again; but it seems to be my lot to stay at home. I think of that place where the righteous shall meet, there I hope to see all my dear brethren and sisters in the Lord. Oh! in that blissful place, we can all meet where parting shall be no more. I can go there without money, for the poor have the Gospel preached to them. And Jesus said "Blessed are ye *poor*, for yours is the kingdom of heaven." Oh! when I think of that meeting where none ever says, "Farewell." Dear sisters; let us all be faithful that we may all meet there. Think what we shall see there. We shall see our Savior there. Yes, there we shall see God. Dear sisters, would you not like to see God, and see how holy he is? None but the holy shall see him.

There is no sorrow in heaven. No, *all* is *love* and peace. There must be love there, for "God is love." Then let us all love one another, for *love* is of *God*. Dearly beloved, let us love one another, for they that dwell in love, dwell in God, and God in them. Then, if we want to go where there is no trouble, we must go to God. There is joy and peace there. There we can see all our friends that have gone there. O, brethren and sisters! let us all be ready to go there, when the summons comes, that we may always stay together. There none ever part, for we shall always be with the Lord. If we are willing to forsake our sinful pleasures, we would soon be ready. God has promised to help us, he has said he will not leave us, nor forsake us.

Oh! why don't we get ready to go to heaven? It is because we love this world more than we love God. If we were going on a journey, and could not go alone, and some friend would say "I will go with you," would we not be glad, and do whatever that friend would say? Well such a friend is Jesus. He says, "ye are my friends if ye do whatsoever I command you." And again: "Teaching them to observe *all things* whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Why not go with him? He will stick closer than a brother.

We shall see our little children, that we so often kissed, and embraced. They were so lovely. I think they are so bright now. How clear and bright their robes are! Oh! what a glory surrounds them! We must have our robes washed and made "white in the blood of the Lamb."

I write this in my lonely moments when my husband is away preaching the everlasting gospel. Pray for me, that I may be a helpmate for *him*, and that we may meet in heaven

Your Sister.

NANCY WISE

Scenery Hill, Pa.

An Appeal to the Missionaries.

Those brethren appointed by the Annual Meeting to go to California, are strongly solicited to call with us as we do not often get the Brethren with us and as we suppose they will pass by this way. We are scattered along the Union Pacific Rail Road If you can stop let us know through the *Companion*, as all the members take it, and can see for themselves Brother Levi Lerew, lives at Gilmore

Station, the first station west of Omaha. If he will be informed before your arrival, there will be appointments made. Brethren you are needed here. Five, four, or even two days will do if you cannot stay longer.

My address is North Bend, Dodge county, Nebraska. We will convey you from and to the Rail-road. Please give us notice. By order of the church. J. P. Moomaw.

In Answer to a Dear Sister in Illinois.

Dear Sister N. G.: As the subject upon which you desire my opinion is of a general import, and many are interested and concerned about it, I thought to give my humble opinion to the brotherhood at large, and let it be received for what it is worth.

Your question is, "can the church cut off a sister for not wearing a cap at common meetings, when she otherwise conducts herself properly, since the Annual Meeting has not decided that it *must* be a cap, but a covering."

I would answer, I think the church would act prematurely; and if it had not occurred already, I would be loth to believe that any church would do the like. The case of the unfruitful tree Jesus speaks of, that was left stand another year, should certainly be a guide to every husbandman or gardener; besides, none of us could throw the first stone, for we are all guilty in one thing or the other.

The objection to the above may be this: if we are to wait till we are all clear from error or faults, then we can never act in the church, and disown a member. Well, let it be so in all matters where we have no "Thus saith the Lord" for it, and make use of Paul's direction to Timothy: "Reprove, rebuke, exhort with all long suffering and doctrine."

And the most effectual and powerful weapons that can be used to convince and subdue, are *meekness* and *love*. If we come to our brethren and sisters with these, they will be melted down, and the spirit of the Gospel will impress itself upon the heart; and should there be an extraordinary case, by fasting and prayer the worst of spirits can be cast out. And what would we not do or suffer to save a member of our physical body? And how much greater value is a member of the mystical body of Jesus Christ? If there are weak members in the church, let it be every brother and sister's concern to treat them with extra attention and kindness. Instead of avoiding and shunning them, speak to them kindly and encouragingly; especially to the young, and those that have lately come into the family. We all know how many obstacles the adversary did throw in our way when we first started out on our pilgrimage; especially we that started in our young days. And, oh! dear young pilgrims, should there be anything that this world hath that would be more dear to you than the "crown of glory," which Jesus purchased for you with a crown of thorns? Since you tasted of the sweet peace of soul that you tasted when you were buried in the liquid grave, in your baptism, and afterwards when you enjoyed sweet communion with the family of Jesus, and ate of the life giving bread and the soul reviving drink which Jesus said is his blood which was spilt for you and for me, can it be possible that you gave yourself but half to Christ, and with the other half serve yourself or the world? Away with such thoughts! Remember that young man that went away grieved, when he was to sell all his goods and follow Jesus. And also Ananias and his wife who did sell all but kept back a part. Oh! remember the awful doom! Did not you promise to forsake all and follow Jesus? Why then parley on the way because you cannot see any propriety in this or that? How often did your mother or your father require a thing that you did not then understand? yet, it was for your good and you saw it afterwards. Remember Peter when he said to his Master: "Never shalt thou wash my feet." How quickly did he change his mind. May all follow his example; though they see not, and understand not, yet believe and obey.

I have no doubt if you sing that beautiful hymn "Nearer my God to thee," often, with the spirit and understanding, and do your part in keeping near God daily, your pilgrimage will be a pleasant one; for no matter what you meet with you have a friend by your side. So now fare you well till we see each other again. Yours in the bonds of the Gospel.

F. P. Lohr.

Brother Henry; Will you permit me to ask a few questions through the *Companion*? In No. 14, and also in No. 16, current volume, we have the query (Acts 1: 25) answered which is dark to me. Both writers agree that the pronoun "he" personates Judas, which I cannot understand. If the answer is correct, I would like to know where Judas was to go to; for I think he was in his place already, as the election was held over a month after Judas hung himself. If the pronoun "he" personates Judas, then we must conclude that he was somewhere on his journey, and could not go any farther till some other one was elected in his place, which seems to me unreasonable.

Brother A. B. Miller says, "as a general rule where personal pronouns occur, they generally refer to the antecedent nearest to to them. In Acts. 8: 38, we read "they went down both into the water, both Philip and the eunuch and he baptized him." Now here is the pronoun *he* nearest to *eunuch*, yet I think we all understand *Philip* baptized the eunuch.

Brother Jacob Bock explains the question in grammatical style, and says: "Did the pronoun "he" have reference to Matthias, it would read thus, 'That he *may* go to his own place;' claiming that the word '*might*' changes the subject from Matthias to Judas." Now let us examine how his grammatical construction will hold out in explaining scripture. In Rom. 1: 10, Paul writes: "making request if by any means now at length I might have a prosperous journey by the will of God to come unto you," using the past auxiliary *might* for time not past. In verse 13 he writes, oftentimes I purposed to come unto you, but was let hitherto, that I might have some fruit among you, using the same word "might" for time past.

John Hammer.

Gettysburg, Pa.

Notice.

Is hereby given to those brethren who are interested and wish to attend the discussion betwen brother Robert A. Miller and Elder M. Sheik, Campbellite, that said discussion will commence (the Lord willing) at Parkersburg Ill., on Monday the Eighth day of August. Olney is the Stopping place. Those who will inform the undersigned will be conveyed from Olney to the neighborhood of the meeting, on Saturday the sixth.

MICHAEL FORNEY.

Brother Holsinger; We organized a Sunday School in our Meeting-house on the tenth of July. We would like to introduce the *Pious Youth.* We have held a collection for some money and enclosed you will find one dollar for which you will please send to my address twenty five copies. We intend to distribute them among the different families attending our School, and hope that it may be the means of winning souls. We all feel well pleased with the pleasant Annual Meeting held with us last June. The Brethren and sisters are all enjoying God's blessing of good health in this neighborhood.

Your brother in the faith.

D. M. FLICKINGER.

Waterloo Iowa.

Lovefeast.

Brother Henry: Please announce through the *Companion* that the brethren of the Grasshopper congregation intend holding their Lovefeast, the Lord willing, on the 24th and 25th of September, in the town of Osawkee, Jefferson county, Kansas. A general invitation is extended to the brethren and sisters; and especially do we desire the presence of ministering brethren, not only from Kansas, but also from other states.—By order of the brethren.

A. PEARSOL.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset Co., Pa. — July 12th, at 10 minutes past 3 o'clock P. M., brother WILLIAM M. BUECHLEY of fever; aged 43 years 11 months and 18 days. The deceased was a member of the church, at least one half of his natural life, and a great part of that time filling the office of a deacon to the satisfaction of the general membership. He was one of our pillars in our arm here; a good adviser, a heart filled with love to the church, and a deep concern for its prosperity. His philanthropic spirit was experienced by many of our brethren that came to visit us. Brother William could perhaps be better brought to your recollection, by saying he was the Tanner living by the road side near our meeting house at Meyers Mills. When asked the question, are you prepared to die, he answered: "I am resigned to the will of God." By his request the order of James was attended to about one hour before he breathed his last. When asked: "are you aware of what we intend to engage in," he answered perfectly well. He leaves a wife and five children. On the day following being on the 13th, at 2 o'clock P. M. his remains were conveyed to their last resting place, followed by a large and sympathizing crowd of friends and neighbors. The occasion being improved by the writer and brother Jonathan Kelso from Rev. 21: 7. C. G. LINT.

Visitor please copy.

In the Elklick branch, Somerset Co., Pa., July 15th, of fever, JOSEPH, oldest son of brother William M. and sister Catharine HORNER; aged 20 years, 4 months, and 8 days. Occasion improved by the writer and others, from the 14th chapter of John's Gospel. C. G. LINT.

In the Aughwick branch, Huntingdon Co., Pa., July 17th, ANDREW S. MILLER, son of Daniel Miller, dec., and sister Jane Keeth; aged 13 years and 10 months. Services by the brethren, from 1st Peter 1st chapter.

A. L. FUNK.

In the Berlin branch, Somerset Co., Pa., July 14th, sister EMELINE, wife of brother Ananias COBER; aged 32 years, 8 months and 6 days: leaving a kind husband, and 5 children, and many friends and neighbors to mourn their loss, even though they do believe that the departure was her gain. Occasion improved by brother George Schroch, from James, 4: 14.

In the same branch July 16th, sister REBECCA, wife of brother Aaron COBER; aged 34 years, 2 months and 4 days. The subject of this notice was as hearty as could be expected, having a babe about 2 weeks old at the time of her death. On the morning of the 16th she dressed herself, thought she could be up and about without any difficulty. Towards evening she said to her husband: "I am fainting," no, said she, "I am dying." She told him a few things she wanted him to do after her death, and said "I die happy," and expired in about 5 minutes time. Such is life. The occasion was improved with her request by the writer, from the words "Watch therefore," &c., to a large congregation of sympathising friends and neighbors. C. G. LINT.

(Visitor Please Copy.)

In the Berlin branch, Somerset county Pa., on the 9th of July, 1870, our old mother and sister in the Lord, POLLY, widow of brother John SPEICHER deceased. The subject of this notice survived her husband, thirty years and a little over a month. When in the prime of her life, she and her husband gave their hearts to the Lord. She was a consistent member of the church upwards of forty years. She was truly an example to our young sisters, as well as to us all.

About nine months ago, she was affected with that dreadful disease, dropsy; through which period she passed with pain and restless hours. On the 19 ult., believing her end to be near, and having a desire to obey all God's mandates, she called for the "Elders of the Church and was anointed "in the name of the Lord." She was often asked whether she was willing and ready to die, to which she replied, all I care, if I am only over it once, then all will be right.

She brought her age to 71 years and 5 months; and leaves a family of seven children, three of whom have followed their mother in the calling of the Lord. On the 11th of July she was buried when interesting discourses were delivered by Eld. Jacob Blough and D. P. Walker to a large concourse of friends and relatives, from Heb. 4: 9, 10.

M. HADY.

LIST OF MONEYS received, for subscription, books, &c.,

M. Hady 2.25, J. G. Winey .26, David P. Keffer .75, Wm G, Lint 1.50, Mary Snowberger .75, Daniel Artz 1.50, Benj. Bowman .75, Simon P. Hendricks .35, Daniel M. Sundis 3.00, Lucy J. Cobaugh 11,25, Lydia Wyand 1.50, Jesse Sellers 1.00, Joseph Brunk 3.00, F. Forney 78, Isac Kulp 1.50, Catherine A. Beaty .75, J. P. Barnes .35, Jacob Reist 3.00, D. B. Flickinger 1.00, C. Swigert 1.50

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VOLUME VI. TYRONE, PA. TUESDAY, AUG. 9, 1870. NUMBER 31.

The Angel.

Selected by B. E. Milder.

Why should'st thou fear the beautiful angel, Death,
Who waits thee at the portals of the skies,
Ready to kiss away thy struggling breath—
Ready with gentle hand to close thine eyes?

How many a tranquil soul has passed away,
Fled gladly from fierce pain and pleasure dins,
To the eternal splendor of the day!
And many a troubled heart still calls for him.

Spirits, too tender for the battle here,
Have turned from life, its hopes, its fears, its claims,
And children, shuddering at a world so dear,
Have, smiling, passed away into his arms.

He whom thou fearest will, to ease its pains,
Lay his cold hand upon thy aching heart:
Will soothe the terrors of thy troubled brain,
And bid the shadows of earth's grief depart.

He will give you back what neither time, nor might,
Nor passionate prayer, nor longing hope restore,
(Dear as to long blind eyes recovered light)
He will give back those who have gone before.

Oh, what were life, if life were all? Thine eyes
Are blinded by the tears or thou would'st see
Thy treasures wait thee in the far off skies,
And Death, thy friend, will give them all to thee.

For the Companion.

A Contrast.

That the "Laborer is worthy of his hire," is an incontrovertable fact. And that "He that preaches the gospel, should live by the gospel," is conceded by all good Christians, as a moral truth. But whether ministers of the Gospel ought to be paid salaries, ranging from $1.500, up to several thousands per year, many intelligent Christians consider an open question. Hear the testimony of the apostle Paul on this point. Thus he tells the Corinthians: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands." 1 Cor. 4: 11. In another epistle he writes to them: "Behold the third time I am ready to come to you, and I will not be burdensome to you, for the children ought not to lay up for the parents, but the parents for the children." 2 Cor. 12: 14. To the Thessalonians he says: "For ye remember, brethren, our labor and travail, for laboring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God." Again in another letter to them he repeats the same testimony: "Neither," says he, "did we eat any man's bread for naught, but wrought with labor and travail day and night, that we might not be chargeable to any of you." 2 Thess. 3: 8. And when he took his farewell of the church of Ephesus, to whom he had fortold that they should see him no more, he give this testimony of himself, and appeals to them for the truth of it: "I have coveted no man's silver, or gold, or apparal. Ye yourselves know, that these hands have ministered to my necessities, and to them that were with me." Acts 20: 33 34. We think it evident then, from this testimony, that Paul never intended to increase his wealth by preaching the gospel; nor do we believe that any minister of the gospel has that right. He has a right to "live by the gospel," but not to amass wealth, and make money thereby.

Eighteen centuries have rolled around, since this great Apostle of the gentiles preached. Did he live in modern times, would he accept a salary of one or two thousand dollars per year, knowing the greater part of such salary to be extracted out of the simple faithful by pew rents. Judging from his own words, he would not receive such monies. It is very probable, that there are thousands of poor Christians in our own day, paying for a seat in church, to hear the gospel, who in Paul's time would have been reckoned among the "poor Saints of Jerusalem," and who would not only have had the gospel preached to them freely, but their temporal wants would have been supplied by the church of that day also.

We also find that Paul was a traveling preacher. Had he confined his preaching to one or two congregations, and preached one or two sermons per week, and his fellow apostles pursued the same place, would the gospel have been preached

to the whole known world in Pauls day, as he declares himself it was? No, but on the contrary, Paul traveled night and day, both by sea, and by land, preaching the everlasting Gospel to a lost world. So far as we are able to learn of the manner pursued by the apostles, in preaching the gospel, we are of that opinion that the salary of Henry Ward Beacher, (and others of his stamp,) per year, would have been sufficient to have maintained the twelve Apostles for one year, and kept all the "poor Saints at Jerusalem" beside. Now, as to whether such high salaried ministers of modern times, deserve so much better treatment, both from the church and the world, than was received by those great and holy men of old, of whom the world was not worthy, let the common sense of the Christian world judge. That the "man of sorrows," condemns, and disapproves, of all schemes and plans which have been instituted by man in the house of God, for the purpose of extracting money out of the simple faithful, is evident, from his purging the temple and casting those out, who sold doves, which doves, were poor men's offerings.

W. CALHOUN.

For the *Companion*.

Our Last Prayer.

The time will come when these lips of our's will move for the last time, in supplication to God. When we will be permitted, but once more, to beseech for forgiveness of sin.

How much our destiny may depend on that last prayer! The prayer of the dying thief opened the door of Paradise for him: and our last prayer may open that door for our souls to enter, or close it against us.

Let us suppose we knew that this night, when we retire we would approach God for the last time on earth; that before the morrow we would be with that great multitude who are lying asleep, in the dust on the earth. I imagine our hearts would be so full of prayer, and supplication, that the lips could not give utterance to the thoughts. In intense earnestness, the last prayer—knowing it to be the last—would be somewhat like the first, when under conviction of sin. But then self was the all-absorbing object for which we prayed. The last prayer of the Christian, will take a wider scope: one's-self, the church, our relatives and friends, our neighbor, and the world; would all be remembered, with such importunity, and intensity of desire, never before felt. Those for whom we have prayer so often, how earnestly they would be mentioned!

When we come to pray for the last time, the most of our former prayers, will seem to us as: "sounding brass, and tinkling cymbals," and we will need to pray, for having prayed amiss.

In Revelation we read of an angel having in his hand a censer, "and there was given him much incense, that he should offer it with the prayers of all saints on the golden altar." If the prayers of the very saints need to go through such a process of purification, before they can ascend up before God; how shall some of our prayers ever be made fit to come before him?

How full of compassionate love was the Savior's last prayer: "Father forgive them, for they know not what they do." What encouragement for the very chief of sinners. If the Jews, and Roman soldiers could be forgiven, (for Jesus never prayed in vain) that dreadful crime, why should any despair? In his prayer for his murderers, Jesus pleaded their ignorance: "for they know not what they do." How many there are now, for whom that plea could not be entered. They know the will of God, but they do it not.

The last prayer, of the first Christian martyr was very much like that of his Master: "Lord Jesus receive my spirit." He then adds: "Lord, lay not this sin to their charge." There is this difference, he puts in no plea of ignorance for those who stoned him; yet Paul says he obtained mercy, because he did it ignorantly in unbelief. Paul must often, afterwards, have thought of Stephen's prayer—his prayer for him.

Who would not like to die with the first part of Stephen's prayer on the lips, and a heart prepared to utter the latter part?

There are some persons that have never prayed. How sad it would be, if their first prayer, should be also their last. Sometimes, when the evening of life draws near, the diminution of light is so slight that we are not aware of the night being near—no warning twilight, the sun goes down and all is dark. Not even time for the publican's short prayer. It is a fearful thing, for even the most moral person, to pass from earth to the judgment; never having once asked God for mercy, and pardon for sin. We are

commanded to pray always. How then can they hope for mercy; who never pray?

But some are continually praying; nearly every sentence is prefaced with prayer. But oh! such dreadful petitions, it makes the heart sick to hear them. Swearer stop a moment, and reflect. Did you ever think of it; that every time you utter an oath you are praying? Suppose when you call on God to "dam your soul, "he would grant your petition! And suppose, farther, that such a prayer should be your last one! Does it not startle you to think, that it is possible you may pass from time, with that prayer on your lips? Employing your last breath in profaning God's name! *Dying* with an oath on your lips!

But you are ready to say: "Is thy servant a dog that he should do this thing?" You intend to quit swearing before dying time comes. Yes, but do you know when that time will come? Many a drunkard intended to die a sober man, and yet passed away in a state of intoxication. If you think you can stop suddenly, when you please, and in your own strength, try it for a day, and note how often you fail.

You may think snearing is not praying. It is not what is comonly understood by that word; but when we pray we ask God for something. The Christian and penitent say: "God save my soul," and the swearer says: "dam my soul."—The one is the Christian's prayer; the other the swearer's prayer, and they are both addressed to God. The one is spoken in fear, and reverence; the other, irreverently, and profanely.—Which should you prefer would be your last—your dying prayer? Instead of asking God with all the earnestness of your being, to save you from the terrors of hell, you are doing the very reverse; asking him to send you there. Remember, "God is not mocked." "The Lord will not hold him guiltless, that taketh his name in vain." "Set a watch O Lord before my mouth, keep the door of my lips. Let my prayer by set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

E. Williams.

Love, in all its shapes, implies sacrifices.—Much must be conceded, much endured, if we would love.

Holy poverty is heavenly riches.

For the Companion.

Luxuries for Sunday.

Why do modern women term the last day of the week "a day of toil?" One reason is they want things to look neat and tidy on the Sabbath-day. Another is they want to prepare luxuries for the Sabbath-day. The first reason no one should object to; but the latter all intelligent people should oppose. The Sabbath-day is not ordained to satisfy the lust of the appetite. The mind then should be well stored with useful knowledge and not the body pampered with luxuries. But the fact is women generally expect some company, on Sunday perhaps the minister will give them a call. Well suppose he will. He certainly will (if he is God's minister) rather sit down to a plain dinner than think you perhaps spend hours of useless toil in preparing luxuries which you might have spent in more useful labor or in procuring useful knowledge. Yet some may think a few hours in such toil is not misspent. "When sunday morning comes I will read the Bible and other useful books." But alas, women often spend an hour or two on Sunday morning in preparing forgotten luxuries. Will now our sisters cease engaging in such fruitless toil? Are there any this Sabbath-morning who may chance to read these lines cumbered with such cares? If so read the 10th chapter of Luke. "One thing is needful."

F. M. Snyder.

Bishop Taylor beautifully remarks: "Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew, and the evening dew upon the grass, yet it would not spring and grow green by that constant and double dropping of the dew, unless some great shower at certain seasons, did supply the rest; so the customary devotion of prayer twice a day, is the falling of the early and latter dew; but if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer; choose out seasons when prayer shall overflow, like the Jordan in time of harvest."

An old clergyman once said: "When I come to die I shall have my greatest grief, and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy, that the Lord Jesus has done so much for me."

For the Companion.

A familiar Letter.

I have just been reading the 11th of Hebrews —that wonderful chapter in which the sainted dead unite in one voice to animate and encourage us in our Heavenward way. What is said of Abel is true of all—"he being dead yet speaketh." The voice of his blood which cried from the ground at the gates of Eden, is at this moment echoed through my pen, and will continue to cry until all the notes of faith will be gathered into the diapason of eternity. In the first verse of the 12th chapter, the apostle brings all the holy dead within the focus of faith, ranged as in an amphitheater, and calls them "a great cloud of witnesses." He would have us regard the Lord's host that has passed the borders of time, *as still living*, and with deep interest and ardent expectation, looking down from the golden pavement and sapphire walls of Heaven, witnessing our struggle, and stimulating us by reference to their own trials and triumphs. All those that died in faith are a great cloud of witnesses by which we are ever surrounded, and whose holy example is to strengthen our hearts and quicken our footsteps to the unfading inheritance reserved in Heaven. The 11th of Hebrews is the lens in the gospel telescope, which gives us a vivid panorama of God's great and happy family in heaven and on earth. All the achievements of the saints, all the retrospective visions of the Divine wonders, and all their prospective visions of the Divine glory, are prefaced "*by faith.*" "Without faith it is impossible to please God." Faith looks through the key-hole of Eden's barred gate, and catches the first ray of mercy that issues from the Sun of Righteousness. It constructs an ark and commits itself to the raging element that sweeps the world's wicked populace to hell. When called, it forsakes home and friends, and "goes out, not knowing whither it goes." It "hopes against hope," beholds itself multiplied from bodies withered by age, lays its only begotten on the altar, and again receives it from the grip of death. Its dying vision sees through centuries of bondage, and toil, and tears, to the mighty and glorious accomplishment of the Divine purposes. All the implements of torture which the emissaries of satan ever intended cannot terrify it. When malice is in haste to glut its fury in drinking its blood, it calmly replies, "I am ready to be offered." It defies the combined cruelty of earth and hell to "separate it from the love of God which is in Christ Jesus our Lord." We have the same God to deal with as the ancient saints, and his love is as ready to gladden, and his arm as mighty to succor and save *us*, as Abraham, Moses, Daniel, and Paul. Your whole letter is savory with the breathings of a Divine life. You are in the chain of which so many polished, glittering links appear in the 11th of Hebrews. You are full of determination to "know nothing save Jesus Christ and him crucified"—to "count all things but dung that you may win Christ"—to "hazard your life for the name of our Lord Jesus Christ"—to fight through all hindrances that crowd your path to glory.—You see in Emmanuel a beauty that dims all earthly splendor; in him you have found the pearl of great price, which all the wealth of the universe is too poor to buy; in him you have been made the recipient of a joy, a peace, a dignity, that turns the sweetest cup of earth into wormwood, the dearest familiarities of natural affection into weariness, and the highest honors and titles into emptiness. Blessed art thou, my beloved fellow-pilgrim, for flesh and blood hath not revealed it unto you, but the Father which is in Heaven. Matt. 16: 17. The searching question, "lovest thou me," meets with the hearty response, "Lord thou knowest all things: thou knowest that I love thee." Faith is more than assent—it "*works by love*," "quenches the violence of fire," "stops the mouths of lions," kindles into love unutterable that ascends to Heaven in the flame of devotion. Faith in the glad tidings inspires love, and love clings to its object with a tenacity that defies the ruthless hand of death. Love has eagle's eyes to penetrate, dove's eyes to ravish, and serpent's eyes to charm. It is the highest wisdom, the most soul-satisfying joy, the most irresistible attraction. Faith and hope and love are the trinity of the christian life, "but the greatest of these is love." It not only admires, but emulates; seeks not only reciprocity but assimilation. Its desire is not only for enjoyment, but character. It is pure and sees God, and pants after his likeness. It is transfigured into supernatural strength and beauty. Ever embosomed in the embrace of the infinite by the faith that clings and the love

that thrills, the Christian is placed before the world in aspects radiant "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then the wonders of 11th Hebrews find in us a fit theatre for their re-enactment. Then space and time are annihilated, and we are in close, vital fellowship with the heroes of faith in the past, and the blood-washed throng within the vail. Then the ten thousand wonders and mysteries in Christ's work, and the ten thousand beauties in his person, will come streaming down into the soul as so many elements of power, making us more than conquerors over death's ten thousand hideous forms.—We forget the "trials of cruel mockings and scourgings, bonds and imprisonments," the agony of being "stoned" and "sawn asunder," in the superabounding grace of Christ, "the glory of his power," and the sweetness of his love.

"Have faith in God." "Nothing is impossible to him that believeth." "We must believe that God is," before we can love him supremely. But believing "as the scripture saith," a fountain will be opened in the soul that will spring up into everlasting life. Then will we be Israelites indeed, having not only power to overcome the hosts of hell, but to prevail with God. Even Jehovah yields to the perseverance of faith and the importunity of love. "O ye of little faith," is the key that locks out the presence and power of Jesus. If we have "tasted of the heavenly gift, and the powers of the world to come," the "good word of God" will be sweeter to us than honey. Ps. 19: 12—119: 103. Our delight will be in the law of the Lord, and in it we meditate day and night. Ps. 1: 2. The eagerness with which we "search the scriptures," and the relish we experience in the self-emptying, grace-magnifying doctrines of Christ, is a reliable test of faith and love. To the child of God no Sabbath need be long and no Divine service irksome, for he will never be able to get enough of Jesus. "Examine yourself whether you be in the faith." Our deportment will betray our lineage. A want of acquaintance with the word of God, and an ascendent inclination to other reading, gives a questionable aspect to our discipleship. "Learn of me." This is one way in which we can manifest and intensify our love to Christ, and gain a profounder acquaintance with the depth and fullness and fitness of his grace. You may not be able to read much at a time, but you may have your *delight* in his law. A single passage may be like a diamond that requires weeks and months to bring out its lustre. Carry your Testament with you, and let it be known that you find it at least as difficult to do without the bread of life as others without their artificial luxuries. I see a hundred brethren reach into their pockets for tobacco before one for the word of life. In these hot, busy days people work and eat and drink and smoke and chew, but leave the Bible unopened, the closet unfrequented, and the altar without fire or offering. "He that is able to receive it, let him receive."—Neglect no opportunity to sit at the feet of Jesus, either in the study of his word, or in some hidden nook before the mercyseat, in blissful communion with the "I AM." These are the two principal means for hastening our assimilation to God, quickening our faith, purifying our love, and filling our life with the warm, glowing sunshine of Heaven. Let the Bible, especially the New Testament, be dearer to you than all the pleasures and treasures of earth. Read it when you can, and meditate in it always. Accustom yourself to the blessed habit of rumination.—Chew it over and over. It will ever become sweeter. The 11th chapter of Hebrews has refreshed and strengthened millions of souls since Paul wrote it, and it is as full of life and sweetness and nutriment as at the beginning. The word of God never grows, or gets dry, or turns mouldy. Every syllable has been printed with the blood of Jesus. The type have all been dipped in the wounds of the God-man. Precious word. Precious Savior of whom it testifies.—Precious faith that believes it. Precious soul that it saves. Precious heaven to which it leads. With the study of the word, combine prayer.—This is sweetest of all on this side Heaven. To read a billet-doux is sweet. But how much sweeter a personal interview with our Beloved. He that finds no pleasure in repairing to the closet and pouring out his soul before God, has yet to learn what true religion is. Prayer is the very breath of the renewed soul. As a child cannot live without breathing, so a christian cannot live without prayer. Whatever your frame of mind, go to the mercyseat. When your "peace flows like a river," go there to offer praise. When the face of love seemes veiled,

bring your censer full of tears and sighs and supplications into the holy of holies. Whatever betide, "give yourself to prayer." Satan will often impeach and conscience accuse, but Christ "is the propitiation for our sins." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8: 33, 34. Could our faith grasp these Divine utterances, the 11th of Hebrews would be the scripture most deeply woven into our christian life. To take home to our heart of hearts the wondrous, Heaven-astonishing truth, that Jesus died for our sins, rose again for our justification, and is ever interceding for us on the ground of his own merit, would cause a psalm of praise to burst from the deepest midnight of our history, and turn all the mountains of difficulty into the midst of the sea. We have a Divine, loving, compassionate, omnipotent High Priest in the Heavens, who bears the name of every saint on his breastplate. His Urim and Thummim is pledged to guide and comfort and protect his chosen people. What more can the believer want? How great the blood that bleeds and dies; how great the life that abolishes death. We cannot be lost if we wholly put our trust in him who has "the keys of hell and of death." "Yet a little while, and he that shall come will come, and will not tarry;" and then all the faithful will be rewarded with an eternity of joy unspeakable and full of glory, for the trials and troubles of this short life.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the *Companion*.

Mortality.

BY JACOB T. MEYERS.

Man is mortal and must die. The truth of this declaration is demonstrated to us from the Bible. Yet how seldom does man entertain the idea that he must die. Day after day we behold him engaged in frivolous amusements and profanity, little appreciating that he has an eternal destiny to fill beyond this sublunary sphere. When we for a moment reflect upon the unchanging destiny of woe that is to fall upon those who are pursuing the giddy rounds of dissipation and sin it is truly enough to cause us to tremble for their sakes.

And now my gentle reader, I wish to appeal to you and point out the dangers to which you are exposed. Inspiration echoes and re-echoes the truth that the devil is going about like a roaring lion seeking whom he may devour. Beware, his design is to lead you from the path of virtue and knowledge, and ultimately bring you down into endless remorse. Look around you and behold the various amusements that satan presents before your eyes, in order to lead you into the unhallowed shrine of self qualification. He is continually lurking by your side, holding the observe glass before your eyes, to prevent you from seeing the tinted edges of gospel truths, that are speaking of your forlorn condition. Are you aware of this? Does not a gentle voice whisper in your ear that it is satan, and that you should not heed his device? Yes oft does this gentle voice whisper in your ear; but alas! you heed it not, and resist the strivings of the spirit. Satan uses the same guile as he did when Adam and Eve were placed into the Edenic garden, where they could forever have held sweet communion with Deity, had it not been for sin. And as a result sin is holding its predominance, and death is pronounced against poor humanity! Oh! reader, is there no physician no remedy for sin; no healing balm in Gilead to annoint the wound that sin hath made, and which has caused many a precious soul to drink the bitter cup of death, in the in the disastrous flames of hell? Yes, we answer, there is Jesus Christ who is our advocate with the Father is this physician, and if applied according to the prescribed way will effect a cure without fail.

But reader, let me here remark, there are numerous false teachers going about telling the people that this remedy can be applied in many different ways. But Mark you, the Savior has said, in the words of revelation, "I am the way, the truth and the life, and no man cometh unto the father but by me.

Do you see how beautifully he portrays it, with the singular number. He does not say I am the ways; but I am the *way*. Hence you perceive there is but one physician, and one way to apply to him, namely according to the directions given in his word. Oh then, come to this physician, who can effect a cure without fail. Jesus is standing at the door of your heart to impart the message of peace and pardon to your souls. Are you willing to receive it and write his name upon the tablet of your heart? or are you yet feasting upon the barren mountain of sin? Reader, beware! The Lord hath said my spirit shall not always strive with man. The time is fast approaching when the sun shall be darkened, and the moon turn to blood. When the elements shall melt with fervent heat, and the earth issuing the devouring fluid from every pore. Reader are you safe? Can you say with David of old: "He has taken my feet out of a horrible pit, out of the miry clay, and placed them upon a rock?" Or are you yet groping your way through the dark valley of sin? Sinner, I entreat you, be reconciled to Jesus. He is inviting you. Oh why not come and accept the offers of mercy.

He invites rich and poor, noble and ignoble, all have the same invitation to come and partake of the marriage supper of the Lamb. In perusing the Bible we find that when a feast was to be made that often only the gentry or nobility were invited to the festal board. Men are very partial in their solicitations. But Christ invites all to come. Every one is invited to come and partake of the living waters. Jesus says come, for all things are now ready. Yes, sinner come, whilst the balm is issuing from a Savior's side. If your soul is

thirsting for want of spiritual drink, Oh bid it to go and partake. Do not defer this precious invitation, when you are awakened to a sense of your duty. Come to this great physician. Letnot the multitude of your sins keep you back nor the darkness of your crimes. Though your sins be as numerous as the stars of heaven, they can be washed away by the atoning blood of Jesus.

Somerset, Pa.

A Review of "Dunkerism Examined."

By J S Flory.

CHAPTER II. CHRISTIAN BAPTISM.

Under this head Elder E. treats upon the subject, design, and mode of Baptism. He opposes the gospel teaching, that Baptism is *for the remission* of *sins*. It is not our purpose to follow him, as he reasons at some length, and, after all his devious meanderings, the Gospel tells us that Baptism is for the remission of sins. Christ says:" He that believeth and is Baptized shall be saved." Here Baptism is a condition upon which salvation is promised. Peter, on the day of Pentecost said: "Repent and be baptized every one of you in the name of Jesus Christ;"—what for? "For the remissions of sins;"—then what? "And ye shall receive the gift of the Holy Ghost." Peter knew what he was talking about—he spake as the Spirit gave him utterance: he said; "for the remission of sins." Reader, don't you think he meant what he said? Dare any one, then say: "Baptism is not for the remission of sins? Paul was certainly a *believing* man, and penitent too, for, "behold, he prayeth;" but yet his sins were not remitted; for it was said: "Arise and be baptized"—what for? *because* of the remission of sins? not so, but, wash *away* thy sins."

But says Eld. E. "Paul is to wash his sins away. He cannot do it literally with water, for they are the acts of his heart and literal water having no such power, the language mus be understood as emblematic of his purification from sin." Upon the same hypothesis, all Baptism may be "understood as emblematic" of something; but such understanding does not savor of heavenly wisdom.

Is it possible Eld E. can see no saving virtue in an application of literal water, provided it is a command of God? If he cannot, we can. Naaman could not see any virtue in the waters of Jordan to cleanse him from leprosy; but there was virtue when he complied with the command, or the virtue lay in obedience to the word. So in Baptism the virtue or power comes from God, through obedience to his word; and it is salvation or remission of sins through the merits of Christ's atoning blood, that washes as a mighty torrent through every avenue of the soul—all by the power of God—because of a genuine faith, repentence, and obedience to his word, because the love of God has taken deep root in the heart; and all the combined powers of the Spirit and its renovating agencies are at work at this momentous period. When the "old man" dies—sin and Satan are all dethroned—being "buried with Christ"—planted together in his likeness; then comes the glorious resurrection unto a new creature in Christ Jesus, "born of water and of the Spirit"—a child of God—an heir of heaven. As a "new born babe" in Christ he now breathes the Divine breath of life, and the pulsations of the soul are in unison with the throbbings of Divinity, the spiritual life being hid in Christ. To expect these changes and blessings prior to Christian Baptism foreshadows a misconception of the teachings of the Gospel.

To reason as Eld. E. does, that to suspend the remission of sins upon baptism puts the salvation of the soul in the hands of fallible man, is, to say the least, downright sophistry.

That baptism is a symbol of remission of sins, or because of the remission of sins, is man's theory; "For the remission of sins" is Bible truth. Reader, which will you choose? May God's grace lead us all to search the Scriptures with unprejudiced hearts, and then go on and practice what we know.

For the Companion.

Fighting.

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 1, 2, 3.

The above admonition sould be quite sufficient for all. There is no doubt but that we have some brethren and sisters among us, who transcend the admonition above given, and do not take heed of the same.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" James 1: 26. By this language we may plainly understand that we are so easily led astray by our tongues. And why is it, brethren and sisters? It is because "the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is is set on fire of hell. James 3: 6. This is what brings bitter envying, strife, and evil speaking one of another, brethren. And in this situation a person will be very apt to sell all and every thing he knows, and now and then add a little.

O brethren and sisters! these things ought not to be. "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." James 4: 7, 8. No, this we not want. We have forgot ten our promise when we were brought into the house of God, "seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22.

Dear brethren and sisters, let us "serve in newness of spirit, and not in the oldness of the letter." Rom. 7. 6. "Now if any man have not the Spirit of Christ he is none of his. 8: 9. "For as many as are led by the Spirit of God, they are the sons of God." The same spirit shall lead and guide us unto all truth.

Now brethren, when we have these to dwell within ourselves, then we show quite different: we show "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such is no law" Gal. 5: 22, 23. We wish to say to our dear brethren and sisters let us endeavor to be more faithful: to lead more exemplary lives; to be more self-denying, humble, and holy. "As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written be ye holy for I am holy," Pet. 1: 15, 16

These few scattered thoughts I have written out of love.

P. Stoffler.

Scalp Level, Pa.

Ministerial Fidelity.

By R. A. Fisk.

When religion becomes fashionable we are in great danger of sinking into a fashionable religion; and whenever there are professors of this fashionable religion, they must have fashionable preachers, and a fashionable Gospel; and from this amalgamation of religious profession and worldly feeling arises a system of unfaithfulness in preaching. Perhaps few questions have received more varied answers than this. *What is Gospel fidelity?* If I may be allowed to define it I would say, It is to preach *"the truth, the whole truth, and nothing but the truth."* It is to declare the *whole* counsel of God, giving to each doctrine its relative prominency, to each promise its true application, to each threatening its due authority, and to each sentiment its legitimate and consistent meaning, without fearing the frown or courting the smile of man. But is this system uniformly adopted by all who bear "the vessel of the sanctuary?" Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur, and the native beauty of the gospel are totally lost amidst their cumbrous load of worldly ornaments The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine lest he should offend the pharisees.

The preaching of the Gospel is of too sacred a nature to be made the vehicle of human applause, or the instrument of vain ambition. The work of a minister is connected with all that is important in time, and with all that is awful in reference to eternity. It is a work for which the Son of God died, for which the Holy Spirit descended, and for which the universe exists. Its connection with the immortality of the soul stamps upon it a sacred reality, and invests it with a fearful responsiblity. A pulpit is the last place in which self should be exhibted, or in which pride should be fostered, and a minister is the last man who should offer his adorations at the altar of popularity; yet, if he be endowed with talent and learning, and wanting in grace and piety, he is in great danger of bowing the lowest and continuing the longest, as the infatuated victim of a dreadful delusion. It is to be feared that many a minister has offered more devotions at the shrine, than prayers in his closet for the divine blessing. He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten that he has to draw the sword of the Spirit manfully and fearlesely, not to admire the brilliancy of its blade, or display the splendor of its appearance, but he is to use it—to wield it with energy, and so to plunge it, that it may "stick fast in the hearts of the King's enemies." If he neglects this he should have suffered it to remain in its scabbard. To such an one it may be properly said, Where is Fidelity? Where is that feeling which caused an inspired apostle to exclaim: "I am clear from the blood of all men."

Popularity is a poor exchange for faithfulness, and it often happens that the tumultuous acclamations, and the noisy plaudits, of a mixed assembly, are soon turned into deadly hatred and malevolent vituperation; those who were the first to cry "hosanna," are the foremost to exclaim "crucify him." Where can be the piety, or rather to what extent does the *want* of piety influence that man, who can calmly see his hearers sink into perdition, whilst he is busily occupied in so arranging his words as to make the offence of the cross to cease, and to avoid uttering harsh expressions "in ears polite;" instead of plainly declaring what the Holy Ghost declares respecting the state of sinners, and instead of pointing them to the Lamb of God, as the only refuge from that doom which inevitably awaits them, if they reject his atonement? But he is too much engaged in elevating self, to lift up Jesus Christ.

Ministers are not ordered to be *successful*, but they are commanded to be *faithful*; and the moment the fidelity ceases, that moment they should descend from the pulpit, and occupy a less important station. The plain truths will offend the carnal mind, but St. Paul expressly declares, "If I please men I am not a servant of Jesus." If hearers are displeased with the truth, be it so; the minister makes his appeal to heaven, and refers the purity of his motives, and the sincerity of his intentions, to him who gave him his commission. The ears of many are so refined that the hypocrite must not be exposed, nor the secure be aroused, nor the profane be admonished, nor the careless alarmed; they must not be told that the curse of Jehovah hovers over them, if they die in a state of impenitency. Terms more polite and expressions less severe, must be adopted; but when the Gospel truckles to human prejudice, or accommodates itself to sinful opinions, it ceases to be the Gospel of God, and becomes a compromising system of man.

Did St. Paul suit his doctrines, or his language, to the philosophic infidelity of the Athenians, or to the classic elegance of the Romans, or to the prejudiced notions of the Jews, or to the abandonded profligacy of the Gentiles? Hear him at Corinth, the seat of learning, and the nurse of sciences, exclaim, "I came not to you with excellency of speech, or man's wisdom, declaring unto you the testimony of God." Attend to him before Felix—he is neither awed by the pomp of the judge, nor influenced by his own personal danger as a prisoner.

Faithful ministers are scarce, and those who have them ought to "esteem them very highly in love for their work's sake;" and however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments, may *appear to some*, they can point to the judgment day and say, "Your blood be on your own heads." If this spirit actuated every minister of the Gospel, there would be no base bending to sinful prejudices, nor despicable crouching to human pride, nor servile courting of human applause.—*Lutheran Observer.*

The Only Chance.

There is a little island in the Mediterranean called Malta. It is a beautiful place, because the air is so pleasant and the trees, rocks, and fruits so usual, and one is always seeing something curious or delightful. Oranges grow ont in the open air, and roses and other flowers bloom in winter; the air is always so mild that when we went to bed at night we never feared that in the morning there would be snow or frost. There is a beautiful town in the island called Valetta, and this town is built upon the high rocks overlooking the waters for many, miles. Now this island is the very same spoken of in Acts, last chapter, but there it is called Melita.

The beautiful town of Valetta is built entirely of cream-colored stone, so soft that the carpenters use their planes and smooth the blocks as they would oak, or pine wood; and the roof of the houses are covered with this stone, in the place of shingles or slate, and are so flat that you may walk upon them, and, if your neighbors permit it, you might walk every evening a long distance upon the tops of houses as though you were walking in the street, and you might pass many persons, either sitting out enjoying the sea breeze, tending their roof-plants, reading, or chatting, as independent of the streets as though there was not a street in the city.

We have been in Valetta more than once, but only once have we seen anything like the scene we shall now describe. There was a beautiful morning sky, which was early overcast by storm-clouds. The wind, blowing strongly into the harbor, now became every hour fiercer, and the waters of the sea came in and rose high up to the stone wharves, for all the wharves and piers were of solid stone, massive and large, with large iron bolts, and great rings fastened to these iron bolts,—rings so large that a child might crawl through them. It was a fearful sight to see some fleet and beautiful vessel come in, driven before the gale, almost bursting its snow-white sails as it barely passed the terrible rocks at the mouth of the harbor, and at last, amid the cheers of hundreds on the high rocks, come round these rocks, and drop its anchor safe in the harbor. There was only one opening to this harbor, and that opening lined on either side with long rows of houses, or cannon, and the main part of the city was so high that it had to be reached by long flights of stone steps. But the storm now raged so furiously that no one could stand near the wharves, for great billows came in from the sea so strong and so high that frequently they lifted great blocks of stone, and indeed several times pushed aside the great black cannon, and dashed up into the air to a hight greater than that of a very high house. Still several brave and skillful captains got safely in, but such was the fury of the storm that three beautiful vessels dashed to pieces even after they had got safely into port, and had passed the terrible rocky jaws of the harbor.

But now came the most exciting scene of all, for, from the tall watch-tower of the city the alarm was given that a large schooner, with all sails set, was flying before the wind, and making for the harbor. Hundreds ran to the hights, and lined all the shores, wherever any one could get a sight. True enough, there she was, all the passengers and crew on deck, and they were rushing at a fearful rate, surrounded by foam and spray. "*Ah,*" said one old seaman, yelling at the top of his voice, "*they are strangers*—they don't know their way—they'll lose port—they are going by—they can't make port now—*they've lost their only chance!*" But it was plain that the steersman intended to make for the opening; he was too late by half a minute; the port was narrow; he had gone too far; it was impossible to recover the lost half minute, and we saw, from our high position, the beautiful vessel strike the rocks, and amid the horror and lamentation of hundreds, who could see every one of the crew, and yet could save none, she went to pieces, until not a plank remained fastened to another, and not one person on board remained alive to tell her history. Such was the storm of Malta, the Bible Melita, and many a time have we sat in our quiet room, of a stormy night, and thought of the poor strangers, and one was a female, who were plunged into the waves, and disappeared from sight, and beyond all our power to save. In this great land, how many have one chance, and their only chance, to hear or speak one word of hope, of joy, of encouragement, of guidance, of correction, a chance to reform, to do better, to be wiser, and truer, and more honest, a chance to honor God or Jesus, to say a word for the Sabbath, a word for the Sabbath-school; you may be God's steersman to save some soul; *don't lose your chance!*"—*Henry S. Osborn, in Evangelist.*

Selected for the *Companion.*

Self Dedication.

I will spend some time alone, before I sleep, thinking of the duty and privilege of being a child of God.

I will then, with great seriousness repeat the annexed form of self-consecration. I will try to realize that God hears me, and expects me to be sincere, and I will try to feel as he requires me to feel. I will repeat this act of self-consecration from time to time.

Heavenly Father, I now give myself up to thee, thine forever. I promise to strive henceforth to use all my powers and faculties in doing thy will.

I have sinned against thee, and am not worthy to be called thy child; but I ask to be forgiven, for the sake of Jesus Christ.

Wilt thou help me to do all that I am capable of doing, to lead others to seek thy favor and to obey thy commands.

May the Holy Spirit assist me every day to do what is right, to avoid what is wrong, and to shun the very appearance of evil; and may I from this day be wholly thine.

Now I resolve, with all my heart,
With all my powers to serve the Lord;
Nor from his precepts e'er depart,
Whose service is a rich reward.

Be this the purpose of my soul,
My solemn, my determined choice,
To yield to his supreme control,
And in his kind commands rejoice.

'T is done; the great transaction 's done:
I am my Lord's and he is mine;
He drew me, and I followed on,
Charm'd to confess the voice divine.

High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

Be Healed.—"Wilt thou be made whole?" saith the Savior. The question is not, "How many of you have tried the faith?" It is not, "How long have you suffered?" It is simply this, "Wilt thou now be made whole?" While you still turn your eye morbidly upon your own mistakes, there is but little chance for you, but if you rouse up from this backward-looking selfishness—for this ever repeating consciousness finally falls into selfishness; if you cease any longer to think so much about the past; if, forgetting the things that are behind, you press forward to the things that are before; if there be in you yet a springing, yearning desire to enter at once and fully upon the Christian course; and if you say to the Savior, "Yes I fain would be made whole," then your mistakes are not fatal, and there is no reason why, having failed once, or twice, or thrice, you should not strive again.

Christian Family Companion

Tyrone City, Pa., Aug. 9, 1870

Death of Brother Beck.

It becomes our duty this week to record the departure of one of our colaborers, and an overseer in the church. One servant less in the vineyard of the Lord; he has gone home to receive the reward of his labors, and although we know it would have been profitable for us for him to remain, we are encouraged by the hope that it is "far better for him to depart and be present with the Lord."

Brother Jacob Beck was born July 6th, 1790; was received into the church in 1829, and chosen to the ministry in 1833, and for a number of years was the only minister in the congregation, and, by the grace of God, he endured many trials, difficulties and persecutions, and through all the discouragements of his long life he kept the faith to the end. His latter end was calm and peaceful, and none could be more resigned. His sufferings were not severe, but he seemed to pass away because his time had come. In answer to our question how he felt, he replied: "I feel as if I would like to go into the *other world*." He died on the 2nd of August, inst., aged 80 years and 27 days.

Funeral services by Elder Graybill Myers and the writer, from 2nd Tim. 14: 6—8

How Did You Like It?

We mean our supplement, which we sent you last week. If you did like it we will take 25 cents from you for four more such during the remaining part of 1870. If you did not like it, just please read it over again, as you certainly must have overlooked somethings.

Writing Music.

We have in our "Manuscript Box" several articles written under the above heading. We had not expected that our little item should call forth so much criticism. We were taken with the numeral system, because by it we hoped to be able to lay before our readers an occasional piece of music without going to the extra expense of obtaining a font of music type. But all the systems that have yet been submitted to us in print, would still subject us to that necessity, and hence we have not approved of any. If we must use the staff we can see no advantage whatever in the numerals, indeed we prefer the seven character notes, as their relative time is more easily distinguished. And it would cost us no more for a font of "notes" than "numerals."

In No. 19, present volume, we published a short letter from brother C. W. Walker, which he has since informed us had not been intended for publication, and he thinks it somewhat exposed him. When brethren write to us upon subjects of a public nature which they do not wish to have published they will please indicate it as "confidential." We would not willingly do an unjust act toward any of our correspondents.

With the above explanation we trust brother Walker will be willing to drop the subject, for matter of more interest to our readers.

Those brethren and sisters who requests the publication of specimens of music, by the numeral system on the staff, will also understand from the above why their request was not granted. We cannot print without types, and types in these days cost from fifty cents to $2.00 a pound.

If a system could be devised by which we could publish a piece of music with the seven digits and such other characters as are found in every printing office, that would be easily explained and understood, it would be of great advantage to the community, as new and favorite tunes could then be circulated as readily as an item of news. If such a system is extant we shall be pleased to hear of it. But to get a supply of music type is more than every office can afford. And if we decide to get a font of type especially for publishing music we will certainly get that which will be most easily read, and understood by our readers, which we believe to be the seven character patent notes.

Rather Busy.

Our assistant having gone home to make preparations for coming among us more permanently, all the duties of the office, besides a number outside of our business, are devolving upon us. It is teaching us to appreciate the value of a faithful colleague.

No Books Yet.

The German, and German and English Hymn Books have not yet come to hand. We can do no better, and you can do no better, than to wait until they are ready. Of the Christian Harp and Song Crowned King we are out, and the publishers have notified us that the edition has been exhausted. Suppose we must wait upon them also!

Brother Holsinger: Enclosed find $1.80 which apply equally to the credit of, &c. Now I have sent in at least five names since the call for one thousand, and I think that is my part. I like the *Companion* and would not be without it for twice the cost, and I wish every body would read it. That is the reason I solicit subscribers. I think it is doing some good.

JOHN CLINGINGSMITH.

You have certainly done your duty and more than filled your quota, and you have our best thanks. If every subscriber had done as much as you have, the *Companion* Office would be in better condition financially, especially if they were all paid for like yours. Just think of it: three thousand times five—fifteen hundred subscribers. But then we only ask for each subscriber to obtain *one other*. Even that would place us on better footing. We might then order another font of new type, and throw away the old worn out ones that occasonally disfigure our pages. But it ap

pears everbody cannot. Wonder why not. Are they afraid to ask? Is everbody around them too poor? Or have they no influence? We think not many will make this last plea. And we hope there are none who will say they did not want to get any and did not try.

There must therefore be some excuse that we know nothing of. Well we shall let the matter rest for a little while now, unless you should just have a good opportunity to get a few names until the time to begin canvassing for volume seven, which is now rapidly approaching. Then we hope every *friend* will cast in his *might*, and her "mite."

Brother Thos. Berry, Bulls Gap, Tennessee, says: "In days gone by the *Companion* has made me glad, but misfortune and oppression has deprived me of the pleasure of having it in my house for sometime; but I have now come to the conclusion to deny myself of something else, and gratify my soul by renewing my subscription, so I enclose $1.50, hoping I can live without it, and it will be a mite toward enabling you to carry on the great work of contending for the truth as it is in Christ Jesus."

Thank you, brother, but why did you not drop us a line when misfortune befel you, and your paper should never have been stopped. To help one another along in misfortune is a part of our religion, and we never feel better than when we have had an opportunity of practicing what we preach. So large a company of brethren would certainly not march on and leave a poor unfortunate behind.—Hope you may not again be placed under the same necessities.

The Brethren's Almanac seems to be one of the few enterprises with which we have been connected, in which we did not meet with opposition. This seems to meet the approbation of all, and we are right glad we have hit upon one conciliatory measure in our lifetime. And it seems that all have resolved to aid us in making our list of ministers as full and accurate as possible. There may be many not yet heard from, we of course cannot tell any farther than our acquaintance extends, and even then there are many that we are not certain of their post office. We hope all who have not responded will do so at once. Give the names and post office, and State. We do not propose in this first list to distinguish the degree of office, or the congregations. In the future, if thought advisable, it may be revised, and must necessarily be corrected, and those appendages may be added.

"*Dear Brother:* Herein you will find $2 for eight subscribers for the *Pious Youth* the balance of the year, as I understand you offer what remains of this year for 25 cents. I thought in this way I might do a little good, by making presents of them to the young folks."

The above is from an aged ministering brother, whose days of service are rapidly drawing to a close. Yet, with his declining years his zeal for the prosperity of zion seems to increase. Especially is he interested in the welfare of the rising generation. This is highly commendable and becoming. There is nothing that appears to have so much of God in it, and that therefore manifests so much godliness, as to see a venerable old man surrounded by a group of young persons whom he is instructing in the way of heavenly wisdom.

We do not refer so much to little children. The Christian cannot well help loving them. But we allude to young men and young women, in all their vanity and mirth. To bear with their conceit, and reprove, instruct and correct them, appears so much like Jesus "among the multitudes." He feels his strength declining; he is no longer able to wield the ax to fell the tall oaks, but he can bend the tender sappling, and support and bind up the little twigs. And this is the mind of the true Christian. He will not refuse to do the little things because he cannot do great acts. There is nothing more required of a steward than that he be found faithful.

Answers to Correspondents.

F. C. Renner. You just owe us for the present volume, $1.50, the 75cts was for balance of last year.—Thank you for the list.

E. J. Lewellen. *Pious Youth* is being sent to J. L. Patterson, Nebraska City, Nebraska, and C. F. C. to J. W. Williams, Stono, (or rather we had it Stone.) St Francois, Co, Mo. We hope they will come to hand hereafter; more we do not know to do. We know it is very annoying for persons to subscribe for a paper and never receive it, and you are excusable.

E L. Yoder. It was No. 29 that contained the Minutes. Which shall we send you No. 28 or the minutes, or both? Or was it No. 29 that failed to come to hand. Please inform and we will send.

James Miller.—We have no German and English New Testaments now; but we expect to order some. As soon as they are received we will give notice.

Zimri Garwood, Cassopolis, Mich wishes to know the address of S. F Sanger. Will some one give him the desired information?

Philip Boyle Hannah Selby, according to our book, has paid for the *Companion* to the end of the current volume.

Daniel Summy. Have no account of having received any money from you on subscription It may yet come. The Almanac will be sent as soon as ready.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Covering The Head.

My dear sisters: as there have been several articles written about the covering of the head, I have been thinking perhaps it would not be amiss if I also should write a few lines to my dear sisters. I suppose we all agree, or at least we should, for indeed we are in duty bound to admit, that the sisters ought to have a covering on their heads at the time the apostle has specified; namely, when praying or prophesying. But the question that has been agitated, is, whether the sisters ought to have a covering on their heads at all times. This has caused some deep reflection, at least with the unworthy writer of these lines; and, by a prayerful searching of the Scriptures, I have come to the conclusion that a sister ought to have a covering on her head at all times, except in cases of necessity. Now sisters, please do not make yourselves uneasy, keep your seats and be calm, until I give you my reasons why I have come to such a conclusion.

In the first place I want you to understand that I am not going to argue about having a covering on the head at time of prayer or prophesying, for that is a settled point with me, and should be with every one of us. And I do not think the brethren are apt to transgress in that point; for it is such an easy matter for them to take their hats off: it can be done almost in the twinkling of an eye. In this the brethren have the advantage of the sisters.

The apostle does not say that it is a shame for a man to cover his head; but it is a shame for a man to have long hair. But he does say that it is a shame for a woman to have her head uncovered; for it is just the same as if she were shaven, and that was a shame. Now, if it is all the same as if she were shaven, then, certainly, it would be so at any time, not only when in the attitude of prayer. He says the man was not "created for the woman, but the woman for the man. For this cause ought the woman to have power on her head, because of the angels." There is something, sisters, that I want you to reflect upon. In the first place here are our attending angels, that are constantly near us, guarding and protecting us. Let us be careful not to grieve them in any way.

The sister that has a husband, is in duty bound to honor and respect him as her head; and for a token of obedience and respect, let her do as the apostle has said, wear a covering on her head; and that at all times, not only when you want to go to prayer. And when this is rightly carried out, your attending angels certainly will be pleased. But where the mark of obedience and respect is wanting especially if she has a believing husband, it may cause the angels to attend to their office with drooping heads, not having a good report to carry to the recording angels; and the sister that has no husband ought to show her obedience and respect to her minister as her head, by having the token on her head; especially when she is in their presence, "for they watch for your souls as they that must give an account." And are they not ministering angels "sent forth to minister for those that shall be heirs of salvation? And as Paul makes a difference between a wife and a virgin I hope I will not be accused if I also make a little difference. The wife is always with her head, the husband: but the virgin is not; but when she is in their presence, then by all means she should have a covering on her head, as a token of obedience and respect. Then the attending angels will rejoice, having good news to carry. Now this may seem simple in the eyes of some; but to such I would say, remember the man with the writers inkhorn by his side. But, dear sister, I want it to be understood, that our conduct throughout ought to correspond with the token on the head; or else it would be as a candlestick without a candle, not of much use.

There are some who can not understand why the brethren can go half their time with their heads covered, and insist upon the sisters to have their heads covered all the time.—Now I do not wish to say anything about the brethren covering their heads when out in the bitter cold, or in the broiling hot sun; we will leave that to themselves, they are able to plow their own furrows; but this I will say, that the apostle seems to require a little more of the woman than of the man; and well he may, for she is to be obedient to her husband because she first transgressed; so dear sisters, let us be content with our lot.

We find in the Bible, that men did sometimes cover their heads. Moses covered his face, when God called to him out of the burning bush; and David, when he fled from his son, went up the ascent of Mount Olivet with his head covered; and all the men that were with him had their heads covered; and our dear Savior had a napkin about his head while lying in the tomb. But where have we any account of holy women having their heads uncovered? But we do not want you to cover your head and face both, as those of a bad character. They were thickly covered; so much so, that one could not know them; as Tamer, Judah's daughter-in-law. Judah did not know her, and thought she was a harlot; because she had her face covered.

Now, my dear sisters, if my admonition is received, then my desire is accomplished; if not, I have done my duty, or, at loast, have cleared my conscience, which has been accusing me ever since an occurrence at our late District Meeting. I want to tell those that were present when it occurred, that I have no peace of mind until I do confess an error. We will omit all names; but those that were present will know all about it.

Our kind sister with whom we lodged did all she could to make us feel happy, for which we will ever remember her. We do love her, for she is a worthy sister; but she showed all her kindness with an uncovered head; and I do think, if brother Paul had been there, he would have told her to cover her head, because of the ministering angels present, for there were no less than five of them there. But what has been accusing me so much is, in the morning one of the ministering brethren went to her to admonish her; but he had just come in, and had not taken his hat off yet; so I just stepped up to them and said: "pull the beam out of your own eye first." That, of course, put a stop to the admonition; which has since made me feel bad; for I do believe it would have been more acceptable in the sight of God, if I had helped him to admonish her instead of hindering it.

I do hope my dear brother will forgive me, for he knows my nature, that if a thought presents itself, it must come out. And if any of the other ministering brethren present became offended, I ask their forgiveness.—Some might think this had better been settled between ourselves; but a fault committed in public ought to be confessed in public, at least before those that were present, and I cannot do that unless I take this method of doing it.

MARGARET DEARDORFF.

Brother Holsinger: I am somewhat afflicted in my back so that I am not able to do much, but still I am thankful that it is not any worse than it is.

We have had a very hot and dry summer. The weather has been more continually warm than it ever has been known since the country has been settled. The Wheat crop is well filled, but thin on the ground, and short in the straw. Oats are very light; and hay not more than a fourth of a crop. Potatoes will not be more than a fourth a of crop.

I wish to ask a question, which I wish to have answered through the *Companion*. Where did the "foolish virgins" go to buy their oil? Matt. 25: 10, &c.

DANIEL SUMMY.

Pleasant Valley, Ill.

For answer to the above we refer you to *Pious Youth*, for April.

Offences.

"For it must needs be that offences come." Mat. 18: 7.

In Vol. 6, page 434, in the communication from Cornelia, Mo., entitled a "Scriptural Request," occurs this sentence: "The ordaining of novices who have only been in the ministry for three years and young in age and experience." The shaft, for such it proves to be, is a reflection on the proceedings of the late communion in the Smith Fork branch for ordaining an elder. In vindication of the same, I will say that this was not done without great forethought, neither did the elders do so until they had repeatedly visited here, that it was a work of necessity and that the person on whom it was bestowed was worthy.

This arm of the church was dependent on the Kansas District, and the distance for them to travel over to get here was very great and expensive. Then again it is a direct reflection on the elders, viz: Wm. Gish, C. Hollar, of Kansas, and Leonard Furry, of Pa. And then he quotes Paul to Timothy, "Lay hands suddenly on no man," &c. He should have considered this and not "suddenly" write thus. It is true that the elder is yet young; but should the church have waited until the three brethren had grown old and gray haired before they were, or he was ordained to be an elder? Or should we always be dependent on other districts and bide the time until they could get here? I say no; here is where we need him, here are the men for the work. Again: he is "young in age." "Let no man despise thy youth," says Paul to Timothy. Was he not ordained at an early age, or when yet quite young? Timothy knew the scriptures in youth—though young in years, yet many that are his seniors might profit by copying his walk and conversation. "Can Youth be imputed to a man as a reproach?" But age may become contemptable if the opportunities for improvement are let pass without properly improving them; but I hope that our *young* elder is so grounded in the faith that his follies (if he has any) will cease with his youth.

But he is also said to be "young in experience." He has had some over three years in the ministry. If a man in a short time, say an artisan or farmer, learn to do a good job, or does his work well, is he to be cried down because he did not serve a long time first? The Apostles were in the ministry how long? Three years? Paul only about one week. Still they were all great preachers.

As the China agent said, "send us men with hot hearts for missionaries." That is what we want, men whose watchword is "onward," either young or old. Why this distinction of old and young brethren? Why it seems to me that it almost amounts to animosity sometimes. "Let all be one in Christ." Let love prevail; then there will be peace. Cannot a young man who grows up in the church be as zealous as an old man? Live, pressing and onward march men are the men wanted in the arts and sciences, and such only can keep pace with the "times," and is it not just as true in the church as in the world? We are thankful for the counsel of the elder brethren, and will be obedient thereto; but must we tamely submit when there is no cause for censure? We have feelings too, and in this case many had them wounded. The brother perhaps did not wish to wound the feelings or cast reflections, and I hope will not recieve this as though I wish to wound him.

In conclusion I will say that our elder is trying to do his duty; and that the church is prospering, eight having been added thereto since that event. We ask the prayers of the church for us all here, that we may walk worthily. Our desire is for good, for the salvation of souls and happy departure from this unfriendly world. Your's by approval of many.

JOSEPH S. MCFADDEN.

Plattsburg, Mo.

ROMOEO, GREEN CO., TENN., July 6th, 1870.

Brother Holsinger: Peace be unto thee. As my six months are expired for the *Companion*, I here enclose 75 cents for the remainder of the year, for I do not know how to do without it, although I need all the money I can get for food and raiment; but as the *Companion* contains so much spiritual food for the soul I will deny myself of temporal food for the body and divide with the soul, as man is not to live by bread alone, but by every word that proceedeth out of the mouth of God. If I were as well off in this world's goods and had as much money as a great number of my beloved brethren, I would have the *Pious Youth* and *Gospel Visitor*, for myself and neighbors, for I think it would be the means of doing much good for the cause of Christ. By distributing our papers among the people of the world, would perhaps do as much good as preaching; or perhaps a great deal more. "But the love of money is the root of all evil." I am fearful there is too much of that kind of love among us. If it is the case oh, what a pity it will be. I hope you may get hundreds of subscribers for the *Companion* and *Youth*; though I cannot get any for you. May our heavenly Father bless us with the furtherance of his kingdom, is my prayer.

A. J. CERRILL

Scales of Music.

A tune follows, simply because a succession of tones move with reference to some particular one among their number. There can be no tune or well set piece of music without a government tone commonly called the key note. The authority which determines whether a piece of music be a minor or a major scale is vested in the third. If the third includes two whole tones, it is a major scale, if it includes three whole tones, it is a major scale.

Commonly it is very easy to distinguish between the minor and the major scales. At times it becomes very difficult, and some pieces of music change from one to the other.—Flats and sharps and chords, may serve as rules to distinguish scales, but they can never change fundamental principles of music. To tell what scale a piece of music is written upon, it is not absolutely necessary to have flats or sharps placed at the beginning. We must find by observation which are the government tones, the first, the third and fifth, and that must settle the whole question. The very moment the movement of the tones changes with reference to government tones, that soon the scale is changed.

Whether a piece of music changes from major scale on C to minor scale on A, or from major scale on C to major scale on G are two very different things, and yet take place after the same manner: a change of movement with reference to government tones.

O. SNOWBERGER.

Quincy, Pa.

Brother Henry: Although I am in feeble health, and the weather oppressively warm, I feel drawn from a sense of duty and love to write a few lines to you, and the readers of the "*Companion*," as the brethren, who in years gone by, moved from (here) Pipe Creek, Md. to other parts of our Brotherhood, feel a desire to know how the brethren here, are doing.

The brethren and friends here are in general well, with but little exception. The ministry here are still contending for the faith once delivered to the saints, but under existing circumstances, and amid surrounding influences and though they have not been successful in their efforts, as they desire to have been; yet I feel to rejoice in stating that within the last several weeks, there have been sixteen souls added to the church; whilst we have some prospects for more. May the Lord carry on the good work, which he has began here and elsewhere.

You my dear brethren, who are in correspondence with me, please, in love bear with me, and I will try and answer all your letters, if the good Lord will.

PHILIP BOYLE.

New Windsor, Md.

Brother Holsinger: As my *Companion* in his last visit did not find its way to me, I feel somewhat disappointed this Sabbath morning. Circumstances are such that I seldom get away from home; hence reading affords me much pleasure, and although I have other reading matter, one missing No. of the C. F. C. seems a considerable loss. I often wondered why some of our brethren can so easily do without our church periodicals. For my part I know that if I were to be deprived of them much of my enjoyment would be taken from me.

Surely if we belong to our Savior's kingdom, we will be glad to know that Christ's noble cause is advancing. But, if what satisfies moral life, gives us more pleasure than to hear of one sinner leaving the bondage of sin, I fear our condition is very critical, and unless we speedily reform we will be in great danger of losing our eternal all. Oh, then let us be in earnest about our "Father's business." Are you a subscriber to the *Companion*, then read it prayerfully. God has given us intellects, and if we do not improve the mind God will hold us accountable in the day of judgment.

F. M. SNYDER.

NEW SAN DIEGO, CAL., July 10th, 1870.

Brother Holsinger: Please change my address, from Macomb, Illinois, to New San Diego, California. My subscription will be out in August. Please send me the amount for the *Companion* to the end of the year 1870, and I will send you the money.

I suppose I am the only brother in this county. I have not heard of any brethren. Please let me know through the *Companion* if there are any near here; or in the adjoining counties, that you know of. If there are any of the brethren wishing to emigrate to a new country, and one of the finest climates in the world, this is the place. I landed here on the 21st day of May last, with my family. I found a beautiful young city on one of the most beautiful bays in the world. The people are friendly, sociable, but generally a moving class of people. I think it would be a good place for brethren to come, especially those that are wanting a change of climate for health. This is a great resort for invalids. I would like if some of the brethren would visit us. I think they could do good here. The Baptists, Methodists, Presbyterians, and Episcopals, all have organizations here, and most of them have churches built. The facilities for schools here are good.

DANIEL BLACK.

REMARKS. Fifty-five cents will pay to the end of volume 6. We know of no brethren in your vicinity. If there are any we hope they will respond.

Notice.

SULIVAN CO., TENN., July 18, 1870.

To the brethren in general. The church assembled at the above named place, took into consideration the case of James Hicks, formerly a brother, and expelled him for leaving his wife and family in Sulivan county, and going into Scott county, Virginia, with another woman. Said Hicks is about 5 feet 8 or 10 inches high, is of a dark complexion, tolerable heavy set, smartly gray hair on his head; we think about fifty years of age. We give the above notice so that said Hicks may not impose on the church.

Signed by order of the church.

HENRY GARST, JOSEPH WINE, } Elders.

Pleasant Hill Tenn.

[*Visitor please copy.*]

District Meeting.

The brethren of the middle District of Iowa, will hold their District Meeting, the Lord willing, in the Brethren's Meeting-house, in the Dry Creek Congregation, on the first Tuesday of Sept. 1870. We hope each congregation will be represented. As soon as the council is over, communion services will begin.

By order of the church.

THOS. G. SNYDER.

Dear C. F. C.: You have not paid me a visit for the last three weeks. You used to be as regular as the day, but you have determined to make a stop for the present at least. But I cannot well not do without your company and the news you bring from the Brotherhood. If I have not made you welcome, or did anything to offend you, tell me my faults, and I will try to make all right, as far as I can. Yours in love.

JOHN SHANK.

Greencastle, Pa

We have no reason to believe that you did not always make us welcome, for your invitations have been of the most cordial. Neither did we willingly slight you; but we occasionally fall into rough and careless hands by the way and then we are delayed. Hope ere this time all has become right again.

Brother C. F. Wirt, New Boston. Minnesota, under date of July 30th, says: "We are now in the highest of Harvest in Minnesota, weather fine. Wheat good, Wages three dollars per day.

Announcements.

LOVEFEASTS.

Pine Creek branch, St. Joseph Co., Ind. on Tuesday the eleventh day of October next, at our Meeting-house, 3 miles west of the plank Road, between South Bend and Plymouth.

DAVID RUPEL

In the Yellow River branch, Indiana, October 7th, at brother Jacob Lintz's. Those coming from the west will stop off at Inwood, from the east Bourbon. D. HECKMAN.

Cowanshannoc branch, Armstrong county, Pa., August 27th, commencing at 2 o'clock P. M.

J. B. WAWPLER.

Brother Henry: Please correct a few errors in my article Page 444 and 445. "Peter Wamplar" should read *Joseph Wamplar*. A. Hutchison, Salem Co. read Johnson Co. "Adison Harper Bay Co" read Ray Co. "Anderson Co" should read Andrew Co "George Witmer" should read George Witwer

GEORGE WITWER

Brother Ephriam W. Stoner, Union Bridge, Md., says; We baptized 17 persons during the month of July, in the Pipe Creek congregation mostly brethren's children.

MARRIED.

By Elder Solomon Benshoof, at the house of the bride's father Mr JOHN SINGER of Cambria county, Pa., to sister ANNIE M. SELL, of Indiana county, Pa.

STEPHEN HILDEBRAND.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near South Bend, Ind., of sinking chill, July 18th, SAMUEL LEER; aged 35 years, 6 months, and 14 days. Alas! like many others he delayed professing Christ, though his morality was good, and he read the good book much, as he had been afflicted for about a year. On the 20th his funeral was preached by brethren C. Wenger and D. B. Sturgis, to a large assembly of friends.

REBECCA SNAVELY.

[*Visitor* please copy.]

In the Owl Creek branch, Knox county, Ohio, June 25th, sister ELIZABETH GRUBB, wife of brother D. H. Grubb, formerly from Morrison Cove, Pa.; aged 63 years, 3 months, and 29 days. She was the mother of 16 children, 13 living to mourn their loss. As a companion, a mother and a member of the church, she was devoted and faithful, as a neighbor she was kind, and at the bed of affliction—she was a support. Her own expression gave us the assurance that our loss is her gain. The occasion was improved from Matthew 24: 44, "Therefore be ye also ready," by J. J. Workman.

S. HENRICKS.

July 21st, in the Pipe Creek congregation, Md. JOHN ENGEL: at the advanced age of 85 years, almost. He was a moral upright man, but made no profession of religion. Funeral occasion improved by the brethren.

E. W. STONER.

In the Buffalo Valley branch, Union county, Pa., July 25th, brother ABRAHAM LONGENECKER; aged 61 years, and 14 days. Deceased had been mowing, and while wakling, holding the scythe snaith in his left hand, he tramped into a hole, and fell upon the scythe with his left knee, striking the joint, and almost severing the limb. His sufferings were intense, and in about three hours he died. Funeral services by the brethren from Matt. 24: 44.

J. L. BEAVER.

In the Shipswanee branch, Lagrange county, Ind., July 5th, SARAH, daughter of brother Abraham and Racheal SUMEY; aged 4 months, and 14 days. Disease, supposed to have been brain fever. Funeral discourse on the 6th inst. by David Truby, from 1 Peter, 1: 24, 25.

BENJAMIN LEER.

In Macoupin Co., Ill, May 15th, sister MARY WATSON, aged 81 years, 10 months and 5 days. She was a consistent member for many years. Her sickness was short, and she had no desire to get well, but desired to leave this troublesome world and join the anthems beyound the sky. Funeral services by Elder John Crist.

In the Pipe Creek branch of the church, on the 24th day of July, sister MARGARET HARRIS; aged about 82 years. On the 25th her remains were interred in the burial ground attached to the Brethren's meeting-house at Pipe Creek. Funeral services by the brethren present.

PHILIP BOYLE.

In the Shipswanee branch, Lagrange county Ind., July ,18th ALTON DECOSTA, son of friend Jesse WARD; aged five years, 1 month, and 11 days. Occasion improved by brother Samuel Supold, and Henry Miller, Mennonite, from 1 Peter, 1 chapter.

The child accidentally fell into a pot or bucket of hot water with his knee, and lived about forty eight hours afterwards. This was the most solemn and heart rending funeral occasion that I ever witnessed. This is the third son that they have in the regions of eternal Glory. We trust that the parents and older children will give heed to the word spoken, and fall in with the offers of mercy, while it is called to-day, for the night cometh when no man can work.

BENJAMIN LEER.

In the Hamilton branch, Mo., June 14th, brother JACOB SPOHN; aged 60 years, 10 months and 9 days. He was a member of the church for a number of years and served in the office of Deacon—and was a brother beloved and respected.

The following circumstances were connected with his death, which we copy from the *Hamilton News*:

"DEATH BY DROWNING: Jacob Spohn an old citizen of this place was found dead in the Marrow-Bone creek, four miles north of Hamilton, on Tuesday the 14th inst. He left his residence in the morning with the intention of fishing with hook and line, and after an absence longer than expected by some of the family, search was made for him, and when found was a lifeless corpse. The water was 6 or 8 feet deep where he was found, and it is said he never could swim. An inquest was held over the body, and a verdict death by drowning, (manner unknown) returned. Jacob Spohn was a respected member of society, and was a member of the German Baptist Church."

Funeral services at the residence of the deceased, by the writer, from Heb. 9: 27.

GEO. WITWER.

In the Warriors Mark congregation, Pa., July 11th, of Consumption, sister PHEOBE A. COX, wife of brother Isaac Cox; aged 49 years, 4 months and 24 days. She leaves a husband and six children. Funeral services by the editor, from 1 Cor. 15: 50.

LIST OF MONEYS received, for subscription, books, &c.,

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The Burial of Moses.

"And he burried him in the valley in the land of Moab, over against Beth-peoh, but no man knoweth of his sepulchre unto this day."—Duet. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man dug the sepulchre
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the tramping
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

Amidst the noblest of the land,
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Where lights like glories fall;
And the choir sings, and the organ rings,
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truth half so sage
As he wrote down for men.

And had he not high honor,
The hillside for his pall,
To lie in state, while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffined clay
Shall break again, most wondrous thought!
Before the judgment day;
And stand with glory wrapped around,
On the hill he never trod,
And speak of the ages that were in our life,
With the Incarnate Son of God.

O lonely tomb in Moab's land,
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep—like the secret sleep
Of him he loved so well.

[*Dublin University Magazine.*

Justice and Mercy; or the Sinner's Defence.

Lo! Justice with a brow severe,
With eyes that never shed a tear,
Upon Mount Sinai takes her stand,
With the stone tables in her hand.

As she descends, the lightings flash,
And thunders roll and roar and crash;
Thick smoke and clouds are round her head,
And the Mount trembles at her tread.

The two-edged sword she sternly draws,
And points it to her broken laws;
Then sounds her trumpet through the Mount,
To summon all to their account.

And can I bear her piercing eye
Fixed on my heart, without a sigh;
Or see her lift her awful scale,
And yet not tremble and grow pale?

She calls for me, with voice severe,
I dare not, yet I must, appear;
Oh, whither can a sinner fly?
Lord save me, save me, or I die.

Heaven opens, and I see above
Mercy fly down on wings of love;
Upon her face, sweet smiles arise,
Though tear drops glisten in her eyes.

She comes, arrayed in robes of light,
Surrounded by a rainbow bright;
The lighting's flash and the thunder's roar
As she descends, prevail no more.

She passes o'er the barren sand,
And lo! it blooms a fruitful land,
She lights upon the Mountain's brow,
And flowers adorn its summit now.

Her placid face and beaming eye
Forbid my dark despondency,
While sweetly in my trembling ear,
She whispers, "Child no longer fear."

E'en the stern face of Justice smiled,
As mercy spoke in accents mild,
"Stay! elder sister, come with me,
We'll try the cause at Calvary."

Forth they proceed, I closely cling
Under the shade of Mercy's wing,
They bear me to their Sovereign Lord,
And state my case for his award.

First, Justice with her charge begins,
And shows the record of my sins;
And then from God's unchanging laws,
Sentence of condemnation draws.

I tremble—all the charge is true;
What can a guilty sinner do?
Yet, ere the Judge my fate decree,
Oh, Mercy, wilt thou speak for me?

She hastened to the Judge's side,
She pleaded that for me He died;
Fulfilled the law my sentence bore,
And Justice could demand no more.

Who could resist the wondrous plea?
Justice now turned and smiled on me.
Her sword and terrors shall, from hence,
Become my safeguard and defence.

The holy sisters then embrace
And bear me to the Savior's face;
His glories ever more to view,
And praise His love and Justice too.

N. Y. Observer

For the *Companion*.

Good Works.

"But to sit on my right hand and on my left is not mine to give but it shall be given to them for whom it is prepared of my Father." Matt. 20:23.

It is frequently brought as a railing accusation that we expect to go to heaven by our works. That the Brethren are too much on the Sectarian principal not willing to take the communion with other denominations, and thereby not showing ourselves in peace and union with the Christian world. Although this is nothing more nor less than persecution, we feel to thank God that they are our witnesses, that we are striving to keep the commandments of Christ our Redeemer. There is one thing certain, out of two, which we do not hesitate to decide as to our opinion. Salvation is universal to all mankind, or it is conditional to all the children of men. We are fully warranted in our belief by Scriptural authority that salvation is conditional. It is clearly set forth that none can enter the Kingdom of Christ except he puts on Christ, keeping the commandments of God through faith in Christ, thereby proving to the world by his works his faith in God.

Jesus tells us in the word: "Not every one that saith unto me Lord Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven Matt 7th 21. And that servant which knew his Lord's will and prepared not himself, neither did according to

his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. Luke 12: 27: 28. We find that we are not to be punished for ignorance, but for wilful disobedience. Therefore we stand as rebelious servants if we have professed Christianity and keep not the commandments of God.

We have a good feeling towards the Christian world, and hope that soon the eyes of men may be opened to their real situation, and to the obligations they are under to God forhis mercies toward us. We shall then have a union with one another and a communion with our Heavenly Father. But we feel a relief to know it will not be for me nor for you to say, "my dear brother and sister who shall sit on the right hand and on the left hand of Christ in his kingdom? for our Savior tells us it shall be given to them for whom it is prepared of his Father.

JACOB WOLFE.

For the Companion.

Books.

A LETTER TO BROTHER JOHN K. SNAVELY OF MIDDLETOWN, PENNA.

It is startling how much semi-infidelity is woven into our literature. The press is ever moulding the popular mind, and the Brethren, especially the younger part, are being trained to modes of thought that give to the teaching of the scriptures a narrow, exclusive aspect. The present tendency of books and journals seems to have special reference to the demolition of that stringency of truth which gives to the One Life a definite changeless form. The approaching Evangelical Alliance to be held at New York could have no aim and no work on the basis of the Brotherhood. The object is to popularize the very principles which we hold as essentially antagonistic to the existence of Christianity. Every thing that is distinctive in the symbolical expression of the Divine life is prohibited. The widespread promulgation and acceptance of our views of religion, would be regarded as eminently baleful. The ideas represented at the Alliance are current with most denominations, and must needs form the staple of the book-market. The brethren will read, and cannot read too much that is worth reading, but require a thorough knowledge of the Divine Detecter in order to prevent imposition. From a somewhat careful inquiry into the matter I do not hesitate to affirm that thousands of our brethren have never read the Bible entire; and a greater number have never read it consecutively; and a greater number still have no conception of redemption as a *scheme*, having a central truth around which every thing circles as by the power of gravitation. Prejudice has done excellent service to many an uncultured mind in the Church of God. If we inherit the truth through parental teaching, it is better to hold it by mere habit of thought, than to allow a well systemized fallacy to cut us loose from the moorings of the Gospel

When I meet with a believer of your age, and discover such intense thirst for knowledge, I feel deeply concerned that the aspirations be properly directed, and every thing be withheld that can give the expanding mind a wrong bias, books have such fearful power to shape the faith and direct the judgment, that in nothing do we need more caution than in the selection of our reading matter. The brethren are becoming more and more a reading people, and whether they turn their attention to theology or science, they will meet with much that conflicts with the teachings of Revelation. I do not now recollect a single volume on religious subjects that I read since I am able to discriminate, that was not infected with error. Religious biography has a wonderful tendency to demolish all outward barriers, and place what is essential to salvation solely in the subjective. I have known some of our most intelligent brethren so influenced by this kind of literature, as to feel unable longer to retain their connection with the Church. There is nothing that will prevent such reading from creating a gulf between the reader and the brethren, but a faithful and consistent study of the sacred oracles. The writings of the Calvinists are valuable as presenting the sovereignty of God. Arminianism is equally prominent on the one point of the free agency of man. But both are distorted and falsified by mal-adjustment and forced relations, that it is almost impossible for the youthful mind to read them without infection of their errors. The writings of the English Baptists are of great value as to the absolute necessity of immersion, and those of the Campbellites as to the position of baptism as related to remission of sin; while glaring inconsistency and fatal error are connected with the very points from which we gather material for the defence of the truth. Many a soul has been destroyed by swallowing the devil's nostrums in an evangelical menstruum.—All truth must reach us through the laws of mind, and such laws may as aptly develop and categorize and shape into divine semblance a

falsehood as a truth. Recently there have appeared in books and magazines exceedingly ingenious expositions of the Doctrine of the Divine Name, and the Tri-unity of Divine Mind, which will mislead thousands. They are the product of a mind of unsurpassed logical power, are exceedingly vigorous and lively in style, and especially addressed to young men "of every land." I have known hoary-headed bishops to be confounded at the force of arguments in favor of such unity in the Divine Being as to make Father, Son, and Holy Ghost, only a tri-fold manifestation instead of a tri-fold Personality. And if fathers in Christ are befogged by reading books so profound in argument and fascinating in style as to baffle the power of discrimination, how urgent is the necessity, and how solemn the obligation, to exercise a rigid supervision over the young.

The books to which you refer, although written by baptists, are, in various essential points, not any safer than the theology of sprinklers, or the radicalism of free thinkers in religion. No pre-adamite theory is reliable, as there is no science under the sun so notoriously fabulous as Geology. Nowhere are such wide variations of opinion found as among those who profess to have approximated the age of our globe. Many of the deductions of Geology can no more be reconciled with revelation, than the doctrine of Edwards on the Will with our conscious freedom of moral agency. The works of Edwards are incomparable for their searching analysis, powerful appeals, and appalling exhibitions of the wrath of God, but to a mind not thoroughly grounded on the doctrines of the Gospel, they are the most deadly poison that can be infused into the soul. We have many members to whom I would as soon administer arsenic as a dose of Edwards on the "Decrees." This may be said with equal truth of thousands of works on every vital point of Christianity, with which not a few of our fraternity are poisoned. A Young man of rare endowments and large attainments, whose grandfather was an elder many years, and his father, a deacon, was so perverted by false philosophy as to contend that the essential character of christianity *demands* the severance of God from the processes of natural law: not perceiving until death confronted him that his creed fixed as wide a gulf between the humanity of Christ and Deity, as between the least atom of inanimate dust and its Creator. Dogmatic assertion has great power over some minds, while accurate logic is so irresistible to others, that their eyes are holden from error in the premises or falsity in the conclusions. The one class acquire an unreasoning faith that renders them the prey of any theological shark they may happen to meet. In the other the reason so predominates that the heart withers. They can start out from the most untenable positions, and astonish and confound our councils with—"sounding brass, or a tinkling cymbal." Many a fine speech is made in private and in public which has no higher paternity than the logic of some sectarian writer.

Seek ye first the kingdom of God. That you desire to know more of what is merely alluded to in scripture, or of what is so largely made the basis of Divine instruction, is commendable, but in order to read profitably you must see all things through the mirror which reflects the Divine Mind. It is not only novel-reading that leads astray and covers every object with an alluring haze, but the gravest productions may as easily enchain the mind and heart, and so mould our inner life as to color every syllable of the Bible with a false light. I have no doubt that most, perhaps all, of our intelligent readers could bear testimony to the spell that is thrown around the soul in the perusal of a profound, interesting book, and how apt we are to rise from its pages with impressions that modify instead of elucidate the Divine teachings. The desire to know is natural and proper, but as all things were originated by Christ, he is the key to the understanding of all. It requires but little knowledge to puff us up, and shut out "the light of Life;" but he that by prayer and humility makes Christ the heart of all his endeavors and attainments, will grow in wisdom and grace by his study of the manifold works of God.

C. H. Balsbaugh.

The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are, like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so, perhaps, I am in theirs.

A Review of "Dunkerism Examined."

By J S Flory.

CHAPTER III.

TRINE IMMERSION.

The subject of Trine Immersion is also treated at some length by Eld E.; but, as the proper or best authority (the Bible) is seldom referred to, I shall not follow him in detail.

Our faith and practice can be clearly sustained by the Bible: If not, away with it. The Eld. admits that "Trine Immersion rightfully claims considerable antiquity;" and says "the first traces" he is able to discover, "date in the third century after Christ." Had he read Wieberg on Baptism, or the testimonies of Tertullian, and other historians of note, his "first trace" of Trine Immersion would have been *before* the *third* century. Among the many evidences in the writings of Tertullian who wrote some in the second century, he says; "The last command of Christ was that they (the Apostles) should immerse into the Father, Son, and Holy Spirit—not into one because we are dipped not once but thrice." Tert. Adv. Prax. Chapt. XXV. The Eld. reasons, that as there were some innovations and heresies in the days of the old Fathers, their testimony cannot be relied on. Why is it, that the testimony of those ancient historians is so much relied upon and made use of by our Baptist friends to prove immersion, but when testimony from the same source favors Trine Immersion they cannot see any truth in it, because there were some at that day who did not adhere to the true faith? By the same reasoning we may conclude *all* the writings of Eld. M. Ellison are false; because there are corruptions existing these days in the professed Christian organizations.

Do not Robison, Orchard, Benedict, Pengilly, and other historians of note, that did, or do now belong to the Baptist Church, in proving that Immersion was the ancient mode, most conclusively prove, at the same time, by the same testimony, that *Trine Immersion* was the ancient mode?

The learned Alex. Campbell also admits in debate with Mr. Rice, that "not only Moshiem and Neander, but all the historians, as well as Professor Stuart, trace Trine Immersion to the days of the Apostles." See debate with Rice, Page 258, Lexington Edition, 1844.

We have given the above, not to prove from that source that Trine Immersion is Christian Baptism; but to show that, amid all the innovations that crept into the church Trine Immersion was long retained by many; and is the only mode that can be traced by history back to the days of the Apostles. So history and the mode of baptism given by Christ agree in that particular.

On Page 51 Eld. E. says; "The term (*baptizo*) they say means a repition, three times precisely." What a glaring misrepresentation that, if applied to us. We claim no such thing! When the wording of a sentence demands "a repition three times precisely," we so understand it, as every one must that is not blind, or laboring under a spirit of delusion; if the sentence in which the word *baptizo* appears is specific of one action, we so understand it; and if of seven or a dozen actions, we so understand it.

How cunningly—but absurdly—does the Eld. reason when he says: "It is positively *certain* then that no one is baptized in the name of the Father, till three times immersed;" and so on of the Son and Holy Ghost, making nine immersions to complete the baptism. And then on page 53 argues we only have the "subject one-third baptized." Well, one-third at each action, and three actions, therefore three thirds—making one whole, so we have "one baptism" at all events, just what the Eld. as well as we contend for.

After writing some 18 pages, Eld. E. says: "Let us examine the New Testament." Not being satisfied with the common version of the New Testament he resorts to the new translation, as a means, seemingly, to dodge the question. He admits that a positive institution like that of baptism, must, from the very nature of the case, be specific of the action performed, or everything would be left to blind conjecture. While therefore, it ordains immersion, there it stops and refuses to ordain that the act shall be three times repeated." Indeed! Where in the commission does it say *single* immersion is the specific law that governs the whole sentence. This positive institution is specific of the action to be performed, so there is no blind conjecture about the matter. It says, "baptizing in the name of the Father," "specific," as to the action in that name, "and of the Son," "specific" of an action in like manner; "and of the Holy Ghost," again specific as to that name also. Truly the mode is *very* "specific;" no "blind conjecture" about it. Eld. E. was careful to have but little to say directly touching the great commission, but on page 59 says of the commission, "one immersion is here enjoined, as all agree, for without the first the third cannot be; and the moment we conceive that this can be performed in the name of the Trinity, trine immersion is stripped of all proof." Yes, but why did not the Eld. tell us by what rule of reasoning we can *rightfully* "conceive" that it can be performed in the name of the Trinity by one action? Echo answers "why."

We may readily come to an understanding of the great commission by annalizing the same, by filling it out in all its parts, so as to show what it really does mean. I will try and make the subject plain to all of my readers. We will first annalize the preceding sentence to the commission, (last chapt. Mat.)

It is said "All power is given unto me in heaven and earth." Now the full meaning is: [all power is given unto me in heaven and (all power is given unto) me in earth. Who dare say that is not correct? It is plain the word "and" embraces the same meaning that the term "all power is given unto me," does. No one will deny the correctness of the above rendering of said sentence. Now let us weigh the commission in the same balance. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The words "and of" embrace the same meaning that the term, "baptizing them in the name" does. Then we have the commision filled up by said rule as follows: Baptizing them in the name of the Father, and (baptizing them in the name) of the Son, and (baptizing them in the name) of the Holy Spirit. Thus rendered is it possible any one can fail to see the full intent and meaning of the commission? When it says baptizing them in the name of the Father, it requires an action, because the word "baptizing" is specific of action, and baptizing them in the name of the Son so understood, requires also an act in the performance of bap-

tism as given in the commission, and in like manner in the name of the Holy Ghost. Here then we have a threefold baptism or immersion upon a part of the body, and thereby outward actions acknowledging our faith in the Triune God, by a triune baptism. Once going into the water and once coming out. Oneentire baptism—one in three and three in one, as the three Divine subsistencies of the Godhead are three in one and one in three. We desire to be baptized unto the one God; one body of water is selected, into that we go, and being commanded to be baptized into the three divine names whereby the one God is called, we are immersed three times, once into each name while in immersions blend together being inseperately connected, and constitute the one body of water, thus the three the "one baptism," just as the three characters or subsistencies in the Godhead are united and constitutes "one God." What sublime beauty there is in this institution of Heaven whereby we acknowledge the Trinity of the Divinity. Can we profess to believe in the Trinity and then openly "deny the faith" by a single action to get baptized into a *plurality* of names! Oh may the fogs of early education and prejudice vanish before the morning sun.

In pursuing the subject a little farther we discover the word baptize means to do something. When we say we baptize in the name of the Father, we should do so and of the Son we should do so, that is baptize, for the words "and of" convey to the mind the same that was done when we baptized in the name of the Father, and so of the Holy Ghost. To illustrate I say to my son go and kiss your mother, and your sister, and your brother, I only use the word "kiss" once, but it is understood in in connection with brother and sister and if my son has any understanding he would know at once it would require *three acts* of kissing to fulfil the command

But says one, Father, Son, and Holy Spirit are not separate and distinct as mother sister sister, When the Son was in the waters of the Jordan a voice came from the Father who was in heaven, "this is my beloved Son," &c.," and when the Son was on earth he said he would send the "Comforter," it was not then present so we discover a distinction recognized relative to them. But why reason more on this head? That the commaund of the Savior in the commission requires a three-fold action is evident. A host of professors to the contrary not with standing.

(*To be continued.*)

For the Companion.

Following the Savior

"Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Thus we can see and understand that we must come to Jesus, if we want to enter into his fold and become children of God, and joint-heirs with Jesus Christ. Jesus declares he is our true shepherd, and the guide of his people; and he likens his children to a flock of sheep: he calleth his own sheep by name, and all those that know his voice, will follow him wherever they go. Oh! come, let us not turn our backs and climb up some other way. Jesus says: "I am the door: by me, if any man enter in, he shall be saved." By "the door," here, is meant the Lord Jesus Christ; for he says: "I am the way, the truth, and the life; no man cometh unto the Father but by me." To come to the Father, is, to obtain his favor, and to have access to his throne by prayer, and, finally, to enter his kingdom. No one can obtain any of these except through the merits of a crucified Redeemer; and by believing on him and obeying all his commandments, is the only way we can be pardoned, and enter into the fold of Christ, or the Church of the living God. Jesus says: "I am the good shepherd and know my sheep." He knows the hearts, and the wants of his people; and his kindness as their shepherd, prompts him to aid and defend them; "and known of mine," that is, he is known and loved by his true worshippers as their Savior and friend, when all others forsake them. Oh! how good and kind our great Shepherd is! He is always ready to watch over us, and care for our souls, and to be our king, if we are only willing for him to reign over us. Should we not try and do all that is in our power to please him, when he has done so much for us? He has laid down his life to make an atonement for our sins; and thus opened the way of salvation again. This proves that the salvation of man was an object dear to God: that his son was willing to lay down his life to accomplish his great work. Here we can see how great the love of Jesus was; for his death was the fruits of love, and it is only through him that we can be pardoned; for God has appointed him as the Mediator, and has ordained that all blessings shall flow from him to this world: hence he has put the world under his control, has given the affairs of men into his hands, and has appointed him to dispense whatever may be necessary for our peace and happiness in the future world. Therefore we should always feel our dependence upon God, for he is an independent Being, exalted far above all, ruling the vast universe from the centre to circumference. Brethren and sisters, we should give ourselves entirely into his care, and not look upon any thing as our own, not even our lives, for God is the preserver of all things that he has created. So let us at all times be engaged in prayer and devotion to our heavenly Father; because the apostle Paul admonishes us to "pray without ceasing." This means, if I understand it right, that we should at all times have our minds drawn away from earth and earthly things, and place them upon heaven and heavenly things such as are needful to make our lives eminently happy, so when we are done with time and timely things, Jesus will give us eternal joy, the society of the blessed, and all those exalted sources of felicity which are prepared for those that love him, in the world of glory.

SUSIE C ARNOLD.

STUDY YOURSELVES.—A moderate capacity, industrously directed will accomplish much more than a wrong application of the most brilliant qualifications. Study therefore yourselves Aim to find out the actual talents you possess, and endeavor to make the best use of them, and you can hardly come short of making a good figure in the world; and, what is more, being one among those who live not in vain

It is a greater mercy to have a spiritual appetite for the means of grace and to be providentially debarred from enjoying them, than to have opportunities of attending them without an appetite for them

Special. Prayers

For Morning.

Thanks, Lord, to thee, for morning light ;
Protect and guide us through the day ;
Direct our thoughts and lips aright,
And keep our feet in wisdom's way ;
So shall Thy light our safeguard be,
And all we do be done for thee.

For Evening.

Lord, give us quiet sleep this night,
Beneathe the shadow of thy wing,
And keep us safe, till morning light
Lhall with thy smile refreshment bring ;
Or, if thou call us hence away,
Receive us to thy cloudless day.

For Journeying.

Thy vuidance, Lord, thy guardian care,
If hence we sojourn, let us share ;
Unless thy presence with us go,
Send us not wandering here below ;
But with thy smiles and presence blest,
We shall find safety peace, and rest.
(See Exodus xxxiii : 14, 15.)

Taking Interest.

As we understand it was once made a matter of conscience among the Brethren to take interest for money loaned, and was frequently forbidden by the Annual Meetings, and lest we should altogether lose sight of that principle, we offer the following, being an extract from a pamphlet entitled : "Yours or Mine." The arguments present themselves to our mind rather forcibly.

To prove a thing essentially wrong, is quite enough to convince those whose moral sense is not perverted by legal and customary fraud ;—but so many find a rule of faith and practice in traditional authority, it is well to show that inspired writings condemn interest,—the most emphatic among which, are the stern denunciations of the Christian Bible. "Take thou no usury of thy brother ; but fear thy God. . . Thou shall not give thy money upon usury, nor lend thy victuals for increase" (Lev. xxv. 36, 37.) Thou shalt not lend on usury to thy brother" (Deut. xxiii. 19.) "Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness. . . he that hath not given forth upon usury, neither taken any increase, hath withdrawn his hand from iniquity, hath executed true judgment between man and man ; . . . . he is just, he shall surely live, saith the Lord God" (Ezekiel xviii. 8, 9.) "If ye lend to them of whom ye hope to receive, what thank have ye ? For sinners also lend, to sinners to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again. To those who quote in reply, the parable of the usurious lord, and the example of Jews fleecing strangers, I have only to say, that in shielding sinful practice behind scripture texts, they stand with defenders of chattel bondage, who thus proved slavery a "divine institution ;" with advocates of war, who preach Jesus and practice Joshua ; with polygamists of Utah, and keepers of brothels in our cities, who are good "Christians," because "the wisest man," Solomon, and other patriarchs, had many wives, and numerous concubines, or "fancy women," as they are now called.—Interpreted in the spirit of truth and humanity, the Bible sanctions no such immoralities ; but condemns alike, slavery, war, libertinism, and usury. The fellowship of Bouddha, Zoroaster, and Mahomet, with the Greek and Roman churches, who compose a very large majority of the professedly religious world, all put usury in the category of forbidden sin.

Turning to philosophers and moralists, we first meet that profouudest of human reasoners, Aristotle : "Money, a medium of exchange is by nature sterile, and should have no legal right to increase, except by passing through some form of labor." Cato : "Usury is murder." Dr. Wilson, an English writer of 1569 : "Taking interest is a greater crime than taking life ; for while the murderer kills one, ususry swallows whole families, communities, and nations." Masse : "Good, nature, reason, scripture, ; all law, authors, and councils, are against usury. Fenton : "It was never even defended, for fifteen hundred years after Christ." St Basil ; "The gripping usurer gets his victim's hand to paper, and completes his wretchedness. How so ? By dismissing him bereft of liberty." Buxton : "The tired earth becomes barren ; only the usurer's money, the longer it breeds, the lustier ; one hundred pounds put out twenty years since, is grandmother to two or three hundred children, pretty striplings, able to beget their mother again in a short time." Bacon : "It exists through the hardness of men's hearts." Roman law decreed it an aggravated spieces of theft, and punished it with the utmost severty. English law, from Alfred the Great, down till the moneyed aristocracy subsidized the moral sense of that people ; and statues in almost every American state, bear the same testimony ; reason, religion, history, and legislation, unite to condemn usury wrong in principle and extortion in practice.

In connection with the above we present our readers with the decisions of Annual Meeting of 1783, in relation to this matter.

Art. 2. Concerning taking, interest, it is considered, that no member should take interest for his money, inasmuch in the law of God it was expressly forbidden, and Christ says that the Scripture cannot be broken (John 10 : 35 ;) and inasmuch the dear and chosen vessel and faithful apostle says, that Christ became the end of the law, and yet the word of God and also divine knowledge teaches, that in order to become partakers of Christ it is required to deny ourselves entirely of all those things which are contrary to the word and command of God, therefore, we exhort again heartily and unitedly, that such members, who might be involved in this point, should think of better things, and have more regard and respect for their denied Lord Jesus and his truth, and wish them faith and the grace of God heartily.

Little Theodore's Faith.

You often ask my dear young friends, "what is *faith* ?" Let me illustrate the simple act by the story of little Theodore.

He was a very little boy—but a trusting, simple-minded child. His parents had always been very particular to perform all their promises to him, and he felt a *confidence* in them which may be properly called *faith*. This little boy had for several days some cents in his pocket, and one day when his father took out his pocket book to pay a man some money, he said : "Father I wish I had a pocket-book to put my cents in."

His father replied : "My son, I am going to buy a new pocket-book for myself, and then you can have my old one."

This promise made little Theodore very happy, and he often talked about it, and once or twice said : "Father, have you bought your new pocket-book yet ?"

"One morning he asked his father this question at the breakfast table adding: "Father I *know* when you *do* buy a new one I shall have the old one."

"I shall be very busy at my office all day," replied his father; "but this evening when I go to buy some other things, I will buy my new pocket-book, and then you shall have my old one."

This satisfied this dear little boy and he said nothing more about the pocket book during the day, though, no doubt, he often thought of the promise. After tea, his father went out, and as Theodore was occupied with looking at the pictures, he did not notice his absence. When the clock struck, his sister said: "Come Theodore, kiss mother, it is time for you to go to bed now." So he shut his book and went with his sister to his mother's room; for he was so young that he still slept by the side of his mother's bed in a little crib. He kneeled down and offered his simple evening prayer; and when he was ready for bed, he said: "Sister, will you please hang one of my stockings at the foot of mother's bed?"

"Why shall I do so?" inquired his sister.

"Oh," said he, "because to-morrow will be a kind of Chrismas day to me; for my father is going to buy a new pocket-book for himself, this evening, and then he will give me his old one, and want you to ask him to put it in my stocking."

"Why, my dear little boy," said his sister, "you have not spoken to father about it since this morning, and he has so much to do, and so many things to think about, that I am afraid he will forget it this evening,"

"*Do you think my father would tell a lie?*" was his reply to his sister's remark. "Oh sister hang my stocking up, *I am sure* the pocket-book will be there when I awake."

His sister did as he requested, and this little boy went to bed happy and contented. The first question his mother asked of Theodore's father, on his return, was: "Have you bought your new pocket-book?"

"Yes," was his reply, "and my little son must have the old one;" and when he heard about the stocking that was prepared for the expected gift, he felt himself more than rewarded for having charged his mind not to forget his promise. Little Theodore was asleep, but the pocket-book was carefully put in his stocking. In the night this little boy's mother was awakened, by hearing a rustling in his crib.

"Where are you going, Theodore?" she inquired.

"Only to get my pocket book that father put in my stocking when he came home last evening," was his confident answer. There was not the slightest doubt in this dear child's mind. that, when he put his hand in his stocking, he should find there the promised gift.—And he was rewarded.

How is it with you, Christian believer?—Are you one of those blessed ones, "who *see not, yet believe?*" Your heavenly Father "is not a man, that He should lie." He has never deceived you, and yet, how often you doubt His word—how often disbelieve his promises. Without *faith* it is impossible to please Him, but he is "the rewarder of those who diligently seek Him" in faith; for He has never said: "Seek ye me in vain."—*Index and Baptist.*

A History of the Popes.

The *Nue Frei Press* of Piena sums up in the following severe terms the history of the Popes:—"From St. Peter (in supposing that he was at Rome) to Pius IX. there have been 297 Popes, including 24 Anti-Popes and one Female Pontiff; 16 of them left Rome, and 35 of them reigned in foreign countries; 8 ruled a month only; 40, one year; 22, two years; 54, five; 51, fifteen; 18, twenty; and nine only for a longer period. Among the 297, 31 were declared usurpers and heretics. Out of 266 legitimate, 64 died a violent death; that it is to say, 18 were poisoned and four strangled, the rest perished in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banish from Rome; 28 others could only maintain themselves by the aid of the foreigner. Out of the whole number, 153, or more than half, showed themselves unfit for their office; 6, in spite of their vows, had children Leo IV., it is said, was a women — Urban T. confessed his infallibility, and submitted to the censures of a Council; two other Popes, Victor III and Adrian VI., confessed in public that they had sinned &c.

Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of the Holy Spirit."

Good Deeds Have No Sabbath.

The following admirable anecdote is from Breslau, and is of recent date. Not long since an elderly man with bare head stood in an eating-house, surrounded by a crowd of people.—The landlord held the man's hat and cane in his hands, and an impudent waiter stood between the guest and the door. The confusion of the old man was indescribable. He seemed to be for the first time in his life in such a scrape—said nothing, looked down on the ground, and with difficulty restrained his tears, while all around mocked and jeered him. Just then a poorly-dressed Jew, with a long white beard, entered, and inquired what it all meant, and with an expression of almost feminine curiosity. He was told that the man had eaten and drunk, and now that he must pay he searched his pocket in vain for money. "Well," exclaimed the Jew. "I see the old man for the first time, but I'll be bound he did not come here to cheat. And landlord, suppose he had no money to forget, couldn't you for once give a poor man something to eat, for God's sake? How much does he owe, anyhow?" The debt was eight silver groschen, and the Jew, paying this, took the poor old man by the hand and led him to the door. Those present did not seem to enjoy the reproof which their brutality had received, and one insolent fellow cried out: "Hey! Jew, what have you done?—this is the Sabbath, and you have touched money!" [This is forbidden to the Israelites.] "You are right," answered the Jew. "Just now I forget that I was a Jew, just as you forgot that you were Christians. But you may rest easy on my account; I understand my commandment which says, "Honor the Sabbath-day and keep it holy." Just get some schoolmaster to explain it to you, and if he is a reasonable man he will agree with me. Good deeds have no Sabbath." And with these words the good man left the room.

Joy is one of the great panaceas of life. No joy is more healthful or better calculated to prolong life than that which is to be found in domestic happiness, in the sweet company of good friends and relations, and in contemplating with delight the beauties of nature.

Selected by S. P. HENDRICKS.

Love.

Love is a passion flower that needs
All tenderness and care,
It cannot thrive where rankest weeds
Grow round it everywhere.

It must have space and fragrant air,
And gentle spirit too,
To faithful watch with gentlest care,
Mid Heaven's unchanging blue.

Love is a passion flower that would
Grow strangely bright and fair,
If all around were pure and good
'Twould blossom everywhere.

Love is a passion flower that twines
Around the human heart,
Its tendrils like a thousand vines
Bleed as they 're torn apart.

Love is a passion flower, and yet
How many pass it by,
How many, many, do forget
That it was born on high.

Irwin, Indiana.

Selected by L. SELL.

Night-Fall.

Slowly, slowly, up the wall,
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed.

Round me—o'er me—everywhere—
All the sky is grand with clouds;
And, athwart the evening air,
Wheel the swallows home in crowds.

Shafts of sunshine from the West
Paint the dusky windows deeper red;
Darker shadows, deeper rest,
Underneath and overhead.

Darker, darker, and more wan,
In my breast the shadows fall;
Upward steals the life of man,
As the sunshine from the wall.

From the wall into the sky,
From the roof along the spire,
Ah! the souls of those that die,
Are but sunbeams lifted higher!

Dress.

MRS. S. WHITNEY.

The question has so often been asked me "How ought we to dress?" that I will, in as concise a manner as possible, answer through the columns of the "Guide."

It is not so much a matter of dress as of *heart disease* that claims our attention. For if the heart has felt the all healing balm of Gilead applied to its gangrenous sores of sin, and is well clothed in the garments of salvation, the body will very soon be regulated in the secondary and simple matter of dress. Dress is to an observing christian, what symptons are to the discerning physician, important in determining the degree or kind of disease that is undermining the constitution. Thus if there is in the unregenerated or partially cleansed heart, a cancerous root of vanity, striking its tendrils downward, there will most likely be the symptomatic offshoot upward, in the form of superfluity, or supernumerary ornaments, which only detract from the God-given beauty of face and symmetry of form, they are intended to adorn. If the leprosy of pride is in the heart, it will as surely manifest itself outwardly, as did the leprosy of Naaman in scales upon his body.

I never see a professed Christian's hat, so full of roses and ornaments as to nearly conceal the primitive material of the hat itself, but I think of a SAVIOR who wore a *crown of thorns*. When I see arrangements of the hair, which must of necessity have taken an hour to adjust, I think of the hair that was used as a *towel* to wipe the Master's feet. Also of his query to his sleeping disciples, "What, could ye not *watch one hour?*" In elaborate toilets, and sweeping garments; I think of that one garment that was without seam and for which lots were cast! In embelishments for the complexion and the hair, (symptomatic of eruptive sores in the heart,) I think of that cosmetic, that made the face and head of *Moses* so to shine, that the naked eye could not behold his transcendent and glorious beauty. When I see jewelry in all its forms, adorning the head, neck and hands of professors of religion, I think of the *Crown* in reserve for those who like Paul, have fought a good fight, also of the string of pearls, to be found in 2 Peter 1 chap. 5. 6. 7. v. and a little article of value promised to all who love that kind of jewelry; Rev. 2 chap. 17 verse.

Trifles in dress are as strongly characteristic of the taste, and often disposition of the wearer, as placards would be, designating the same in words, and they are of no little import. Little foxes spoil the vines; the worm that killed Jonah's beautiful gourd in one night, was probably a small one. Who does not love elegance and refinement, and a healthy state of the inner life to manifest itself, in well fitting, neat, and durable garments, suited to each one's condition in life? And allow me to add, always attended with the most scrupulous cleanliness. Good taste will strike a happy medium between extreme of fashion, and eccentricity so marked, as to bring the *beauty* of holiness into contempt. But if at any time in seeking our mode of dress we find fashion's sway so arbitrary as to conflict with conscience, or in any way threaten condemnation, let us dare, yes choose to be singular for Christ's sake. I could wish that as Christians a more simple manner of dress was cultivated; or rather that the man-fearing spirit could be so uprooted in the heart, as to look upon dress as entirely a secondary matter, and only essential, as far as physical health and comfort are concerned.

I think the most beautiful, extensive, and expensive dress I ever wore, (mine however, was a gift to me) or saw worn, and the most comfortable, and easily adapted to all the movements of the wearer, is the garment of *salvation*; Isaiah, 67. 10. For flowers I prefer the *Rose* of Sharon, and for gems, the precious souls to shine as stars in the crown of my rejoicing.—For making the plainest beauitful, there is nothing like the *power* of God in a sanctified heart, shining through the countenance. For ease of manner, *perfect love* that casts out all fear. In fact the whole Christian armor is so perfect in its utility and harmony, that the less we wear after being comfortable, the more that armor is appreciated.—*Guide to Holiness.*

WHERE the mouth is sweet and the eye intelligent, there is always the look of beauty, with a rigid heart.

INNOCENCE always looks upwards, meets the most inquisitive and suspicious eye, and stands undaunted before God and man.

The Israelites had journeyed but about two years when they drew nigh to the Land of Promise. The spies went up and searched the country, and ten of them brought back an evil report. The people murmured, and God led them backwards till they fell in the wilderness. It is so now. Some, to all appearance, set out for heaven and run well. It appears as though they would soon reach the land of rest. Then they let their hearts grow cold, neglect duty, virtually complain of the way, and go back again into sin and folly. God help all who set out to persevere to the end.

For the *Companion.*

Heavenly Treasure.

Love not this world's vain pleasure,
Thy heart it will ensnare.
Oh! seek a Heavenly Treasure,
By faith and humble prayer.

What is all worldy pleasure
Compared with joy like this,
To have a Heavenly Treasure,
And be with God at peace?

Then when the Lord shall call us
From this vain world of sin,
He'll ope the heavenly portals,
And bid us welcome in.

There in the countless ages
Of blest eternity,
We'll praise our blessed Jesus
Who died for you and me.

Harmony, N. J.

God's Omniscience.

God never forgets anything. All his works, from the creation of a world to the things of a leaf, are finished perfect. Did you ever stand under a full-boughed, heavy foliaged tree in summer time, and pluck one of its myriad leaves and examine its delicate tracery, its coloring, the very perfection of its finished beauty, and then think of the countless number of such leaves, of the mighty forests whose luxurious growth cover so much of the world, and reflect that among them all there is not a leaf unfinished, each perfect in its form and color? And did you ever pick a flower, either from cultured garden or by wayside walk, enjoy its odor and bless its beauty, and stop to think how all the wide earth blossoms with such fragrant beauty, and no flower of them all forgotten—the same careful hand filling each glowing heart with perfume, and coloring each leaf with care? When we think of this omniscience, of this never failing care, we feel something of the attributes of that power—unseen, yet ever present; untouched, yet ever felt—who gives to the violet its color, to the rose its fragrance, who tints with beauty the tiniest leaf, and yet whose hand controls the planets in their courses, whose fiat rules the countless worlds.

Spurgeon.

Knocking away the Props.

"See, father," said a lad who was walking with his father, "They are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?

"They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers which are now finished."

Arches always require props while they are being built. A temporary wooden structure is first prepared; over which the real arch or brick or stone is laid. But though the arch may be finished, and the keystone set in its place, yet it will never become strong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight, and bind themselves by their own pressure between the massive piers from which the arch is sprung.

And in like manner God permits his children in their infancy and weakness, to have various props and supports on which to lean, giving crutches to the lame, and sight to those who fear to walk by faith; but when at last he would bring us forth to stand in strength and beauty, resting on his Word alone, he knocks away prop after prop, till we can only rely on God and wholly trust in him.

Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want; till God removes that prop, and teaches him how to pray "Give us this day our daily bread," and trust in the Lord's providence till he receives it.

Again, men trust in friends, and covet human sympathy, and receive honor one of another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that his sympathy and love are worth far more than all that men can give or do.

Then when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us an unchanging friend, the same yesterday, to-day and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting. His word endureth forever.

What, then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "He abideth faithful," and is with us always, even to the end of the world.

"Let sickness blast, and death devour,
If heaven but recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains."

The Christian

Why Delay? If it is right to seek salvation at all, it is right to seek it to-day. If it is right to be a Christian on a death-bed, it is right to be a Christian now. If it is right to do this, it is wrong not to do it.—And if it is right to be a Christian now, it is wrong to defer it for a single hour.

God calls men to come to him to-day. When a parent calls a child, every moment of useless delay in answering or obeying, is a moment of impudence and disrespect. So every hour you delay in your obedience is an hour of insult, presumption and sin.

Why dream of to morrow? To-morrow is an unseen, an unknown, and uncertain period. Where is to-morrow? Who will ever see it?—What if to morrow is your day of death? What if it proves to be the day of judgment? But to-morrow may rise calm, and shine brightly, and you may see it. What then? You will have one day more to repent in. You will be one day nearer perdition. With such a prospect, dare you take the fatal risk?

To-day is not your best time to seek salvation—that time has forever passed. It is not the best time you ever have seen, but it is the best time you ever will see, even if you were to live on earth a thousand years. And to-day is God's time, his appointed, chosen, precious hour of grace. You have his warrant, his command, his special invitation to come to day and find eternal life. Do not neglect, nor despise, nor refuse the gracious call. "To day, if ye will hear his voice, harden not your hearts."

Let those who are appointed to judge of the character of others, bear in mind their own imperfections, and rather strive by sympathy to soften the pang arising from a conviction of guilt, than by misrepresentation to increase it.

"Let no one despise thee."—*Paul.*

Christian Family Companion

Tyrone City, Pa., Aug. 9, 1870

Prayer.

Prayer is the expression of our desire unto God. It is a great privilege with which our Creator has favored us, and a very important duty which he has enjoined upon us. As a privilege, it is entirely dependent on the grace of God; as a duty, it grows out of the necessary relation which we, as his creatures and the objects of his care, sustain to him.

As a duty, prayer, like all other duties, may be considered in reference to *time, place*, and *manner*, of which we shall treat in order.

1. *The Time of Prayer.*

As prayer is the expression of our desires unto God, we will readily perceive, that, whenever we have any desire to express to him, it is a proper time to pray. In fact, to attempt to pray when we have no desire to express, would be solemn mockery—bold, daring hypocrisy. We may perhaps learn something of the time for prayer by referring to the practice of the Lord's people in ancient times. David said: "My voice shalt thou hear in the morning: in the morning will I direct my prayer unto thee, and will look up." Ps. 5: 3. In another place he said: "Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice." Ps. 55: 17. In the evening, before lying down upon his couch to repose for the night, he would ask the Lord to take charge of him during his hours of slumber, to shield him from harm, and to sanctify his sleep to the invigorating of his mind, and the refreshing of his body, that he might be the better qualified for a proper and successful performance of his many and various duties. In the morning, before going forth to meet the temptations of the day, and entering upon its cares, its toils, its anxieties, perplexities, and sufferings, as a weak needy creature, he would kneel before his Maker, and humbly implore his protection, his guidance, and his help. At noon when the worldly-minded and the thoughtless, were engaged in their various pursuits for profit or pleasure, he would withdraw from the busy scenes by which he was surrounded, and the labors of the day, to spend the time in sweet concourse with God. The morning dews, the mid-day beams, and the evening zephyrs, were witnesses to his pure devotion—to his fervant prayer. But his seasons of thanksgiving and praise were still more frequent; for he said: "Seven times a day do I praise thee, because of thy righteous judgment." In these exercises he was so blessed as to be enabled to say: "Great peace have they which love thy law."

Daniel, also, was in the habit of kneeling upon his knees three times a day, to pray, and give thanks to God; and, because of his faithfulness the Lord, whom he worshipped preserved him from the fury of his enemies, in the den of lions.

But Paul said: "Pray without ceasing;" (Thess. 5: 17.) and the Lord spake a parable unto his disciples "to this end, that men ought always to pray, and not to faint." From these scriptures we learn that we are always to be in a praying frame of mind, so that we can at any time, with pleasant feelings as dutiful and willing children, turn to God as to a kind, loving, and gracious Father, and ask of him to bestow upon us the blessings we need. Every hour of the day was greeted by the prayers of Jesus. The poet says:

> "So Jesus rose to pray
> Before the morning light;
> Or on the chilling mount did stay,
> And wrestle all the night."

"And at midnight Paul and Silas prayed, and sang praises unto God." *Any time* is the time for prayer.

2. *The Place for Prayer.*

The temple, in Jerusalem was called "the house of prayer;" while the Samaritans built their temple on Mount Gerizim, and claimed that as the acceptable place for worship. But Jesus said to the Samaritan woman: "Believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship Father. Ye worship ye know not what: we know what we worship for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Jno. 4: 21—23.

The prophet Malachi had more than 400 years before said: "From the rising of the sun even unto the going down of the same, my name shall be great among the gentiles; and *in every place incense shall be offered unto my name, and a pure offering;* for my name shall be great among the heathen, saith the Lord of hosts." Mal 1: 11.

Paul, also, in reference to the place for prayer said: "I will therefore that men *pray everywhere*, lifting up holy hands, without wrath and doubting." 1 Tim. 2; 8.

Our Savior speaks of private prayer as follows: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret; and thy Father which seeth in secret shall reward thee openly." Matth. 6: 6. But Paul, in his first letter to the Corinthians brethren speaks of worship in a public capacity. We see therefore that in public or private, "and in *every place*," we may worship God acceptably if we worship him aright.

3. *The Manner of Prayer.*

Under this head we shall notice: 1, the posture in prayer; 2, the spirit of prayer; 3, the subjects of prayer.

1. The *posture* in prayer.

We believe that acceptable prayer has been offered while standing, and under certain circumstances we assume this posture. After baptism the administrator stands and prays while the subject yet kneels in the water. In celebrating the communion while blessing the bread and wine we stand on our feet. But we find the kneeling posture the most common in the Scriptures, and regard it as the most appropriate, and the most expressive

of our true relation to God; and hence we kneel when we pray in our closets, in our family worship, and in our ordinary public services.

During prayer, males, according to Paul's directions, should have their heads uncovered, but females should have their heads covered. 1 Cor. 11: 1—16.

2. The *Spirit* of prayer.

To pray acceptably and effectually we must have our hearts in the service. The Lord complained of a certain people who drew nigh to him with their mouths, and honored him with their lips, while their *hearts* were far from him. Such lip worship is not acceptable. We must worship "in spirit and in truth"—without hypocrisy: we must "pray with the spirit, and with the understanding also." To do this we must have just conceptions of God—of his wisdom, power, goodness and justice; we must have knowledge of his word, of his will and promise; and we must have an acquaintance with ourselves; we must see our weakness, our dependence upon God, our need of his grace, and we must also have a proper understanding of the woes and wants of our fellow mortals. With this knowledge we can worship intelligently; and we will come humbly, yet boldly, to a throne of grace.

3. The subjects of prayer.

We have ourselves to pray for. Christ said: "Watch and pray, that ye enter not into temptation." Matt. 26: 41

We should pray for our brethren and sisters in the Lord. James said: "Confess your faults one to another, and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James 5: 16.

We should pray for all men. Paul said: "I exhort therefore, that first of all, supplications, prayers, intercession, and giving of thanks, be made for all men." 1 Tim. 2: 1. This includes even our enemies; for our Savior said: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

We have now noticed the time, place and manner of prayer; and we have found that we have all time and every place in which to pray, and that we have all the world for whom to pray, and the Lord has told us how to pray. Let us gratefully improve the privilege of prayer, and cheerfully comply with the duty of prayer, that we may find grace in every time of need. Surely if we have any good desires for ourselves, our families, our friends and neighbors, and for the world, we approach God in humility, and express our desires.—Æ.

Qualifications of Bishops and Deacons.

Under the above heading an article appeared in volume 5, page 658, from the pen of brother E. Umbaugh. A short time after we received a reply from brother Jacob Stehman. In glancing over brother Stehman's article we observed that he charged brother Umbaugh with saying that the Scripture, that the bishops and deacons should be the husbands of one wife, implies that these worthies should not marry the second time. We said at once, this is a mistake; brother U. certainly never used any such argument, and so laid his manuscript by. After a while brother Stehman entered complaint for the non-appearance of his reply. We then stated the matter to our assistant, who gave it as his opinion that brother Umbaugh, did make use of just such argument; and so we found it, and hence the publication of the reply so long afterward. Now brother U. has sent another reply, and hence we step between the two brethren and ask for a cessation of hostilities. We will see if we cannot settle this matter amicably, without getting into a war of words. So we will at once enter upon our duties.

Brother U. says in the article before us: "That those officers referred to should not marry the second time, is evident from the fact, that the apostle certainly did not refer to the practice of polygamy, or else, as his instruction was confined to those officers, all other members of the church would be free to act out the disreputable part of Brigam Young, and yet remain members of the church."

The brother's argument is, that, if the apostle meant to forbid bishops having more than one wife at the same time, that fact would go to prove that other members of the church not in that office could be polygamists. And at first sight his inference appears correctly drawn, but we think it is nevertheless faulty.

Paul says also that a bishop must be blameless, vigilant, sober, of good behavior; given to hospitality, apt to teach, not given to wine, no striker, &c., &c. Now then, in the same course of reasoning we might say, other members may be blameable, lazy, drunkards, of bad behavior, inhospitable, given to wine, strikers, &c. Now we know brother U. will not allow such license to be taken with the language of Paul. And yet it is as lawful in one case as in the other.

More than that. The husband whose wife has died and he has married another cannot be said to be the husband of more than one wife, for when a man's wife is dead he has no wife. Rom. 7: 2, 3; 1 Cor. 7: 39. Marriage is binding only while "both live;" and in these days of profligacy we do well to preserve the sacredness of its laws during life. The woman of Samaria had had five husbands, but after they were all dead she had none, according to her own words attested to by the Savior.

Among those who professed the Christian religion in the days of Paul, were persons who were guilty of the misdemeanors enumerated in the passages above referred to, polygamy not excepted, all of which were against the rules of the church, and for which Paul commanded Titus to "rebuke them sharply." The apostle would have them put such evils away from among them as rapidly as they could, and be particularly cautious not to allow any to get among the officers of the church.

Now, brethren, will not this explanation of the matter suit you both? We fondly cherish the hope that it may

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

"High School Movement."

This important subject has of late begun to revive among the Brethren. They can now see that knowledge is power, and that there is a power in the press. That this mighty agent is used for sowing tares, in the Lord's field, we dare not deny. And that knowledge does puff up some persons we are well aware, but this effect we think is owing to the weakness, rather of those who receive it, than to the nature of the thing received. It has been argued that the "lawyers had taken away the key of knowledge" and that they stood in the way of those who were entering the kingdom of God, but because men may have made a bad use of any good thing it does not follow that this same thing is an evil one. Because a man has taken advantage of a law and worked the ruin of his neighbor, we must not say we can live without law. And because we see so many wicked men in power and ruling the nations of the earth according to their own selfish interests, it does not follow that all who take the reins of government, should necessarily be wicked men, or that a good man could not have charge of the King's Treasury, or even stand as counsellor to a nation. We refer to Joseph in Pharaoh's court, Daniel with Darius, the Median King, and to Solomon on the throne of his father David. We give these and could cite others to show that knowledge does not cut us off from any real enjoyment, and that the more we know of God and of his ways the more we enjoy, and the more we are like him. Because with him is no darkness at all.

I should be glad to learn what branch of knowledge, or part, of it, is thought unfit for our children to learn. Let some one answer.

If it be history, we say be careful how you judge, for in our opinion it is next to the Word of God in bearing us out in practicing the commands of our Savior. And to us do the Historians grant the preference in following the primitive Church.

Should it be language, either dead or living, we say be not rash in your judgment, for these come to our aid in confirming our Brethren who have been so fortunate as to learn them, in the faith and practice of the Gospel. We cite you to brother James Quinter's Debate on the commandments and their observance. Does any brother doubt that the knowledge now in possession of the church, through the labors of Quinter and others has proved of advantage to the Brethren? Certainly not. Then let us learn all we can of every good thing, so that we may add to our faith virtue, and to virtue knowledge, &c.

Let us all try to live and learn, and strive to know for ourselves as much of God's Word and his laws as we possibly can.

LANDON W EST.

Instrumental Music.

We will do it for Christ's sake.—In order, as much as lieth in us to be at peace with all men, we will try not to offend any one by making music with intruments; according to minutes of Annual Meeting all is, however, hoped that those who feel themselves injured when others indulge will not be offended when they are reminded of the fact that there are more than tweenty passages of the holy scriptures in favor of those who practice instrumental music. For example in Eph. 5 : 19, we find the following: "Singing and making melody or playing in your heart to the Lord."—Here Paul, who we believe had the Sdirit of God, teaches the Christian the real object of the use of vocal and instrumental organs, in regard to the music which may be made with them. The expression or command simply signifies; singing in your heart to the Lord and making melody or playing in your heart to tr the Lord. It has indeed no special reference to either vocal or instrumental music: but it refers as much to the one as to the other. The design of the Apostle was not to convince the Ephesians that it was right or wrong to sing or play, but to teach the way in which they should do it. It is a sad mistake which some make when they say that none can play on an instrument with the understanding. Their inability to do so does not prove that no one else can do it Will they contend that David did not understand his business when he prayed praised the Lord so much with musical instruments? I think according to the word it is lawfuld to indulge in both kinds of music, though it may not be expected which appears at present to be the case. "*Whether it be right in the sight of God to hearken unto you more than unto God judge ye*"

J. B. GARVER.

Shirleysburg, Pa.

To The Brethren.

We trust you will, as of old, be very considerate in ruling the Lord's people. Do not, we entreat of you, expel any sister for not wearing a cap. Do not force meat upon any that cannot eat it. Do not call any surly or an unfruitful tree for such a thing.—You teach us to read the Bible and judge for ourselves. How shocking when entering the house of God to see pious people earnestly looking for an article of dress. "Take no thought of the dress." Good people return from meeting ignorant of others' apparel.—We do not ask the church to allow superfluities. They can be suppressed without the use of a deadly weapon to the soul. We are to lay aside every weight; this is putting one on. It is a stumbling block and a rock of offence. You think it cannot be; you call it stubbornness. You judge wrong. It is strength to know "Happy is that people whose God is the Lord." As sincerely as you think it ought to be, so deeply do we believe it is wrong. It can become an idol in such high estimation. May our heavenly Father help us to resist Idolatry, even though we must suffer hurtful accusation.—In the end we shall be justly judged. If you do believe in an extra covering, let one suffice. We have sincerely prayed that we may do right in this matter. Feeling sure that if every one would think of it so seriously some would tremble to act as they do. Let them who believe have them in peace, we condemn not and love their company as much. As for loving the world, God knoweth our desires and self-denials. If we have treasures in his care we want no more. Bearing with one another is a beautiful command. Many who are supposed to be bearing nothing are oppressed by heavy weights of others judgment and cruel language. The right spirit may dwell with those you have no hope for. May we all with true hearts obey our kind Father. And everywhere

preach Jesus, that all may know what is required of the Christian, and how delightful it is to be one.

M. A. GROVE.

Mt Carroll, Ill.,

Brother Henry; Permit me to pen a few thoughts for some corner of your most welcome paper, the C. F. C. I am frequently asked why do you not write more. I must say I cannot assign any reason, except this one, that there are abler pens by far than mine lying dormant. However I would offer a little by way of news to my brethren in God's vineyard. We sometimes certainly feel as though our efforts and labors for God's cause were fruitless; oftentimes we must wait a long time before we can see that God is giving any increase.—This should not, however, make us feel any the less zealous for the cause. We know not what a day, or time may bring forth, neither should we feel discouraged when we hear of the prosperity of other branches, upon which we bestow no labor. If I can hear of additions, no matter whether east or west, north or south, it makes my heart feel glad, and makes it to bound with joy in that, that some poor wretched souls have covenanted with God in Christ Jesus. If the angels in heaven rejoice in this, why should not the church of God.

Our branch, (the Elklick, Somerset Co., Pa.,) was one of the number to rejoice in the conversion of sinners. O how cheerful and how expressive of joy are the faces of the parents when their dear children come out on the Lord's side. Many such have we witnessed here this summer. Our council meeting, preparatory to our Lovefeast, was on Whitsuntide, Monday June 6. From that time to this we have immersed thirty-one and still others are talking of coming. May they not tarry too long. This gives us poor unworthy servants some considerable of encouragement. THIS IS THE LORDS DOING.

This is a short synopsis of our progress. Our communion season came off on the 21st of June, commencing at 1 o'clock. Better order and a more pleasant meeting I never witnessed in our branch. Neither have we ever had as large a number of communicants communing at one time before. A brother told me he counted the tables and the number occupying one table would have brought the number to five hundred. And nearly all belonged to this branch. This meeting will never be forgotten by some that were present.

Now then we will speak of the general health of the brotherhood, and also of the community at large, this part will be read with much interest by many of my brethren in this county and elsewhere. Bear with me brethren if I write in detail, on this part of my article. I am aware that very wild reports have gone out concerning the disease now raging here. That it is bad, the Typhoid or relapsing Fever, and of a somewhat stubborn nature we deny not, yet we think it is governable if properly handled, as I think it is by our physcians here. Judge for yourselves, in our village containing about eighty families, we had between sixty and seventy cases of sickness. These were all excepting two treated by Doctors M. M. Beachly and H C. Mckinley, both one office, and up to this time but 4 deaths. Among the dead are a Miss Parker, a German boy lately come from Germany, brother W. M. Buechly, and a Mr. Case, a young man. I am thus particular thinking I might correct some false reports that have gone out all over the county and elsewhere concerning this fever. Only a short distance from here, persons are being reported as burried who were not even sick at all this summer.—True we have now at this time (July 16th) a number sick, but the physicians reported them to me as convalescent.

As to the brotherhood we number nearly if not quite 500 members. In all that number but three have died of this fever, while a great many of our members have been sick, but up to this time are all in a fair way of recovery. I am sorry that exaggerated reports have gone forth, and I thought it my duty to correct them, and thought the C. F. C. the best medium The people are much afraid of the disease and the most fearful I think circulate these alarming reports.—Different methods are applied or made use off as a preventative, but the most astonishing and unrighteous is that of Christians using this poisonous Rot gut whiskey. If persons who are fond of this drink make use of this article in disguise, the Christian and the moral man should not hide behind the same cloak There is poison enough in the atmosphere, and hence we should not gulp it down from the goblets, for if they strike hands it makes the case doubly bad. If I knew that it would be acceptable I would willingly give a weekly report, a short and concise one, until this disease ceases.

C. G. LINT.

Meyers Mills, Pa.,

It will be acceptable, especially if it be mixed in with a chapter of wholesome advice, instruction and admonition.

Brother Holsinger; I am glad I have succeeded in getting you one new subscriber, but would rather it were fifty. Oh! that the church would awaken to a more active sense of duty, and encourage every means employed for the dissemination of the truth. If it were so the wheels of the church would not be so often clogged for the want of the oil of joy and gladness necessary to accelerate its continual activity tending toward the eternal interest of souls. Awake thou that sleepest, come forth, gird on thy armor and fight the good fight; be ready for thy adversary when he draweth nigh!

P. S NEWCOMER.

Boonsboro, Md.,

Dear brethren and sisters; forgive me that I have not responded, ere this, to your kind requests. I am quite alone, and have thought to comply with your long expressed wish, through our weekly C. F. C.. You say 'tis a long time since I promis'd to write. True, and will it make any amends, if I say, I had often thought of it, and you.—I take this easier way of filling my promise, which will lighten my labor, and free me from the charge of partiality will you please except my little "work and labor of love." I would rather write on some dear heavenly doctrine, than attend to common place questions, though my understanding is yet inferior, yet our taste as Christians, I hope, is fully consecrated to the word of truth, the Gospel of our salvation

I would love to take the brotherly reached forth hand,—of Brethren again and print the dear pure "kiss of charity on lips devoted to our heavenly Master with the customary word "how do you do?" And I would love to answer all kindly questions if I could, but being absent I cannot. Well, but you wish to know how I

do, with all around me. Thank God, we have come so far on our way of "farmers life," that the harvest is past, the threshing instruments are moved away from us, and we have been blest with health, and the fruits of field and garden, and refreshing springs, this very warm summer.—But whether we are blest with temporal good is not the first question to be asked. O, no, first of all in the true Christian heart is the inquiry how thy soul prospereth, how is it with God's chosen jewel, the church, for whom he gave his life, "to purify unto himself a peculiar people, zealous of good works!"

First as it regards the congregation here, called Bru; our additions have been slow, (may they be sure) and the heavy black clouds seem scattered. We had a pleasant Communion, and Lovefeast lately, with the help of brother James Quinter, and John Cadwallader, who are still permitted to come to us in the name of the Lord. We are out of the way of traveling preachers, who leave us out, because we are too far south for their convenience. Let us all watch, for satan our malicious foe, is always scheming. We are not ignorant of his devices." In this wilderness we may not look for cloudless skies, and ever blooming flowers. How is it with you? I do not ask that question, knowing well every family and every church know their own difficulties, put me the question, as I should put it and answer, "how is it with thee. If every believer's lip and life answers truly to this inquiry, church troubles are few. King David is call'd a warking, but he once said: "I am for peace, but when I speak, they are for war." Are we for peace, (but not at the expense of truth,) then let us keep the peace of God in our own hearts and make peace soon as possible.

Let us not break off the yoke of Jesus; let us not put a yoke on others which is not of his making. Alas! sinful, proud, fast age—to what are we coming? keep, O let us keep our eyes on the word of God, while we may have it. Contend—to be sure but only for the "faith once delivered to the saints," and our contention for that, let it be in meekness, and humility; not in the voluntary humility of cloister and monastery worshiping of angels, "and saints, and men-made penances, and man-made ordinances, which perish with the using, but humility—sweet word, and ever welcome, to the converted heart, under robes of royalty, or the patches of virtuous poverty. O that divine meekness, that will not oppress, with traditions of men, but preach in living examples, the humility taught in the Gospel of the New Testament; why should we pass by the popular killing sins of many, and fall heavily on the more innocent weaknesses of others, and so destroy them for whom Christ died. Empower'd priest craft, claims the right to compel obedience to the commandments of men. The spirit of Christ, and the church—the bride—say "Come" "Blessed are they that do his commandments, nothing less, and nothing more, at peril of loss, and plagues. Let us think of these things, and having been washed in water, by the word, let us keep our garments white, lest we walk naked, and they see our guilty shame. Good bye dear friends in Christ. Please let me hear from you.

S. R. Major.

Dear Editor; I wish to inform our brethren and friends of our affliction. My wife has not been stout for years but during the early part of this Summer her health was better than usual. But about the middle of June she was taken with a catarrh on her right hand, then lost her appetite and was much reduced; and before that was well she took a felon on the same hand, and before that got well we got into this strange predicament which caused our affliction. On the 24th of July, an old sister, my wife and I started for meeting with a two horse wagon. I opened the gate at our yard, my wife intending to drive out. The dropping of an umbarella frightened the horses. They started running, and I caught one line, (the ends not having been connected.) and kept them within a circle of about 12 rods. I held to the horses until they stopped. I cannot tell how many rounds they made, or how often the wagon ran over me, but when we stopped, the hores had only the front carriage of the wagon and that was turned upside down.

The old sister had one tooth broken out, but not much hurt. I had two ribs broken, many bruises and scars.

My wife had her right hip dislocated, a bone fractured, besides some small injuries. I am now able to get about by having a support My wife can stand on her feet by holding to something, but cannot make a step. The docter says we will both get well and be of some use. We request of our dear members under whose notice this may come, to remember us in our affliction, and pray for us.

Elder John Murray.

Dear Companion: as I have seen many calls for ministering brethren to come west and locate, I will now inform you that there are two or three ministering brethren here who propose emigrating west, and would like to go where they are most needed.—And they perhaps may need some little aid, as means are not very plenty with them. They wish to know where they are needed and where they can get a home among the brethren, either in the state of Iowa, Missouri, or Illinois. Now brethren here is a chance for you to have your wants supplied. They will be ready and willing to start by the first of October next. Who wants them? For farther information address me at Romeo, Green Co., Tenn.

A. J. Correll.

Brother Henry: We have a little church established here in South West Missouri, called the Shoal Creek congregation. I just say to all who desire to come to this new country, so far as we have learned it is a healthy country. Good water and good soil. Crops are very good. Land cheap. Unimproved land from 5 to 10 dollars per acre; improved land from 10 to 20 dollars. There is a great body of land here that is not yet in market, but soon will be. Railroad running through from St. Louis. Now, if anybody wishes to come to this country, or wants further information let them write to me. Direct to Philip Dice.

Newtona, Newton Co., Mo.

Queries.

Will some one please explain Luke 19: 9. "Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations."

Will some brother or sister well acquainted with Pantheostic doctrines read carefully the 2nd chapter of Colossians and then give his or her views on the 18th verse.

F M. Snyder.

Please explain Mat. 11 : 12. "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force." W. S. BECKNER.

Answers to Correspondents.

M. A. GROVE All right; you are more likely to be correct in the matter than we. But now we have forgotten who it was for. In your next please say.

DANIEL SUMMY. Before last week's papers had all passed through the press, your letter dated July 12th, came to hand, with $1.00 enclosed, and was post marked Aug. 3. Singular it should have laid in your office from July 12 to Aug. 3.

A Brother says : "Go ahead with the Brethren's Almanac, and head off the devil with his comic (and also some of the medical) almanacs, wherever you can. I want some of them as soon as they are ready. In your last notice, did you not mean December instead of September ?"

No, we meant September. And we still mean September, but it is likely that we may not be able to make it quite that soon. Nevertheless we will be out quite in time enough.

Addresses of Ministers.

We fear there are still a number of ministering brethren whose names and addresses we have not yet obtained. We hope all who are not certain that their names have been forwarded will see to it at once that they are sent in without delay. In a short time the manuscript will be given into the hands of the printers when it will be too late.

Next Week

Several new names will be added to our already large and respectable list of contributors. It affords us much encouragement when our brethren come to our help in this good work, especially when the more intelligent become awakened. Brethren and sisters make good use of the talents which the Lord has given you, knowing that you will have to give account of their use

Announcements.

Osawkee, Kansas, 24th and 25th of Sept.
A. Pearsol.

Pine Creek branch, St. Joseph county, Ind., Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Cowanshannoc branch, Armstrong county, Pa., Aug. 27th.
J. B. WAMPLER.

Jefferson county Iowa, Oct. 1st and 2nd.
Enoch L. Prather.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.
D. Beeh-telheimer.

Bell Creek branch, Nebraska, at S. A. Honberger's, Sept. 17, 18.
J. P. Moomaw.

Waterloo branch, meeting-house four miles south of the city, Sept. 10, 11.
E. K. Buechley.

MARRIED.

At the residence of the bride's father, July 17th, by Samuel A. Moore, Mr. WM. IMLER, to sister LEAH ANN MILLER, both of Bedford Co., Pa.

By the same, August 8th, at the residence of the bride's father, Mr. SAMUEL M. SMEIGH, of York, Pa., to Miss MARY A. SNOWBERGER, of Bedford Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near New Guilford, Falling Springs congregation, Pa., July 29, GEO. HENRY SUMERS second son of George and Annie Sumers ; aged 5 months, and 11 days. Thus our youngfriends had to mourn the loss of their little son, yet we would say, weep not ; although his lifeless form lies beneath the silent clod of earth, his spirit reigns in the land of bliss. May the Lord sustain the parents in this their day of trial, and in the plenitude of his mercy guide and direct their spiritual interest through this life of sorrow and sadness, that they may be found faithful in the service of their master. The funeral discourse was preached by the writer from Ecclesiastus first clause of 15th verse.
J. F. Oller.

In the Snake Spring Valley branch, Bedford Co., Pa., July 31st brother JOSEPH McDANIEL ; aged 63 years, 5 months, 11 days. The subject of this notice had been a member of the Bible Christians for many years and a strong advocate of that faith. About 18 months ago he became a member of the Brethren, and we have every reason to believe that his intentions were pure, and that his desires were to serve the Lord in the way of truth and holiness. Four weeks before he died he fell from a cherry tree, receiving an internal injury, which was the cause of his death. He leaves a sorrowing widow, (a sister) and 7 children to mourn their loss. While in his sickness he expressed a willingness to leave this world, and exhorted his family and neighbors to give themselves to the Lord.

Funeral occasion improved by Jacob Steel, H. Clapper, and the writer, to a very large and respectful audience, from 1 Thes. 4 13.
Henry Hershberger.

Was drowned in the Cedar Creek, north of the Libertyville meeting house, Jefferson Co., Iowa, on the 17th day of July, TACY ELIZABETH CONGER ; aged 14 years, 4 months, and 17 days. She was an orphan child, adopted into the family of brother McCleary. Funeral services by brother Enoch Prather, and Jackson Harmon, from Luke 8 : 52.
Jacob H. Fishel.

Visitor please copy.

LIST OF MONEYS received, for subscription, books, &c.,

Daniel Wolf, Jr. 50, P. S. Newcomer 3.00, Jacob Mohler 2.00, John B. Davis 3.00, Isaac Kulp 6.00, John Clingensmith 1.80, Gottlieb Rœsch, 1.00, George W. Mahugh .25, David Province, 2.00, Michael Arnold, .75, Eliza E. Webber, 1.50, Daniel Summy, 1.00, Rebecca Benton, .75, D. M. Bare, .75, Peter Beer, 1.50, J. M. Garber, .75, Martin Bowers, .50, Joseph J. Hoover, .75, C. R. Paige, .75, S. R. Dep pen, 1.50, David Buechley, .75, B. B. Hart, 1.00, Noah Davenport, .50.
Alpheus Mellott, 1.00 Solomon Spangle, 1.00 A Lym, 2.00 C. C. Root, 75.

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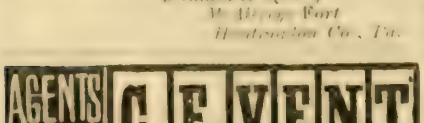

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VOLUME VI. TYRONE, PA. TUESDAY, AUG. 23, 1870. NUMBER 33.

For the Companion.

Happy Prospects.

BY JOS. W. BEER.

There is a glorious time ahead,
When sleeping saints shall leave the dead;
And from their cold, damp beds arise,
To meet their Savior in the skies.

That blissful time, to us unknown,
With swiftest wing is coming on;
The budding fig tree doth declare,
That for the change we should prepare.

Then, when the happy time shall come
For Christ to take his jewels home,
If we are reconed as his can own,
We'll sit with him upon his throne.

As kings and priests to God we'll reign,
With Christ the Lord, and martyrs slain,
Throughout the world, o'er ev'ry land,
For all shall yield to his command.

Then, anger, strife, and wars shall cease;
A thousand years there will be peace;
But when this glorious rest shall end,
Satan will from his jail ascend.

Upon the earth he will go forth,
From east to west, from south to north;
Magog and Gog to battle call;
But God shall cause his schemes to fall.

Then ev'ry slumb'ring soul shall rise,
That in the earth or ocean lies;
And shall appear before the Lord,
To have from him a just reward.

Oh! may we live, that when we die,
We may in Abram's bosom lie;
And when our Savior comes to reign,
The promised blessings we shall gain.

For the Companion.

To a Young Disciple.

That so few find the way of life is a matter of profound sorrow. That so many profess to have found it, who yet "follow cunningly devised fables," and "make a god of their own belly," is equally lamentable. "Ye must be born again," is so misconstrued, as to its widest signification, that seldom is any thing done professedly in the name of Jesus without having some other name painted over that of Emmanuel. So necessarydoes religion seem to be, even to worldly reputation and advancement that a large number would be almost as much ashamed not to be *supposed* to be religious, as to be so in reality. Millions at your age and in your circumstances regard the service in which you delight as intolerably irksome. The joy that quickens and gladdens your soul, is esteemed by many of your former associates as the essence of insipidty. The lust of the eyes,of the flesh,and the pride of life,is a trinity in which sinners find more bliss than in the infinite resources of the Triune God. In countless different ways the world, including how many so-called churches I know not, is perpetually confronting God with austerity in the conditions of salvation. Ministers ascend their pulpits and descant on the urgency of the Divine requirements, and the hatefulness of sin, and the beauty of holiness, and then descend to mingle with some party where religious conversation is interdicted, or to swell the crowd of some pic-nic where everything is arranged to contravene the teachings of the Gospel. The man who claims to be a teacher sent from God, and shows his face at pic-nics, is a servant of the devil, no matter how many names he has on the church-roll as the fruit of his ministry. In such scenes a Chrstian can no more participate, than Christ could have accepted Satan's offer of worldly honor and enjoyment. The new life cuts off all such abominations as effectually as Christ will take away any branch that beareth not fruit.

Your language indicates a state of mind which cannot reasonably be ascribed to any other agency than the Holy Spirit. It is not natural so to speak and feel in relation to what is so utterly repugnant to the unrenewed heart. While you feel as though it were almost unwarrantable boldness to say, "Thou knowest that I love Thee," you are conscious of the most rapturous thrill of emotion in doing what you know will please your Beloved. Your faith *worketh* by love," and the whole compass of our being is so warmed and constrained by desire Christward, that the eagerness of sinful youth to

enjoy the pleasures of sense is only a faint type of your happiness in doing the will of God. Before conversion we need no proof that we were aliens from God and enemies to all righteousnes. By "wicked works" we evinced our fealty to the devil, and his enthronement in our affections. That which is born of the flesh, is flesh, even if it be avowedly religious. Having the example of Christ as our Standard,we were conscious that the manifestations of life had their basis in a carnal will and purpose. But "being born again, not of corruptible seed,but of incorruptible of the word of God," we are conscious that all the springs of life are renewed, and what is deepest and most controlling in us tends to develop a character in opposition to our former self. The life needs not only reformation but revolution. Not only must the native elements of our being be elevated and adjusted and burnished, but a supernatural element or power must give direction and consistency to the whole. The expression must be according to Divine rule no less than the *impulse* must be of Divine origin. Herein is the indubitable evidence of being born of God. "That which is born of the spirit is spirit."It will seek no outlet save what Divine wisdom and mercy have prescribed. It no more desires or adopts an eratic course, than pride prefers deformity and ugliness.

The authority of love, instead of being irksome, is the freest and surest liberty. Where the spirit of the Lord is, there can be no constraint, because we are bound to a will that moves without friction in the grooves of the infinite love. The liberty of the latitudinarian, which can cramp the life of Christ into any form of human device, is the liberty of mocking God, rejecting his counsel, and of perishing in our own corruption. This is to trim the whole of Christ so as to fit the devil-born carcass of sectarianism.

Were it announced that we are heirs prospective of a vast inheritance, and the proper papers thereto placed in our hands, how cautiously would we examine and re-examine the evidences on which our prospects are based. We have no less need of questioning our inmost souls, and searching the holy oracles daily, in order to confirm and augment the evidence of our regeneration and acceptance with God. To take such a stupendous matter for granted is the consummation of folly. We are to "make our calling and election *sure*." No birth lower than of God can restore to the favor of God: and no birth outside the Divine order is of Divine paternity. No perhaps,no peradventure, will suffice. We must *know* that we have passed from death unto life, not by the mere mental act of knowing, but by the double or tri-fold fact of a Divinely unfolded life. Stagnation is foreign to life Development is its essential law. The life of Christ nomore reaches out after fashions and pic-nics,than a vine spins around a red hot shaft. We must be assured of eternal life,not apart from consciousness, nor yet on the basis of consciousness, but on the authority of the word. But for this, consciousness would be like a vine without a trellis. Life,whether natural or divine,cannot be communicated without a tangible medium. Nor can it be maintained in the abscence of the objective. He that professes to be regenerated and rests content in a mould for his new life not of Divine appointment, deceives himself. The water and threefold forward immersion, is as essential, as the symbolical expression of a God-quickened soul, as the new life itself is essential to the filling out of the symbol. The washing away of sin by baptism has no intrinsic reference to either the removal of sin from the conscience, or to the liquidation of a recorded fact; but it refers to the latter typically. For this reason, when we review our evidences, we penetrate to what is signified by baptism, rather than to the rite itself; Yet, we can no more do *without* the institution in dealing with the spiritual verities that give it validity, than my soul can commune with yours without the medium of my pen. Being given such an organization, sin is possible; and if it become actual, we must have a Redeemer whose approach is through materiality. The outward must be an essential feature of his work. As Christ had absolute Deity indulging all his manifestations, so regeneration must needs have its root in our spiritual constitution: yet if its complement be wanting, as a living outgrowth, it is a spurious conception, and will issue in a monstrous abortion. The literal word on one side, and its embodiment in our obedience on the other, with the life of Christ in us connecting the two, is the only valid evidence of being born again. If our *life* faithfully represents the *word*, our hearts condemn us not-

and we have confidence toward God, and *such* confidence is safe.

C. H. BALSBAUGH.

For the *Companion*.

Go Forward.

"And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Exodus 14 : 15.

An important lesson is taught the children of God in this text. Go forward has ever been the cry of the worldling as well as the professors of religion. Go forward is very applicable to those who have just begun to live a life of holiness. And this command which was given to the children of Israel by Moses should have made lasting impressions upon their minds.—They had left their Egyptian bondage and commenced to live a life of liberty. But it was not long until their hard task-masters were again brought in view. King Pharaoh and his host were now their enemies. And the Israelites were closely pursued by them; but they were not to be captured by them. Although their retreat was attended with much difficulty they made their miraculous escape across the ocean. They had been told by their leader to go forward, and they did go forward, and were saved from the hands of the Egyptians. Many persons would gladly lay hold on eternal life if the path of life would not seem so dark to them.—There are difficulties to contend with in the Christian life that many do not want to encounter. Those who will obey the demands of duty will always find a way to escape the snares of the adversary. There may be some now who will be ready to exclaim: "The way of duty seems so hard that I almost feel like quitting the service of the Lord." To such I would say, go forward. Do your duty whenever demanded. "The sea of troubles will open before you and show you a safe path through. The trials and hindrances which you now fear will all vanish before the first firm and resolute step in the right path. This may be the very hour when you will have to decide once and forever whether you will follow Christ and be saved, or hesitate and falter until you are swallowed up by the waves of worldliness and temptation." Stand not still then, nor hesitate to go forward while your hope of a reward depends entirely upon your own conduct. Has God given you an intellect, store it well with a knowledge of Divine Wisdom which will fit you for the most humble service of God. Let not a knowledge of the precious Bible remain void in your understanding. Be patient until you have won the prize. Remember, "no cross no crown." Be steadfast, ever abounding in the work of the Lord.

How many have lost all earthly joy by ceasing to go forward. The joy of the believer depends upon progression. In vain he may try to abandon the allurements of vice if he is not willing to go forward: he will find himself continually given to temptation. A man must not expect to advance in a Christian life by merley quarding against evil. He must cease to do wrong that he may do right. If he wants his thoughts centered in heaven he must place them there. He that said "set your affections on things above" has also said "he that taketh not up his cross and daily followeth after me is no disciple of mine." Then it is by forsaking every sin that doeth so easily beset us and by adhering to the will of heaven that we may expect to make progression in a life of holiness.

Go forward, then, dear readers, who have commenced to live a life devoted to the will of God. It may be some of you have just enlisted in the service of King Emmanuel and may have many trials and troubles to encounter. Remember the Lord will forsake none that diligently seek him. Press forward, onward, and upward, for your crown which is awaiting you in Glory. Despise not the demands of duty.

F. M. SNYDER.

De Graff, Ohio.

It is not work that kills men; it is worry.—Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and truth are sweet juices.

Memory presides over the past; action, over the present. The first lives in a rich temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and walks the earth like a spirit.

Sinner, though you keep Christ your best friend out, death will burst in, and hurl your way to the Judge.

For the *Companion*.

Christ Jesus.

He "thought it not robbery to be equal with God." Phil. 2, 6.

Equal if we consider his Titles. "He shall be called the Mighty God, the everlasting Father, the Prince of peace." "But unto the Son he saith, Thy throne, O God, is for ever and ever." "And Thomas answered and said unto him, My Lord and my God."

Equal if we consider his Works. "Without him was not anything made that was made." "For by him were all things created that are in heaven and that are in earth, whether they be thrones or dominions, or principalities, or powers, all things were created by him and for him."

Equal if we consider his existence. He is "without beginning of days or end of years." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Equal in holiness. He "did no sin, neither was guile found in his mouth." Even his enemies—the Jews—could not establish an accusation. Pilate crucified him because he found "no fault in him." The only accusation he could think of, was, the superscription: "Jesus of Nazareth the King of the Jews." The centurian was forced to exclaim, "certainly this was a righteous man." The devil himself failed to discover or produce a single stain in his character.

Such is our Savior. Surely it is no robbery—no undue assumption of greatness, of holiness, and of glory—to be equal with God.

But what may we learn from all this? Much every way. Chiefly, to fear and reverence him. We naturally feel an awe in the presence of a great personage. Queen Esther trembled before the King, and Felix before Paul. How should we feel in the presence of an Angel, or even Moses, or Solomon: "But a greater than Solomon is here." "Fear Him."

2. To honor and obey him. We ought, indeed, to be subject to rulers and governors. Who would think of violating the law of the land, or the command of the king! But he is the "King of kings." His "commandment is life." We ought to obey God rather than man." "For if they escaped not who refused him who spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

3. The duty of humility. He is an example, who "being in the form of God" "made himself of no reputation, and took upon him the form of a servant." Wherefore, "in *lowliness of mind*, let each esteem other better than themselves."

4. The duty of self-sacrifice. "Even Christ pleased not himself." Though, he "thought it not robbery to be equal with God" yet he was made in the "likeness of men," and "became obedient unto death, even the death of the cross." Likewise should we sacrifice our personal interests and inclinations for the benefit of others. "Look not every man on his own things but every man also on the things of others." If this is true of our fellow creatures, how much more so of Christ himself. Here everything is subordinate—"worse than nothing." If thy right hand offend thee *cut it off*; if thy right eye, *pluck it out*. "If any man come to me, and hate not his father and mother"—yea and his own life also, he cannot be my disciple."

But if the sacrifice is great, the reward is greater. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive *manifold more* in this present time and in the world to come—*life everlasting*."

J. B. Pence.

Jonesboro, Tenn.

For the Companion.

Christ the true Foundation.

BY EMMANUEL UMBAUGH

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 12, 13.

This language was, originally, addressed to the Church at Corinth, and was designed as a warning to those who labor for the extenuation of the Church without, perhaps, considering the advancement of the glorious cause of the Redeemer of the world. It should be remembered that there is quite a difference between trying to extenuate the kingdom of Christ, and laboring for its advancement, and that the Church should ever work for both the extension and advancement of this glorious kingdom. If the minister will labor for the extension of the Church of Christ, exclusive of her advancement in holiness, he is building upon the word of God or Christ—*the true foundation of the Church*—wood, hay

or stubble instead of gold, silver, and precious stones.

The apostle Paul was ever vigilant and active in his duties to God and the Church, and hence perceived that if not all, at least a part of the members of the Corinthian Church were carnally minded, inasmuch some appeared to be for Paul while others were for Apollos. There is no doubt with reference to the manner in which these Corinthian brethren conducted themselves; perhaps divided into sects, some claiming that Paul was a great preacher, praising him for his skill in calling sinners to Repentance. Paul well knew that this carnality on the part of the members of the Church would tend to destroy the usefulness of the weak minister, and hence classed this partiality with those things which disqualify men and women for subjects of Christ. The letter which the apostle addressed to the Corinthians is not confined to them alone, but has been placed upon record for the benefit of the people of all ages. It is designed to teach the members of Christ's body to free themselves of this carnality, lest it may be said of the minister who taught their feet to walk in the "path's of Peace" that he has built upon Christ, "wood, hay and stubble."

There is one consolation, however, for the minister, if those he places upon the good foundation prove to be "wood, hay or stubble," and are lost by fire, "he, himself, shall be saved," providing he prove faithful; yet we know that the language at the head of this article is designed for his especial benefit, to warn him not to build wood, hay or stubble upon that foundation, beside which no other can be laid by man; or if the members of the church which he is building up, upon this foundation should be carnally minded as were the Corinthians, it becomes his duty to follow the example of the apostle in reproving them in order that they be not divided, by envying, strife and discord, prefering one above another and thus becoming "hay and stubble." Although it is our duty to prefer *one another*, let us not prefer one *above* another, but let us try to encourage the weak brother, instead of discouraging and driving him away from us, where the "wolf" or the "lion" may prey upon him.

Let us ever remember that our being connected with the Church of Christ will not screen us from being judged at the judgment of Christ, and that by our coldness toward one another, and by our "envying and strife," we become "wood, hay and stubble," and will be lost by fire, although we have been built upon Christ the true foundation. Paul laid the foundation of the Church at Corinth. He says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth there upon." He laid Christ Jesus as the foundation of the Corinthian Church, and said, "Other foundation can no man lay." If we are built upon Christ we should, like he, be clear of strife and hatred toward each other, and if we are not peaceful by nature we should strive against nature, for "by nature we are sinful."

For the *Companion*.

Melchizedec King of Righteousness.

By C. A. Mason.

I take my pencil to give the readers of the *Companion* a few thoughts about this great priest that we can read of in the Bible. He was "king of Salem;" and also, "priest of the most high God;" in which, capacity he blessed Abraham, and received tithes at his hand. Gen. 14: 19—20. The scriptures tell us nothing of his father or mother—of his genealogy, his birth or his death. He stands—alone without predecessor orsuccess or a royal priest by the appointment of God; and thus he was a type of Jesus Christ, who was a priest forever after the order of Melchizedec, and not after the order of Aaron, whose origin, consecration, life and death are known. Ps. 110: 4. Heb. 7. It has been a matter of great inquiry among commentators, as to who Melchizedec really was. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem; but the safest and most probable opinion is that which considers Melchizedec as a righteous and peaceful king, a worshipper of the most high God in the land of Canaan, a friend of Abraham. This opinion, indeed lies upon the very surface of the sacred record in Gen. 15th and Heb. 7th; and it is the only one which can be defended on tolerable grounds of interpretation.

Sinful habits are the channels of sinful thoughts. If we would have the thoughts to cease to flow we must close up the channels.

Review of Elder M. Ellison's "Dunkerism Examined.

BY ELD. J. S. FLORY.

(Chapter 3rd continued.)

On page 60 of "Dunkerism Examined," Eld. E quotes Eld. Quinters analysis of the commission filled up according to the true meaning, and then says "I doubt whether such another sentence can be found in any language." Unprejudiced men of learning have almost universally conceded such a rendering as Eld. Quinter gives on the text, as being correct. And the Greek and English texts we doubt not will sustain it without any "human addition" other than a little plain common sense.

That the doubtful Elder may no longer doubt, I will give him another sentence like it, that *can be found*, and that too coming from one of his own brethren, a minister of the same denomination (Missionary Baptists) of no small repute, of Greenbriar Co., Wt. Va.

I will quote from a letter written to me by said minister, in a discussion I had with him on baptism. Of the date of January 26th 1869, he says to me :

"You call each of these "three actions" baptism, in your baptismal formula. I have been told your formula in substance is this ;—addressing the candidate you say : "I baptize thee in the name of the Father ; and of the son ; and of the Holy Ghost," dipping the candidate after each name of the Trinity is pronounced. The above I suppose is the substance of the formula used by you in baptism. If so, it is elliptical. To express your formula, without an ellipsis, it would read in substance, as follows : "I baptize thee in the Name of the Father ; and I baptize thee in the name of the Son ; and I baptize the in the name of the Holy Ghost." An ellipsis you know, is the ommission of a word, or words in a sentence. The word is not expressed, but it is understood. So in your baptismal furmula, you do not express the word baptize only in connection with the name of the Father but it is understood in connection with the name of the Son and Holy Ghost, as clearly as if it were expressed. Now if this is correct, and I think you will acknowledge that it is, for it seems self-evident to me, then, every time you, or any of your ministers administer baptism you call each of these *"three actions"* baptism. There it is, word for word, as Mr. F. G. penned it ! Is it not like in substance to what Elder J. Quinter says about the commission. Oh but says one friend F. G. is writing about our formula in baptism. Precisely so, but it happens our formula in baptism is the *same identical formula given by Christ in the commission !* And if in our formula three actions, are understood, or baptism is understood in connection with the Son and Holy Ghost, as clearly as if it was expressed," it certainly is so understood in the commission. And if every time we administer baptism, we call each of the three actions baptism, we have Christ's word for it, and when He speaks let every man be silent. I referred to the above quotation from said discussion, as an evidence that when men speak or write according to their *honest convictions* the truth will come out.

And now in as much as some have asserted I had no such writing from said minister, of good standing in the Baptist church ; let me say I have it with the entire discussion and the doubting ones are privileged to come and see for themselves.

To return, on page 63, Elder E very artfully argues there was no change from John's baptism to the baptism by the Apostles or in their time, and asks the question : "Did they receive one immersion and administer three ?" And answers it himself, my saying, "surely not."—But he has utterly failed to prove by the word that they did receive baptism by one immersion, or that they did not administer baptism by a three fold act. So all his reasoning on that head amounts to nothing, so far as positive truth is concerned.

Again he says : "If the law governing the rite demands three immersions, * * * Mark, Luke, and John would doubtless all have told us so. But from anything they did publish such an idea could never have entered the mind ; nor yet from anything left on record by the apostles." Indeed ! Did not Peter on the day of pentecost, in the first sermon after having been fully endowed with power from on high, say "repent and be baptized * * in the *name* of the Lord Jesus ? That is, by his authority, and his authority testifies to be baptized in the "name of the Father, and of the Son, and of the Holy Ghost." And the Apostles went forth and taught what the Savior told them to teach regardless of what they had learned from any other source.

Eld. E. says : "where baptism is mentioned in the Scriptures, where it is enjoined, administered, whether expressed by verb or noun, or in derivations therefrom, there is no form of expression used which is equivalent to the terms trine immersion." That is a sweeping argument of the learned Elder. But we notice it is his argument based on his theory, and not on the rational inference of God's word. The plain, positive and Scriptural rendering of the commision, as we have shown, is equivalent. to trine immersion and nothing else. And where water baptism is in the Scriptures after the giving of the commission, how often does it refer the mind to that baptism as given by Christ, and to that alone ?

On page 64 he quotes from Scripture : "Repent and be baptized" (immersed) "every one of you," &c., "They that gladly received his word were baptized. (immersed.) Then he says : "how absurd to say were immersed by trine immersion !" Any more absurd than to say, "were immersed by single immersion?" Were baptized affirms immersion but to add, says the Elder "by trine immersion falsifies the statement." Oh sophistry ! sophistry, thou art precious when *nothing better* is at hand !

The Elder uses all the iniquity at command to fix upon the mind of the reader that the term baptize or immerse means just one action and no more ; but has failed to give one single instance in the New Testament of the ordinance of water baptism having been performed by *one single* immersion or act, from the very reason such an instance *is not mentioned therein !*

Next our friend takes the subject of the symbolic import of baptism and on page 66 says "the reality must have in the symbol an exact likeness." And on page 68 quotes from Paul where he says, "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Then the Elder says, "In the ordinance we are planted together in the likeness of his death and raised up in the likeness of his resurrection. Here is a symbol or likeness of Christ's burial and resurrection." Take notice reader the Elder says "likeness of Christ's burial"

when Paul says nothing about burial in that connection, but says "likeness of his death." And where is the likeness of his *death* in throwing the person backward into the water when we are told that he died bowing? (of course forward.) So in the ordinance, *bowing forward* is the "*likeness of his death.*" Now where is Elder E's theory, that "the reality must have an the symbol an exact likeness." Either his premises are incorrect, or he violates them every time he immerses a person by a backward action.

That trine immersion symbolizes three burials and three resurrections; we deny of it so doing in an absolute sense. We go once into the water and come out once no three entire resurrections.

On page 69 Elder M. seems to hold forth the idea that we claim that the Savior was buried three times, first in the coffin, then in the vault, then covered with earth. Now that is a glaring missrepresentation of our views. We claim or argue no such thing. If the illustration has been used it was to show that in the burying of the dead there are three general coverings yet but one absolute burial. So in baptism three actions or coverings but one entire baptism.

In his concluding remarks on Trine Immersion he mentions the eight souls that were saved by water, "the like figure whereunto even baptism doth also now save us," & asks whether the eight souls entered three times into the ark, or passed three times through the mighty deep. As he rightfully says once into the ark and once out is all. So with us, and into the water and once out.

We now leave the subject with the honest convictions of our readers. Choose ye whom you will serve and be assured God requires strict obedience to all his commands and ordinances.

For the *Companion*.

The New Covenant.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12.

The Christain system has in it a loveliness and beauty not found in all or any of the dogmas, or theories of the greatest and wisest of men the world ever produced, in any age. Yet, with all its beauty and loveliness it is not acceptable to some minds, in the spirit and form in which the great Head of the church delivered it to us. "The law was given by Moses, but grace and truth came by Jesus Christ." So far had the Jews departed from the law given by Moses, in spirit and form, that Stephen the Martyr tells them: "Which of the prophets have not your fathers persecuted? and they have slain them which have showed before of the coming of the Just One; of whom you have now been the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." Just so, brethren, has it hapened to the law of love and mercy, in whom did the spirit of Jesus manifest itself as it did in the apostle Paul when he said: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life I now live in the flesh, I live by faith of the Son of God who loved me and gave himself for me."

God has shown in ages gone by, that in the fulness of time, there would be a law given able to give life, with an everlasting High Priest, who appeared in the person of Jesus of Nazereth, in the second covenant, after the power of an endless life.

That the priesthood is changed, is shown by Melchizedek meeting Abraham, after the battle of the kings. There the king of Salem blesses Abraham, and Abraham pays him tithes. This is why the Apostle Paul says in his Hebrew letter, "and without all contradiction the less is blessed of the better." Again; there was a weakness connected with the aronic priesthood; for the Apostle says: (23 verse) "And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood." Some of the readers of the *Companion* may ask who was Melchizedek, and why was the prietshood changed? My answer to this is: The world by sin was dead and knew not God in the pardon of their sins, and as life could not be obtained through the law of beastly sacrifices, for God had only intended the covenant of circumcision to be our schoolmaster to bring us to Christ; hence the necessity of a law through which life could be obtained, with an ever living High Priest. And as there has been much said in the C. F. C. about Melchizedek, we will say but little.

Melchizedek was a heathen prince, king of Salem. Called of God without priestly line of progenitors before or after him. It is the course or order the Apostle is speaking of, and not the lineage. This, too, was made known to Abraham before the establishment of the order of Levi, as stated in the latter clause of the covenant made with Abraham, and confirmed in the second covenant, which is one of life, that Gentiles as well as Jews could be blest in Jesus Christ, by faith in him and obedience to his law.

The priesthood of the first covenant being changed, "there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe of which no man gave attendence at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest." The inquiry is why was the law changed? and what is that law?

First, to have united Jewish law with Melchizedek, or ever living priesthood, would have been sewing a new piece of cloth in an old garment, or putting new wine in old bottles. There would have been a living priesthood but no law that could give life to dead men and women. Therefore the necessity of a change of law also. And as to what this law of the covenent is; it is known from the teaching of the word of God. But to make it as plain in few words as I can, I refer you to two of the Apostle Peter's discourses, found in Acts 2nd and 3rd chapters. The 38, and 39, verses of the second chapter and the 19, 20, and 21 verses of third chapter are just about the same thing. Peter's preaching in both of these chapters convicted the hearers of sin, or convinced them that they were sinners, and if they died in their sins where Jesus was they could not come. Here, then, is conviction. Second faith, to believe that Jesus Christ is the Son of God. Third repentance. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor 7: 10.

When conviction, faith and repentance have worked their perfect work, it brings about obedience, or as the Apostle Peter has it, Acts 2, "Repent and be baptized every one of you, in the name of Jesus Christ for

the remission of sins, and ye shall receive the gift of the Holy Ghost." Or as in 3 chapter 19. "Repent ye, therefore, and be converted, that your sins may be blotted out." Or as the new Revision has it: (2:38.) "Repent and be each of you Immersed." (3:19.) "Repent therefore and turn." It is clear to my mind from these passages of Holy writ that we must change our course of life from disobedience to obedience, from the law of sin and death to the law of life and Holiness. As it has pleased God to appoint Baptism to be the way or means, whereby we are brought from a state of sin, and inducted into a state of life and liberty, sinner let us avail ourselves of the opportunity, for it is said "For as many of you as have been Baptized into Jesus Christ have put on Christ. One says, how am I to be Baptised? I refer you to the 28th chapter and 19 verse of Mathew. That is the only formula given in the law of Life, or even will be given, and all others are spurious. By complying with the statutes of the law of life, we have the evidence of the pardon of our sins. The next great event is refreshing seasons to come from the presence of the Lord, and the visitation of Jesus Christ.

The last and great crowning event in the Programme of human redemption, or law of life in Christ Jesus, is the triumphant raising of our dear Redeemer. "Whom the heavens must secure, until the restitution of all things spoken by the mouth of all God's holy prophets, since the world began."

Sisters and brethren, hold up your heads, the time of our redemption draweth nigh.

GEORGE WOLFE.

Stockton, Cal.

That Tobacco.

"We see" says one "the anti-tobacco question is gaining ground. We hope the next Annual Meeting will decide the same as the District Meeting did which forwarded the query." Indeed it is to be hoped that that formidable hinderance to brotherly love, tobacco is on the retreat. Many an effort to remove this obstacle, has been made with no success. For success in this great work I would suggest the following measures to be taken, to wit:

1. Speak, and write about it, as well as act in it, with all gentleness, and long suffering.

2. First bring about a general reformation in the official part of the brotherhood, who are to be "an example to the flock, "to whom I would say if this practice (chewing, smooking, and snuffing or either of tobacco) can be defended and sustained by sound argument, conscientiously, and upon gospel principles, why do so; and if it cannot, then who will say for another example to the rising brotherhood at large, with sister Knauff "I used it for——years. I knew it injured me," or who of you who use it, and are not physically injured by it, will not say with the sister farther, "And I also thought it a sin to spend money for tobacco, when some around lack bread,——SO I QUIT!"

Who is next to say I have quit, and who next?

Then let the brethren use their influence in their respective congregations, against its use, by such persuasion "as becometh sound doctrine."

4. In the meanwhile our periodicals abound with esssays, admonitions, and persuasions against this vain practice, all however strictly seasoned with a spirit of love and Christian forbearance.

At our last Annual Meeting, we learn, there was not a defending voice on this great question at issue, and at next Annual Meeting the question will no doubt appear with stronger confirmation than ever. But oh that this question may not be made a test of membership until every true member who indulges, has been kindly admonished, and persuaded to abstain also from this appearance of evil.

Now Brethren, the above measures being taken, in faith believing, with fasting and prayer, may not this mountain be removed?

I will now offer for candid consideration, the language of the Apostle, in the the 8th chapter of his first letter to the Corinthians, beginning at the 8th verse and read to the end of the chapter, and in order to bring it to bear if possible more forcibly upon the subject at issue, for "meat" we will say *tobacco*, for "eat," we will say *use*, for *flesh* we will say *the weed*; which would read as follows: "But *tobacco* commendeth us not to God: for neither if we *use*, are we better: neither if we *use* not, are we the worse. "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.—For if any man see thee which hast knowledge sit at meat in the idols, temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. Wherefore if *tobacco* make my brother to offend, I will use no more of *the weed* while the world standeth, lest I make my brother offend."

CHRISTIAN C. ROOT.

Mirabile, Mo.

Christians at Places of Amusement.

[*An Extract.*]

Can you, then, Professor of the name of Christ, in view of your attendance upon these places of amusement, retire into your closet, and on your bended knees implore the blessing of God upon the scenes and engagements to which you are committing yourself? and when you have flaunted half the night, or more, in the giddy, and certainly not decent whirl, can you again seek your room, and there return sincere thanks to God for the benefits you have experienced, and the blessings you have enjoyed in the amusements to which the night has been devoted? of you cadnot, I ask you—WHY? It is not for the want of time for reflection: for what you have done has been done with deliberation and of design. If you will permit one who is your friend, and desires the welfare of your soul, he will tell you *why*. It is because you feel, much as your deceitful heart would hide from you the painful conviction, that the pleasure you have been enjoying is not a *blessing*; that it is not, therefore, approved of God; that it is not in conformity with his law, and is, therefore, a *sin*; and that, instead of mocking God with pretended thanks, you have more reason to fall before him and beg him to forgive your worldliness and vanity. *This* is the reason why your conscience will not allow you to pray that God's presence may accompany you, and His blessing rest upon you, while tossing on the waves of vanity and sin: and this, too, is the reason why you are reduced to the awful ne.

cessity of recklessly committing yourselves to a course *upon which you cannot ask the blessing of God!* Do you go to suce places to seek or see the Lord? Let me rather ask, Would He not be to you an unwelcome visitant there? Is He not, by common consent, ejected from such places? Would you not be guilt-smitten und terror-stricken if it were announced—*The Savior is at the door!* and does it become the friends of Jesus Christ to seek their amusement in places of concourse to which their Lord is denied access? Would not an honorable woman scorn an invitation to a party with the condition that she should not be accompanied by her husband? Go, Christian, if you are willing! Go, and shut the door against the Lord who died to save your soul from hell: and when you have done this, return home, and before you commit yourself to your pillow, fall, by your bedside, upon your knees, return him thanks for what you have done, and ask his blessing upon what you have enjoyed! Do this, and then, with some consistency—*fearful consistency indeed!*—may you pretend that such pleasures are innocent. But until then, your own heart will convict you of devoting yourself to pleasure, upon which you dare not ask the blessing of God, and which you can only enjoy in the degree in which you divorce yourself from His presence and His Spirit.

Religious aspect of the Female Suffrage Question.

Law, and the ministry of justice, are the agencies of good, the avengers of wrong; yet there are many wrongs beyond their reach. Such are the wrongs resulting from the inequalities between labor and its remuneration. A proper standard requires equal remuneration for equal services rendered, yet the law is impotent to enforce this standard, and remedy these inequalities. They result from the independence of the employer, and the dependence of the employed, consequently, wherever we look we see ability, without a function; and services unrequited. A deeper and more abiding *religious* sentiment alone can redress the wrongs of the oppressed in this department of active life.

Now, when woman demands the ballot, for the redress of her grievances, she abandons the very agencies through which this is to be affected, and appeals to an almost fruitless source—one calculated to aggravate the evils of her condition, rather than remove them. The question of Female Suffrage then assumes a different character from the one in which we have been accustomed to regard it. We are forced to the conclusion, whether generally accepted so or not, that the object is not the redress of wrongs but the gratification of a sordid ambition, and that it is the embodiment of infidel tendencies of the worst type.

By the reference to Gen. 3: 16–17, the curse pronounced on the man and the woman indicates two distinct spheres of activity. Here we find the germ of a fuller relation on this point, as recorded in 1 Cor. 2: 3, Eph. 5: 22, 23, 1 Pet. 3: 1–7, and Titus, 2: 4–5. In these passages there is appointed to woman a place within the domestic circle—to man, a place outside the house, and over the household. The earth is cursed for man's sake, while the curse pronunced on woman is of a domestic character, and the institution of the family embraced the man and the woman in both these spheres of duty, in a oneness, of which man is the centre of the unity. The divine mind contemptated a sphere for each and each to move in his and her own sphere. The man, adapted to, and qualified for, the duties of his station—and the woman, illy suited and illy-qualified to his duties, but eminently adapted to the fulfillment of *her* own. Thus regarded, both are individualities—yet blended in a unity, of which man is the center—"For the husband is the head of the wife, even as Christ is the head of the Church." Eph. 5: 23. This unity constitutes the religious structure of the family, and is Divinely instituted, to secure the ends of family government, legality and loyalty.

But, by the investiture of woman with the full privileges of citizenship, viz: to vote, hold office, serve on juries, perform service on public highways, &c., the man and the woman both stand *equal* in the same sphere, and this unity is destroyed. As soon as this takes place, a duality succeeds—a *two-ness* instead of a *one-ness*, as the Scriptures contemplate. If both occupy equal place and authority in the same sphere, unity in a headship is impossible. As a necessary result, a duality supplants the unity. It destroys the unity of the family, overturns the whole religious fabric of the household; for by it the sacredness of marriage is vitiated, and every man and wife, we were about to say, by consent of law, are divorced. Is marraige then to be no more sacred and binding than a league, or, a co-partnership? Are we, as a nation, ready to embrace this new form of Infidelity? when the baneful effects of its advocacy have already produced the most alarming symptoms in the Female character? At some of the discussions on this subject, the Bible has been spoken of, as of no better authority than any other "Book of History." St. Paul has been traduced as an "Old Bachelor," who had no just appreciation of Female character. St Peter has been stigmatized as the Apostle who denied his Lord; and then it has been contemptuously added: "Such is your *authority* for keeping woman under the heel of oppression, on an equality with idiots and criminals!" This is blatant Infidelity, and it may as well acknowledge the brand.

Is it any wonder, that every government, in which Female Suffrage has ever existed, has speedily perished. The natural result of transplanting woman out of her allotted sphere, is, that her work remains unperformed—the rising generations grow up, unbred, riotous, profligate—the Government, founded on the virtue and intelligence of the people, having no longer a safe foundation, loses its structure, and a Gibbon comes forth to tell of its rise and *downfall*.

GINNUEL.

Christian graces are like perfumes; the more they are pressed, the sweeter they smell. Like stars that shine brightest in the dark; like trees, that are shaken the deeper root they take, the more fruit they bear

If you have an enemy, act kindly toward him and make him your friend You may not win him over at once but try again. Let one kindness be followed by another, until you have accomplished your object.

Our individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might

Communion and Self-examination.

In the following article where the expressions "the Lord's Supper," and "the Lord's table" occur, reference is had to the bread and wine—the symbols of the broken body and shed blood of our Savior. .E.

Communion is one of the important words which have almost lost their meaning. Reader what do you mean by it when you speak of the "communion of saints?" To commune, according to popular use, is "to partake of the Lord's Supper," and this originates in this scriptural definition, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

But if we mistake not, the popular understanding leaves out the thought of joint participation, and refers rather to an individual reception and enjoyment of ablessing. In the scriptural sense, communion is sharing in common or as partners.

Believers are partners; and their partnership is summed up in their common interest in Christ, their common relation to him, and their common enjoyment of him. This is vividly exhibited in the Lord's Supper, according to the representation of the passage quoted. But there is a wonderful truth inseperable from this: not only have all believers a joint participation and common enjoyment of Christ, but as the Apostle John testifies in speaking of their fellowship with one another, "Truly our fellowship is with the Father, and with his Son, Jesus Christ."

Wonderful partnership! And observe that what John presents as the matter of it, is precisely that which is set before us in the Lord's Supper: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." And evidently the Father and the Son can only have a common portion and joy with such as we are, in that which glorifies God in the salvation of sinners. This is the common ground of worship, and the ground of our relations to one another, and to God in Christ.

We are made sharers of the delight with which God looks upon Christ for us, and of the delight with which the Son sees the Father glorified in the accomplishment of the work which was given him to do; of the joy that was set before him when he endured the cross, despising the shame.

This is the communion of saints, not limited to the Lord's Table, though strikingly exemplified there. This view of it will aid us in understanding the true nature and objects of *self examination*, and the necesity for it in order to commune in general, as well as to a becoming enjoyment of the Lord's Supper. "Let a man examine himself, and so let him eat of that bread and drink of that cup." Too often the subject of self-examination is the discovery of the excellence and attainments which are supposed to qualify us for communion, or to constitute our title to enjoy it. No marvel if such a search should end in disappointment and darkness. Poor deluded souls may feast on their fancied perfections, but the Father and the Son cannot sup with them. We can have fellowship with the Father and the Son only in that which testifies against all proud claims of self, and lays it low in the dust. Our approach to the table of the Lord declares our utter self-renunciation. That upon which we feast is the provision of grace for those who have no worthiness of their own, and which is the righteous vindication of God against our sin.

Evidently we can have no communion with God in such a feast while sin is upon our conscience, or while we cherish it in our hearts, or, as it is expressed in John, while "we walk in darkness." But the darkness in which man may walk is never more intense, he is never further from the light, than when he says he has no sin. Nothing more effectually hinders communion than self-satisfaction. The light in which God is, reveals every spot and stain; but then it reveals the perfection of God's provision for sin. It is in this light that we see how completely "the blood of Jesus Christ, His Son, cleanseth from all sin." The examination to which we are called is self-judgment, according to the standard of God, as appears in the consideration by which the call is enforced, "If we would judge ourselves, we should not be judged." It is the searching out of all sin and coming to God for cleansing; as the priest who sinned was required to offer a sin-offering for himself, which he was commanded not to eat but to burn. We are to search it out and judge it, and confess it, in the assurance that He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. It is thus we are kept in communion, are restored to it; it is thus we are to eat of that bread and drink of that cup—a symbol of sharing with the delight with which He looks upon Christ, and sharing with the Son the joy of His accomplished work.

This is the communion of saints; no selfish and separate joy, but a joy that is multiplied to each in a conscious participation with all. The enjoyment of it ought to be affected by outward associations. Mr. Swainson, having visited a member of his family, where they were separated from the wonted association of worshippers, said, "I retired with my child to her little room, and there we held communion with all saints." May not this suggest a sweet consolation to some of God's solitary and suffering ones? In that lonely place, in that sick chamber, you enjoy communion with all saints; not in the contemplation of your own attainments, or in admiration of theirs, but a partnership in Christ. And then above all the rest rises the blessed thought, "Truly, our fellowship is with the Father, and with his Son Jesus Christ." And do not think the parternership ceases when some particular act of it is all over when, for instance, you leave the table of the Lord, or the assembly of worshippers. Walk in the light, and carry about with you an abiding sense of this divine partnership. It will be a continual and increasing joy. Not, indeed, as you become better satisfied with self, for you will only become more sensitive of sin; but as you grow in appreciation of the blood of Jesus Christ, which cleanseth from all sin.—*The Witness.*

Christian Family Companion

Tyrone City, Pa., Aug. 23, 1870

The Divorce Adultry Question.

In our correspondence department will be found an article from brother JESSE CROSSWHITE, proposing a number of questions, touching the matter of divorces, and adultery, mostly arising from a misconception of facts.—And although we have had his communication in our hands for several weeks, we have nevertheless rather inadvertantly given it insertion, which we would not now do if it were not already in press; for we believe it would have been better to have informed him privately of his error.—But as we are individually referred to we felt a delicacy in tampering with the article, and knowing that there are others who have made the same mistake, were our reasons for publishing it. Perhaps they will be deemed sufficient by most of our readers.

The first mistake brother Crosswhite makes is that he has taken the answer of the District Meeting of the Western District of Maryland, for a decision of the Annual Meeting. This is an oversight that brother Jesse C. should not have made, as the matter was too plainly stated. In the first place the query and its answer by the District Meeting was inserted in the Minutes of Annual Meeting, 1867, with prefatory remarks stating that it was only the descision of the District Meeting,but ordered to be put on the Minutes, in order that it, with others also inserted, would not fail to be again brought up at the meeting of 1868. And at the meeting of 1868 both the query and the answer of the District Meeting, were given as Query 1, and the answer thereto is as follows.

"ANSWER. We postpone this question indefinitely, but advise the churches to proceed cautiously when they have cases of this character to act upon."

See also *Companion*, Vol. '4 page 181, where the same statement will be found.

The conclusion of last Annual Meeting must not by any means be regarded as a new decision, but only a repetition of the oft expressed opinion of that body. And until of late the church has been almost a unit upon that matter. In 1842 the Annual Meeting gave exactly the same advice,

"Art. 8. Whether a person who was married, and whose partner broke the marriage vow by fornication, may marry again according to the Gospel, after obtaining a bill of divorce? Considered, that according to the word of God, Matt. 5 : 31, 32, and 19 : 3—10; Mark 10 : 2—12; Luke 16 : 18, and 1st Cor. 7 : 10, 11, 39, a person cannot marry again while the first companion lives, and that the Gospel considers not only the person that would marry again after being divorced, but also the person who would marry the divorced party, as adulterers.

Now we do not wish to discuss the subject at this time, and believing that all the preambles and questions proposed by the brother, grew out of his misunderstanding in the matter, and having explained that point; we recommend every one to the plain word of God for the truth.

A brother says: "Two of your subscribers for volume 6 of C. F. C. will likely not be able to pay you. ——— ——— said she liked to read the paper but was not well able to pay for it. She is a widow. ——— ——— is a poor sickly girl, whose parents are both Methodists. They are both sisters. Here is an opportunity for some kind hearted Christian, whose coffers are full and running over."

In a day or so after, another brother sent us one dollar, and said: "Here is one dollar for any one who cannot afford to pay for the *Companion*; it may afford some poor brother or sister some satisfaction to hear from the churches; besides supply them with much spiritual food."

So we turned to our book and gave each of our two sisters above alluded to credit with fifty cents, which will nearly pay for the white paper, and our loss shall be but a trifle. It does appear as though the Lord was doing these things. We are not surprised to receive contributions when we solicit them, but when the same mail that brings us an application for a free copy, brings, from other parts, an amount to meeet it, we marvel and consider. Such was the case with the request from Kansas, and the gift from Illinois.

Answers to Correspondents.

A. TEETER. The *Youth* is being sent to the address of Henry Domer, Gosen, Ind. Has he paid the postage? It is 3 cents a quarter or 6 cents for the time he subscribed, 6 months.

DANIEL ASCHENBACH. Don't know unless it was by some of our blunders. Will be all right now, or it is not our fault.

NICHOLAS KAUFFMAN. Please write to Mr. Wells and tell him you did not get the back Nos. and ask him to send them.

EMANUEL J. BROUGH. The minutes of Western District Meeting were all sent to brother Jos. I. Cover, New Geneva, Fayette Co., Pa., whom address. We think we received no order from you through either of the brethren named.

M. HADY. Your letter contained $4 instead of $3.60. Did you intend any of the names you mention as subscribers?

S. W. BOLLINGER: The words: "*Veritas, a quo unque dicitur, deo est.*" as found on the title page of "Need's Theology," if we understand them, signify: "Truth, by whosoever spoken, is of God."

JOSEPH ZOOK. No, we expect you to pay express charges. Will perhaps cost you 50 to 75 cts for 100 or 200 copies.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry: One year ago I was the only subscriber for the *Companion* at Barryville, Ohio. But when the call for 1.000 came I made an attempt and succeeded in getting one subscriber. I have made another attempt and finally succeeded in getting one more, so there are now three copies being sent to our office. I have also sent the names of two other subscribers of other addresses, in all making four new subscribers towards filling the call for 1,000. One wrote to me and said she received four copies of the *C. F. C.* and that they are good little papers and does not know how she could get along without them.

I now propose to present a few thoughts to the subscribers and to all into whose hands this may fall. I frequently hear of persons that say they cannot afford to subscribe for the *Companion* and if they could they would not have time to read it. As to those that have no time to read, I wish to say, there are but very few, and perhaps none, that are so tied down to labor, and so much engaged as not to have an hour occasionally for reading. And as far as regards having no money let such economize a little, and be less extravagant in dress, and quit using that filthy weed, tobacco, and in the course of a year they will have money sufficient to subscribe for all the papers the brethren publish, and then will have enough left to buy many other good books.

JOSEPH J. HOOVER.

BROOKLYN, IOWA, }
Aug. 9th, 1870. }

Brother Henry: As we have concluded to pay the brethren and friends in Indiana and Ohio a visit, if you will publish our arrangements in the *Companion*, it will be an accommodation to us and our friends.

We purpose starting at the close of our Communion Meeting, which will be on the 2nd and 3rd of September, near Dresden, Iowa. Will leave here on the 5th of September, in company with the brethren to our District Council meeting, to be held with the brethren in Linn Co., on the 6th and 7th. On the 9th we will take the cars at Cedar Rapids, for Pierceton Indiana expecting to arrive there Saturday, 10th, remain there until 15th, Thence to Alliance, Ohio, where we expect to arrive on the night of the 15th. On Saturday 17th to Winchester, Sandy branch; will remain with the friends and brethren till Friday the 23rd. Thence to Canal Dover, Tuscarawus Co., Ohio. We expect some of the friends to meet us at Doyer and convey us to Ragersville, our old home that we left four years ago.

J. S. SNYDER.

Going to Shows.

Is it not a sin to patronize those traveling Animal and Circus shows? and ought not every minister exhort against it, and every Christian and moral parent use their influence against those going who are under their care? God did not make those animals to be hauled around in iron cages by a rabble. I never was at a shows but used to think circus show the least sinful, because I thought the show people free agents, and if they wanted to torture themselves, the blame was their own; but I have learned that many poor minor children are hired to the circus, and are compelled to perform the acts they do, and when one falls and gets hurt it makes them and the rest afraid, but they have no alternative but to do their master's bidding. And then to think of the blasphemy and fighting, and immorality indulged in on show days, and the poor skinned up waggon horses. Some that saw them told me that was enough for them; they would not pay money to help such cruelty to be carried on.

HANNAH KNAUFF.

Covington, Ohio.

Brother Henry; In looking over "the Report" of the Annual Meeting of 1870, I find the question of *divorce* acted upon, and settled by that meeting. There are some things in the settlement of that question which I wish some farther, and more explicit information upon, and as I see from the "Report" which I have before me the names of brother John Forney, John Wise, and H. R. Holsinger, as zealous advocates of the *negative* of the question, viz: "*that fornication is not* a sufficient grounds of separation to annul the marriage contract, but only to suspend it, according to the decision of the Meeting of 1870.

This question has been under discussion among the Brethren for a number of years, as you are very well aware, and has been before the Annual Meeting, repeatedly, but it appears that the brethren here-to-fore have considered the question as some what difficult of comprehension, and therefore, have only given it as their *opinion* that fornication did annul the Marriage contract.——Minutes of 1868 Now, I have always heretofore refrained from taking any part in the discussion of this question, from several very important, and, to myself, satisfactory reasons. I consider that there are some very grave, and important issues involved in the question, and which are entirely irreconcilable with the decision of the Annual Meeting. It is not my intention at present to enter into an elaborate discussion of the issues involved in the question, neither for, or against the decision of the Annual Meeting, but, believing that all the brethren hold the Bible to be the only infallible guide to all our actions in matters of religion and that *it* is unchanging, the same yesterday as to-day, and that it taught the Brethren the same in 1868, that it does in 1870, and believing that the Holy Spirit which the "Son of God" promised to send into the world in his Father's name and which was to abide with his people forever and to guide them into all truth; and believing that the promise is, that "whatsoever you shall bind on earth shall be bound in heaven," and that "wheresoever ye assemble together in my name there am I," for, "lo I am with you always even unto the end of the world;"—believing as I do all these facts, and believing farther, that the Brethren believe them also, I herewith submit the following query:

We, the Brethren who assembled in Annual council on Pentecost, in Maryland, in the year A. D. 1868, together in the name of Jesus Christ? Was Christ as good as his promise? Was he with them in power of his Spirit? did it do for them what Jesus Christ said that it should, that is, guide them into all truth? Was the action of that convocation of the breth-

ren recognized and endorced by the God of heaven? Have the Brethren any new revelation from Jesus Christ concerning the meaning of his word: "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery," since 1868, and if so where did they get it?

Query 2. Inasmuch as we (the Brethren) all profess to be law abiding people and especially when the law does not conflict with the law of our King, (Jesus Christ)—and whereas the laws of the land do recognize certain relative duties, and obligations between husband and wife; and whereas there are certain penalties ordained by the laws for the punishment of their violation; and whereas the law has fixed the regulations of the institution of matrimony, making it a penal offense for any man to co-habit with a woman without being first legally married, and in order to be legally married there must be a License obtained from the "Court of Records," which license when excuted must be returned to said Court and becomes a matter of record in the Courts of the country, which act or record can only be recinded, or revoked by the authority of the courts, and this recinding or revoking of the married obligation being called *Divorce:* Now it is a fact known to all who have any knowledge of *legal jurisprudence* that every man thus married, whether that marriage be lawful or not—*according to the Divine Law*—is strictly bound by the laws of the land for the conduct of his wife, just as much as he is for the conduct of his minor children, until this marriage obligation is dissolved by a legal Court.

Now the question which I wish answered is this: Suppose a man marries a woman that has been divorced from a man who has been a "fornicator," which fact has been clearly proven to the world and to the church. They have lived together for a number of years—*in the church*—perfectly unconscious of transgression, as the church has held, as did the Annual Meeting of 1868, that "fornication" was a legal scriptural ground for divorce, and that it annulled the marriage vow; but in 1870 the church decides, that heretofore it has only been suffered, or tolerated in consequence of *the hardness of the hearts* of the members, and therefore advises that *the church act*—in the future—as though *the marriage contract is broken only by death*; (*i. e.*, if I understand it,) holding that no person can be a member of the church who is living in this condition.—and it is very evident, that if none can be admitted into the church in the future who are living in this condition, that all who are already members of the church (under a former decision,) must be expelled or reformed. If this is not the case then we are respectors of persons, and holding that to be a sin against God's law now, which was no crime in 1868 and prior.

The next question is, how are we to proceed in this case? If we hold that the marriage vow is still binding, and has never been absolved, or abrogated by Jesus Christ, for the infidelity of one of the parties even in the committing the heinous crime of fornication, then it follows as a necessary result that there can be no *legal* marriage contracted by either of the parties while the other is living. If, then, this is the fact, all such persons, who are living together as husband and wife, are living in a state of adultery, no matter whether in the church or out of it; and it is certainly the duty of the church to take the advice of the Apostle Paul, and "withdraw from every brother who walketh disorderly." Or in such cases must we take the instructions given in the 18th chapter of Matthew and "admonish him, & if he repents forgive him?"

Now all must certainly know that nothing short of a seperation of the parties could be accepted as sufficient evidence of repentance. Hence there must necessarily be a seperation; but how is this to be effected?

According to the decision of the A. M. of 1870, one or the other party is innocent—is not married at all, although *he* or *she*, as the case may be, has been living with the other for a number of years, (probably reared a large and respectable family of children, who are probably many of them members of the church, yet they are all illigimate—born in lewdness and adultery, and declared so to be by the church.) One party or the other we have said is innocent; we mean by this expression that they have never been legally married, because they could not legally marry another, wife, or husband, therefore they are guilty of nothing more than is common in the country, that of illicit association—and in its very mildest form, having at least the sanction of the laws of the land. Now it will not be denied by any, I presume, that, were there a case where persons had only been guilty of living together without being married, that all that would be required of them, so far as that one thing was concerned, would be to procure a legal license and get married. Or if a woman had been living with another's husband, or a man with another's wife, all that would be required, would be for them to refrain from doing so any more, and bring forth fruits meet for repentance.

The question then is: Would any person after due consideration, be disposed to say, that *single persons*, who had never been *married*, although they may have lived with another's companion, criminally, for a number of years—was not eligible to marry with perfect impunity to the Church—when and whomsoever they might please? All I think will answer in the affirmative.

If then, all would decide this case thus readily, what must we do with the other side? The man and woman has been living together as husband and wife, for a number of years—under the solemn sanction of the laws of the land. They have also been living as members of the church, going on, and faithfully, and honestly endeavoring to discharge the high and responsible duties committed to their trust—all unconcious of being transgressors of the law either human, or divine, until the brethren assembled in council, on Pentecost in 1870, make the important discovery that they have never been legally married.

If, therefore, the Annual Meeting of 1870 is correct in its views upon this very grave and serious question (which I am by no means disposed to say is not the case) what, I ask, in the name of all that's sacred, is to be done with such cases?

I am not disposed at present to enter into an argument upon the subject of the validity of the power by which such marriages are consummated, and dissolved, but leave that until I hear the answers of these brethren designated, or any others who may feel so disposed, but shall content myself to wait anxiously for

their responses. I wish therefore all the questions which I have herein asked, definitely, and separately responded to, as well as the following:

If a separation is decided on to be unavoidable (as I understand it is in brother Holsinger's "*report* of the Annual Meeting") then what course is advised to be proceeded in, in order to legally release the parties from any matrimonial alliance, or from any legal responsibility whatever, as using the law is forbidden by the brethren, "before the unbelieving," and as the Church has no prerogative over the secular law, to desolve legal contracts and obligations?

JESSE CROSSWHITE.

A Sad Bereavement.

One of the most solemn bereavements we have ever heard of, befell the family of friend Jacob and sister Magdalena Yost, near New Berlin, Stark county, Ohio, on the 11th day of, Aug., inst. at 2 30 P.M. The circumstances are about as follows:

The father and George his eldest son, aged about 21 years, and his twin sons Jacob and Daniel, aged nearly 19 years, all four started with horses out to their work, a thunder shower having just passed over. After they had passed the gate, Jacob was about ten rods in advance of the rest, and Daniel was in the act of closing the gate, probably a rod or two in the rear of his father and George, who were riding side by side, a flash of lightning struck them both, with their horses to the ground. The father and his horse recovered. His first thought was to assist George and look around for help. He saw Daniel and his horse lying lifeless at the gate, having been instantly killed. George and his horse died in a few minutes. Thus two men in the morning of manhood were removed from time to eternity, without a moment's warning, impressing upon our thoughts the truth of the inspired saying: "In the midst of life we are in death." Being in the neighborhood at the time, Brother Wm. A. Murray and myself were called to assist in preaching the funeral.

The two young men were laid side by side in one grave. An exceedingly large concourse of people being present, many tears were shed not only by the bereaved family but by sympathizing friends and neighbors. This is another stroke of Providence which should be a warning to all. P. J. BROWN.

SOUTH ENGLISH, IOWA.)
August 11, 1870.)

Brother Henry; Please publish in the C. F. C. as soon as possible, that the District Meeting of the Southern District, of the State of Iowa, will be held, God willing, with the Brethren, at their meeting-house, in the South East part of Keokuk Co., Iowa, on the 4th and 5th of October. We hope all the congregations of the District, will be represented at said meeting. Brethren from other parts are also invited to be with us.

At the same place there will be a Communion Meeting commencing about one o'clock P. M. of the 5th and close the 6th a general invitation is given to the brethren, especially the ministering brethren.

The above meeting-house is about 6 miles North west of Richland, Keokuk Co. Any one desiring farther information will address brother Charley Wonderlich, or John Frits, Richand, Keokuk Co., Iowa.

There will be a Communion Meeting in our meeting-house on the 8th and 9th of October, commencing at 11 O'clock, A. M. a general invitation is given. It is 2¾ miles east of South English in the North East part of Keokuk Co., Iowa.

DAVID BROWER.
(*Visitor* please publish.)

HAMILTON, MO.,)
August 8th 1870.)

Brother Holsinger; Please publish the following receipt through the *Companion*, being amounts contributed to assist in bearing expenses of Delegates to our late A. M. near Waterloo, Iowa.

Received from Elder John Harshey, Cornelia Co., as follows:

Mineral Creek branch,	$6 30
Walnut Creek,	4 70
Center View,	5 25
	$16 25
Less Draft &c.,	25
	$16 00

Those branches of the Mo. District who have not yet sent in anything can send their mites, "as God has prospered them, as it will be thankfully received. The delegates having spent their own individual means, Contribution can be sent to Addison Harper, Harden, Ray Co., or to me at Hamilton, Mo.,

GEORGE WITWER.

Brother Holsinger; Allow me to communicate a few words to my brethren who are not favorable to the *Companion*. Some of them seem to think that we are deviating from the ancient land marks, and going with the world too much. This is mainly urged because we advocate the missionary cause, and general improvement of means and advancement in the work before us And since sectarians are flooding the world with their unwholesome doctrines, we think the Brethren should make a greater effort than ever to cast spiritual food upon the great waters, through the *Companion* and otherwise. Our ministering brethren confess that they come far short of filling their mission in spreading the Gospel. We think therefore brother Holsinger ought to be enabled to send his periodicals to every post office in the land for free distribution, and have no doubt that much good could be accomplished in that way. I think we should spare no means to spread the pure Gospel, among the children of men. And brethren who write, be careful not to use words that are hard to be understood.

I have been a reader of the *Companion* since the dark clouds that hung over our land have passed away, and I am fully persuaded that it furnishes spiritual food for the inner man

SAMUEL PETRY.

Cross Keys, Va.

The brethren of the Southern District of Ills, expect to hold their Council Meeting on Monday the 10th day of Oct. next, at the meeting-house in Mill Creek branch, Adams Co., Ill.,

We hope the Brotherhood will be well represented.

We expect to hold a Communion on Saturday before, and wish the brethren to be with us. Those coming by Railroad will give notice in time, and conveyance will be provided. Stop at Coatesburg on the C. B. & Quincy R. R., on the 12 o'clock, morning train, Friday the 7th, Address. DAVID WOLFE.

Liberty, Ill
(*Visitor* please copy.)

Brother Henry: I wrote to you some time since concerning the health of this community and the disease then raging here: I am happy to say that the disease has abated, and but few, comparatively speaking, are sick Religiously, we are moving along; several have united with us since our last report, and others are counting the cost.

C. G. LINT.

Brother Henry; I just thought of a poor brother, whose address is, —— (we omit.—ED.) to whom the C. F. C. might do good, as there are only two members living there, and they have no preaching at all by the Brethren. There are many brethren who have enough and to spare to pay for a few poor. Who will do it?

Also. Please notice a few errors that occurred on page 444. Isaac "Wraney" should be Isaac Harshey.—"Empona" read Emporia. "Osawka" Co., should be Osage. "Denying doctrine of Christ, read self-denying, &c.

J. M. ELLIOTT.

Rock Creek, Kansas.

Queries.

Brother Henry: We desire an explanation of the 9th verse of the 16th chapter of Luke, reading as follows: "For I say unto you, make to your selves friends of the mammon of unrighteousness, then when ye fail they may receive you into everlasting habitations."

H. BUCHER.

In Companion No. 25, page 414, appeared a note, asking for information of J. S. Burkhart, of Eldorado, Pa. It is due to him and all others feeling interest, to say that he has returned again; and that unfounded flying reports occasioned the appearance of that note.

D. M HOLSINGER.

Duncansville, Pa

Correction.

In scales of Music, page 191, 10th line from top, read: If the third includes two whole tones and a half, it is a minor scale.

O. SNOWBERGER.

Announcements.

Osawkee Kansas, 24th and 25th of Sept.
A. Pearcol.

Pine Creek branch, St. Joseph county, Ind. Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Cowanshannoc branch, Armstrong county, Pa., Aug. 27th.
J. B. WAMPLER.

Jefferson county Iowa, Oct. 1st and 2nd.
Enoch L. Prather.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.
D. Bechtelheimer.

Bell Creek branch, Nebraska, at S. A. Hoberger's, Sept. 17, 18.
J. P. Moomaw.

Waterloo branch, meeting-house four miles south of the city, Sept. 10. 11.
E. K. Buechley.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa., Oct. 4th and 5th.
P. Long.

At the residence of Horwell Chandler, 1½ miles N. W. of Franklin, Decatur county, Iowa, September 8th and 9th.
L. M. Kobb.

Hudson, McLean county, Ills., October 7th
Thos. D. Lyon.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Hamilton branch, Caldwell county, Mo., 4 miles north of Hamilton, Sept. 10th and 11th.

Whiteville, Andrew county, Mo., Sept. 13th, and 14th.

Smith Fork, near Plattsburg, Clinton Co., Mo., Sept. 17th and 18.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick Branch, Somerset Co., Pa., June 23rd, of Fever, JACOB, Son of friend C. P. LIVENGOOD; Aged 17 years and 13 days.

In same Branch, August, 7th, sister MARY MILLER, wife of Joseph S. Miller; Aged 23 years, and 4 months. The subject of this notice suffered very much, from Dropsy of the chest. On the day or her death she called for the elders, to be annointed, which was attended to shortly before she breathed her last, in the hope of a blessed immortality. She left a kind husband, and three children, and many friends to mourn her departure. She was the fourth one that died out of the family of C. P. Livengood, since last April. Funerals attended by the writer, and assisted by H. Blough (Mennonite).

C. G. LINT.

In the Tennile congregation, Washington Co., Pa., July 11th, FLORETTA, daughter of Henry and Sarah ANTONY; aged 7 years, 6 months, less one day. Funeral text, 2 Kings 4: 26. "Is it well with the child?"

In same congregation, July 12, JOSEPH, son of JOHN and LOVINA GARRETT; aged one year, and 10 months. Funeral text, PHIL. 11, by John Wise.

LIST OF MONEYS received, for subscription, books, &c.,

Jacob Holsinger .75 Uriah M. Saylor 2.25, Jesse Fellabam .25, J. E Hollinger, 1.00, Alexander Evans .75 John Albaugh 1.00, Philemon Hoffert ,40, David Senger 1.00, Henry D. Eyer 125, Wm Leatherman 2.50.

J. C. Lohman 1.25, Benjamin Burger, 1.50, Daniel May, .50, M. Hady, 4.00. Isaac Dierdorf, .75, David Bueghly .25. J. S. McFadden 4.50, Andrew Schilichter, .25.

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VOLUME VI. TYRONE, PA. TUESDAY, AUG. 30, 1870. NUMBER 34.

For the Companion.

The Pursuit of Knowledge.

The pursuit of Knowledge is of such vast importance, and so generally appreciated, that it would seem almost superfluous to say anything on the subject. The tendency of everything in the present age is to enlist all the faculties of the human mind in its acquirement. Our popular literature, our public institutions and common schools, all cry onward! All combine in pointing out the many fountains by the way-side at which the thirsty traveler on the road of knowledge may stop and drink, but how few trouble themselves to point out the character of the waters. Many say to the ardent toiler, Drink, quaff of every fountain and still press onward. Few are there to say, stay friend, this water is not suited to your constitution; beware, do not drink of that fountain yonder, the most robust constitutions are scarcely able to stand its effects. There are many waters along this road, of which if you drink you will certainly be strengthened; but you should be exceedingly careful not to drink indiscriminately, for such a course, to all, is attended with untold dangers." What would we say of a man, who, seeing another partially blind, proceed to drink from a corrupted and stagnant pool, (because in his short-sightedness, he believes it to be water) and will not warn him before he has the loathsome thing in his mouth? On the road of knowledge we are all morally short-sighted, and shall we hold him blameless, who sees his neighbor going down into a filthy ditch, out of which he cannot return untainted, and will not cry out: "Ho! my friend, *stop and consider*."

Most men inherit from their mother Eve an unconquerable curiosity; and, like her, seldom stay to consider the results of the knowledge which they covet. If something is hidden from their view, even though it be a thing which it is not lawful for man to see, yet with extraordinary persistence, will they try to tear aside a vail, which perhaps, for their benefit was placed before their eyes, and in their unavailing struggles to remove it, are apt to forget other important and wonderful truths to which they have already attained. This propensity to pry into the mysterious, is exceedingly baneful in morals; and in nothing are its effects more pernicious than in religion. How many who felt their hearts expand with glowing, fervent love for their Savior when they saw him with the eye of faith bearing their burdens in the garden and on the cross, have been drawn away from the contemplation of that incomprehensible fact,—mystery, I was going to say? Who can fully comprehend the immeasurable, the infinite love of the Son of God in becoming man and offering himself a sacrifice for the sins of men? By trying to unveil what God in his wisdom has concealed, the full nature of the wonderful mysteries of eternity, many, also, have been drawn on step by step into deep waters till they found themselves so far from shore that they could nowhere find safety save in the final restoration, or its bigger sister universalism. No one would be happier than I to see every man that ever has entered or ever shall enter into this world finally saved; but God, who cannot lie has said that he "will render to every man according to the deeds done in the flesh," Paul says, Gal. 6: 7, 8, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the spirit, shall of the spirit reap life everlasting." It is plain that he who soweth not to the spirit shall not attain to life everlasting. In Math. 25: 41, Christ in declaring that day when all the nations of the earth shall be gathered before him, represents the King as saying: "Depart from me ye cursed into *everlasting* fire, prepared for the devil and his angels;" and in verse 46, it is said, "these shall go into *everlasting* punishment. Shall I now believe the words of God so plainly expressed, or shall I rather take one of the many theories that men build up out of their own brains, and then try to support it by the mysterious passages out of the Scriptures, or yet, still, build one of my own? Well, as I am not ashamed to be without an

opinion on what God has clearly revealed, I shall not adopt the latter course; and as it would be very difficult to decide, were I to choose for myself one from among the many theories of men, I think I shall decide the question by taking the plain word of God.

Some say that if those mysteries concerning heaven and hell, the nature and manner of the Resurrection, the state of the soul in the interval between death and the final judgment, are incomprehensible to the carnal minds, cannot the spirit of God reveal them? Yes, certainly, if it were God's will, or if a clear perception of them were necessary to our salvation. Of those who have theories on these subjects, all do not claim the inspiration of the Spirit. Some give merely their opinions for what they are worth, yet each of course, believes *himself* right. Of those who think they have spiritual assistance in building their theories, I would ask, can the Spirit of God the Spirit of Truth, teach to one man one thing and to another something else?

To all I would say. "Be not decieved." There are many, oh! how many, sublime and glorious, truths plainly set before us in the sacred volume; truths which are worthy of the most profound and earnest contemplation; let us hide them in our hearts that theymay be our delight all the day long; all that is God's, will *we* should do in preparing ourselves for a glorious resurrection and for eternal life is *clearly* pointed out to us; let us by the grace of God, strive earnestly and faithfully to perform our parts, knowing that God who is ever faithful to his promises will do his part, and that we shall thus come to reign with him for ever and ever. To live! and not only to live, but to reign with God! What a glorious thought! Do we want, should we wish to know more? Can we wait with patience for the time when God shall take us to himself, and make manifest to us in a world of eternal life and light those things over which he has thought proper to throw a veil in this world of mortality and darkness?

I have observed with sorrow, a tendency to wander into unknown paths, and in meekness and love would warn those, who, like myself, are "babes in Christ," of the dangers impending over those that try them. It is not, however, by writing or any other human means, that we can keep error from our midst; it is by uniting hearts in humble, fervent prayer, and asking the Almighty Father of Light to enlighten and preserve every one of those, whom in mercy he calleth to himself.

JOHN BYRNE.

Maryville, Tenn.

For the *Companion*.

A Response.

I read in the late *Companion*, No. 31, a piece headed: "Covering the head," written by sister Deardorff, with which I cannot fully coincide. The part that the woman should wear a constant covering, is scriptural; and there may be a difference made as to a woman or virgin, the latter should, at least, wear a covering in time of worship. But in this, that sister Margaret defines man,angel, I cannot corroborate; because man is only man, flesh and blood constitute his life, and to the weakness of this is he subject all the days of his life. Though he be a minister of the gospel, having a full portion of the Holy Spirit which is promised to all believers, he is still only man, and not angel. Angels are spirits. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 7, 14. It is not man that we need fear to offend in having our heads uncovered, it is the Lord on high. Him shall we honor in particular, in obeying him in all things whatsoever he hath said unto us; and he tells us to cover our heads. See 11th, chapter 1st, Corinthians. And all those who obey all the words of God will also dwell in the presence of angels. "The angel of the Lord encampeth round about those that fear him, and delivereth them." Psalm 34: 7. The angels may be very near to us, yet invisible. We cannot see them; yet how often is the poor, weary, distressed soul lifted and cheered by the silent visit of the unseen angel. Then, for the sake of those angels and our blessed Redeemer, who suffered so much for us, and the salvation of our souls, let us, dear sisters, be equally yoked together wearing the helmet of salvation, a modest head dress, which becometh women professing Godliness.

Written in love, by your weak sister in Christ.

MARY ROHRER.

Honey Grove, Pa.

When you receive a kindness, remember it; when you do one, forget it.

For the Companion.

Amen.

Though a short word, yet what a world of meaning: "So be it;" "It is so;" "Verily Truth." I often ponder over it, and the more I do so, the more I feel that the time is not far distant when I shall say that word, when it will be "amen" with me in this world.

When we hear of general prosperity, and good health, and contentment in our vicinity, and among our friends, we feel thankful that such is the case, and our "amen" is given with joy. Should a friend be sick, should death claim him for his own, how sorrowful then is our "amen." But should he be snatched from the jaws of death, how joyful can we say it. A brother, a friend, goes on a long journey, far away from loved ones—his well known voice and foot-step are missed from the family circle; days and weeks roll away in waiting and longing to hear from him. Ah yes! here is a letter from him, break the seal; read, read: "I am well, and long to be at home." How glad we now are! "Amen, and thank the Lord!" These call to our minds "Amens"—some of which are joyful—others will be said in sorrow. "Let the wicked be said in sorrow. "Let the wicked be cut off, let them cease from troubling the righteous, "this will be hailed with a joyful "amen" by the saints, but will be received by the wicked with sorrow.

God's people are looking forward to the day when this world shall be destroyed, when the saints shall be gathered home to praise and adore God and the Lamb forever, in that blessed haven of rest; the joyful shouts of the saints will be glory to God and the Lamb; amen. But when that great day of reckoning, when the books shall be opened, that throne of God be surrounded by all nations, kindred and tongues; when those on the right shall receive the plaudits of God and the Lamb, "well done thou good and faithful servants, "This will be joy without alloy. Praises, glory and honor will be the joyful shout of the assembled saints, and their "amen" will be complete; full newer to be said in sorrow. But on the other hand, oh! what awful forebodings, what anguish, what feelings will seige the hearts of those who will receive that awful sentence: "depart from me, into everlasting fire." Their "amen" will be bitter, never ending. God wills not that any should have to say that awful amen in misery, but has prepared a way for all to escape. The way is open to all. Christ is ready to receive all that will come to him. Friends are praying and willing to help you on toward zion. See that your amen may be with great joy.

Come, then, all that are weary and heavy laden. Come to Jesus now—don't delay. I need not tell you that life is very uncertain. God help us all to be so happy as to finally get to heaven, and joyfully say: Amen.

J. S McFADDEN.

Plattsburg, Mo.,

The Young Christian.

The young Christian is like the child, tender in bone and sinew. He is a babe in Christ Jesus, and needs to be nourished with the "sincere milk of the word." He is insensible of the manhood inborn in him; nay, he is not conscious of his own existence, save by some inconceivable power which animates his being. The newly-born infant cannot in a moment of time, spring into the perfect and full stature of a man; much less can a soul just released from its burden of sin, attain to that degree of perfection in holiness, godliness, in heavenly virtues as was reached by St. Paul after his many years of conflicts, trials and sore temptations. Impossible! Even after the work of converting grace has been effected, sustaining grace must be administered to develop in him the noble attributes of a Christian. He must learn to be a Christian; and, until he can walk alone, he must be gently led, gently admonished, kindly encouraged. A conscientious, considerate parent will not use rash means to bring out the form and strength of his child, because such treatment would check the growth and deform the body. He will not pursue such a course with the mental part of his offspring, because, of a like result, deformity, dwarfishness, if not utter extinction. If such be true of the physical and mental, how much more is it true of that subtlest of all parts which go to make up a complete human frame—the spiritual. It must be watched and kept until it is as firmly fixed in the eternal throne of God, as the anchor of the mightiest vessel is fixed to the living rocks in the vast deep. To do this, three formidable, recognized and declared enemies must be overcome, viz: the world, the flesh and the devil. What a conflict! Is not that man brave who comes out and says, "I am on the Lord's side?" "Buckle on the whole armor of God,' and man yourself for the fight. But can he do this and use his weapons with the dexterity of an old warrior? He must first become accustomed to it, before he can use a single implement with success. This is probably the most critical period of his warfare. It is the time that he requires most, the encouragement, the experience, the admonition of those longer in the field. It is then that his mistakes, his errings, his misdemeanors must be either overlooked entirely or gently reproved. The church must be watchful to see that the sheep go not astray; but it must not be punctillious with the lambs, lest it frighten them away. It does much in ignorance, sometimes in over-exactitude, forgetting itself was once a child, to destroy the usefulness of young members, often to disgust them, which not unfrequently terminates in disgraceful public exposure, by expulsion. Young men particularly shou'd be kindly dealt with, if they should at any time err. Thrown out to contend with the world at an early age, they have everything to allure them from the path of rectitude. It is hard for such to lead a holy, godly life. All that can be contributed to the growth and perpetuty of moral courage to resist temptations, should be given.

Watch the young Christian not as a hawk espies his prey, but as an infant child, which is part and parcel of yourself. CLEMENTIA.

A white garment appears worse with white soilure than do colored garment much soiled. So a little fault in a good man attracts more attention than a great one in a bad man.

For the *Companion*.

To a Babe in Christ.

Christendom is overrun with "the vine of Sodom;" and the "bitter clusters of Gomorrah," and "the grapes of Gall," hang in every pulpit and every home throughout the wide babel of sectarian confusion. Lo, here is Christ, Lo, there, is the cry of thousands who have "turned unto fables," "teaching for doctrine the commandments of men." The "little flock" that heeds the Shepherd's voice, is a by-word and a hissing with those who would rathe "make God a liar" than admit the falsity of their self-authorize religion. The King's highway to the realms of glory is infested with robbers and murderers of souls, who withviperous malignity and cunning employ their hellish arts to allure perishing sinners from the light that leads to Heaven. The church is surrounded by these cannibals, and many are the souls they devour. Around the gate that Divine mercy has flung wide open for the entrance of the weary and heavy laden, they have set the bristling terrors of infidel logic and blighting ridicule, so as to frighten away many who might otherwise have entered and been saved. Never were more strenuous efforts made than at present to represent the Brotherhood as the embodiment of bigotry, and the incarnation of the principle of spiritual stagnation and corruption. Thousands of the literati, who ten years ago were ignorant of our existence, now regard us as a pernicious leaven counteracting the expansive tendency of true Christianty. So little regard is felt for what is objective in "pure religion and undefiled before God," that a church which insists on "the ordinances as they have been delivered unto us" as a rigid condition of salvation, is branded as conniving with the devil for the defeat of the Divine purpose. Is it a wonder that Christ's righteous indignation found vent in the fearful denunciation? "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

God has kept you by his mighty power from falling a victim to the crafty demon of sectarianism. The drapery, stolen from the wardrobe of Christ, with which they adorn their soul-destroying devices, could not seduce you from "the truth as it is in Jesus." You "have purified your soul in *obeying* the truth *through the spirit* into *unfeigned love of the brethren.*" Your joy is the "joy of the Lord," and not an emotion *generated* by the laws of your being, although strictly accordant therewith. Your "heart condemns you not," and you "have confidence toward God," because you have been "born again, not of corruptible seed," "not of blood, nor of the will of the flesh, nor of the will of man, but of God," namely, "by the *word* of God, which liveth and abideth forever." Nothing so paralyzes the work of the Holy Spirit as when his professed ministers meet the tempted or inquiring soul with the devilish suggestion, "Ye shall not surely die," although you discard baptism, feet-washing, the Lord's Supper, and separateness from the world. To attempt the invalidation of "the least commandment" is the very spirit of the devil, a crime of fearful magnitude, or it could not have evoked from the lips of Jesus such tremendous words of doom. "Woe unto you hypocrite," "Ye serpents, generation of vipers, how can ye escape the damnation of hell."

"See that ye love one another with a pure heart fervently." To the unconverted, and to many who advertise themselves as model Christians, it is an enigma why we so love one another: but unto us who "have tasted of the heavenly gift," the greater wonder is that our love is so cold and fluctuating. Individuality and selfiishness are the leading characteristics of the world; while brotherhood and self-sacrifice distinguish the followers of the Lamb. Every mark by which our saintship is cognizable, is resolvable into love. "God so loved the world" that he consented to the wondrous condescension of giving his Son to humiliation, indignity, and death. Paul declares that Christ loved *him*, and *gave* himself for *him*." "We love him because he first loved us." We keep his commandments because we love him. The world is to recognize our discipleship in the fervor and purity of our love. In 1 Cor. 13, love is set forth with such Divine and captivating lineaments, that every member of "the household of faith" should have a photograph of the blessed picture hanging in the inmost chamber of the soul. The deeper it is inwrought into the very texture of our being, the more certainly will it be expressed in the daily acts of life. A love-life must needs be a happy life. Love is the very essence of Heaven, the sum of all bliss, the name and nature of God. That person was never born who had not his fill of happiness in loving and being

loved. Mutual affection brings sunshine into every household. No rational being, who is not irremedially depraved, can live without fastening his heartstrings around some object. Love allows us no choice between happiness and misery. Where love is dominant, joy is a necessity. This is true where our hearts are united to a fellow creature, in any of the relations of life. Who, then, can fathom the depth and fervor of that feeling which springs from union and fellowship with God. "It passeth knowledge." Jesus can absorb all our affections, and return us implicity more than we can give. We may certainly know where the main current of our affection runs. You can easily tell whether you love your parents, and other members of your family. If you would approximate a perfect conception of the strength of your attachment, imagine yourself standing beside their deathbed, or bidding them farewell with no expectation of meeting again in this life. In like manner may we also ascertain our relation to Christ. If we are glad when we consciously enjoy His presence, and sad when he veils his face, and find our supreme delight in complying with his will, we have the witness within ourselves that we are his children, for it is his Spirit that begets these gracious dispositions.

We are so constituted that we experience the profoundest joy in being *alone* with our beloved. The heart that is knit to its object by the silken ties of love, avoids interruptions and intrusions. We long for and seek opportunity to pour out our hearts without reserve, and take in an overflowing volume of bliss from the other self. The same is true, with multiplied force, of our communion with the "Chief among ten thousand, the altogether lovely One," the bridegroom in whom our deathless nature finds the unspeakable joys of eternal wedlock. Our most elevated joys flow from intimate acquaintance with Him. When we closet ourselves with him and feel ourselves heart to heart with Uncreated Love, what incomparable rapture is ours. Then we know what is signified by the apparently sensuous, but sweetly spiritual expressions, in "the song of songs, which is Solomon's." Then we can open the liturgy of the saints at Psalm 116 and sing our well-beloved a song, the blissful meaning of which the angels never can fully comprehend. When we leave the inner banqueting-room, we carry on our lips the kisses of our beloved, in our eyes the ravishing lustre of his Divine beauty, and our whole person is fragrant with the aroma of the Rose of Sharon. There is a wonderfully transforming and beautifying power in the love of Jesus. "The powers of the world to come" are the constraining powers of everlasting love. We were made to love, and redeemed from what is low and brutish to the plane of the Godlike. Even in its broken, disordered, unsanctified state, human affection has made marvellous sacrifices which lie like patches of sunlight on this sterile wilderness of sin. But natural affection, even in its highest and most ravishing development, is but as a shadow beside the beauty that envelopes the saints as a robe from the spotless garniture of Deity. In the believer the natural is glorified. God is enshrined. It is "the love of God shed abroad in the heart by the Holy Ghost." It is the indwelling of uncreated loveliness. It is a life which is as opposite in principle to the life of nature, even in its sweetest and loftiest unfoldings, as light is to darkness, holiness is to sin. By it we are made "new creatures," and in it we "walk in the *fear* of the Lord, and in the *comfort* of the Holy Ghost." Binding us to God, it binds us to all who bear his image, and urges us in the way of his commandments as a river runs inside its banks. We draw our nourishment from the breasts of Divine consolation, and quaff "joy unspeakable" from the well-spring of mercy.

It is a great moral and intellectual stupidity to expect that the liberty wherewith Christ makes us free, is lawless. Because the Spirit of the Lord is the Spirit of liberty, it is taken for granted by creed-worshippers that there are no bounds to opinion and belief save such as we choose to make ourselves. Every sect and individual must be allowed an open door for any crotchet or new-fangled doctrine that a proud untamed will may dictate. But we have not so learned Christ. His salvation was offered us on the most rigid terms, that is, the terms of Infinite love. Who was ever restricted to more unyielding limitations than the Father bound his only begotten Son! And yet the whole transaction was one of Love. Nothing is more exclusive and unmpromising than love. Millions of hearts will attest this. So it is in the Spirit. The soul that is enamored of Jesus will study his

will, knowing that where infinite love offers itself for our complement, it is coupled by Infinite Wisdom to preclude the dictation of the finite mind. There is a fire, a glow, a diffusive element in Divine Love, and a compass of meaning in the institutions through which it is to be expressed, that it has full scope to work out its Divine energy without going outside the prescribed mode. When God was in the flesh, He found room enough for all His redemptive purposes in a human form in all respects like our own. The Infinite could contract Himself within the limits of a swaddled babe, and yet not be cribbed within dimensions too narrow to effect the "great salvation." Those professors of religion who are always abusing the brethren on account of their alleged illiberality and narrow-mindedness, have yet to learn the meaning of "God manifest in the flesh." If one body is sufficient for the embodiment and expression of the illimitable Jehovah, "One faith and one baptism" are also sufficient for the expression of the life of the whole church of God. Half-a-dozen different baptisms is practical polytheism. Love craves but one object. God has but one Son, but one church, but one set of symbols, one order of worship. Love could not proceed otherwise. It cannot sanction the spiritual polygamy of Christendom. If sectarians have a right to lay their leprous hands on a single institution of the Gospel, and modify it to suit their unhallowed tempers, they also have a right to blend with the Christian ceremonial all the impious inventions of popery and Mohammedanism, and displace every ordinance of God by human traditions. The Roman hierarchy is founded on the very principle that distinguishes the leading denominations of Christendom. Lutheranism, Calvinism, Zuingle's adherents, Methodism, Bethelism, the so-called United Brethren, Mennonites, Herrites, Brenserites and a host of others, are represented at Rome in the *principle* that underlies their peculiarities.

The pope, the infallible pope, violates no principle in enforcing the worship of relics, and deifying the virgin mother, and dispensing the absolution of sin, that is not infringed in substituting sprinkling for baptism, and rejecting feet-washing and the Lord's Supper. There is a malignant devil lurking in every deviation from the plain instructions of the Incarnate Word. To insist on the conditions imposed by Christ and his apostles will sweep outside the pales of the covenant all who reject the counsel of God in what is symbolic in the religion of His Son. He is as jealous of His honor now as ever. Baptism came from Heaven originally, and it will bear the impress of Divine authority to the end of the dispensation of grace. He that rejects the provisions of God in Christ, cannot reasonably demur if he be rejected in God's final disposition of His creatures.

"Be sober, and watch unto prayer." With my whole soul I desire your sanctification. Many a stern battle lies before you, and many a scar awaits you in the ever-thickening conflict, but you have a Captain who never suffered defeat, who has pledged Himself to be your shield and strength, and your unfailing Deliverer. What a glorious assurance. What more can the loving, trusting heart ask? When "fiery trials" assail you, go to Jesus with all your troubles, weep out your sorrows and self-reproaches on His bosom. Cling to the Immutable, the loving, sympathizing, let His love be your retreat in every temptation and doubt, and satan can no more pluck you from the arms of Omnipotence than he can tear Jesus from His Throne. Oh what a defence, what a security, in which the weakest saint may trust. "Abide in Him." "Let no man take your crown." "See that you lose not what you have wrought." "Be faithful unto death," and "you shall receive a crown of glory that fadeth not away."

C. H. BALSBAUGH.

For the *Companion*.

Qualification of Bishops and Deacons.

Upon this subject brother Holsinger has asked for a "cessation of hostilities;" but by stepping between brother Stehman and me he lends all his aid in favor of Brother Stehman.—This is all right, however, as I commenced the quarrel. As brother Editor is pretty good natured perhaps he will allow me to say to brother Stehman, in the language of divine Revelation. "Come let us reason together" &c., I will here append a few queries which brother Stehman will please answer, and, if necessary, he may call upon brother Editor to assist him.—Since Paul was enumerating the qualifications of the officers under consideration when he said, "A bishop then must be blameless, the husband of one wife &c.," did he mean private members also? If the bishop must be judged by the above, which is part of the law by which bishops must be governed, how will bishops, who have been twice or thrice married, answer, at the judgment seat of Christ, the question, "How many wives had you while living in the world?" The apostle in his letter to Titus 1 : 5-6, says, "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city, if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly." If there be any the husband of one wife &c., seems to be the condition upon which Titus is authorized to ordain elders; hence if there should have been none such he could not have ordained any. From brother Paul's language we must infer that there were those living in the church, at that age, who were husbands of more than one wife, and who could not be ordained. Now can we conclude that he who was the husband of more than one wife at the same time was retained as a member of the church? Now, dear brethren, I have said enough for this time, as I do not desire to trespass upon the pages of the *Companion*; but I humbly beg of you to give this article a reply, and if you can possibly show me that I am in error do so, for I am anxious to be converted, if in error. If the queries in this article will be answered, and the reasoning which follows proven false, I will acknowledge myself greatly benefited, for I *do earnestly desire* to believe as my brethren believe, but it is contrary to my nature to believe *anything* without being able to tell to all around me why I believe it.

E. UMBAUGH.

Collamer, Ind.,

For the Companion.

Unhealthy Reading.

Unhealthy reading will corrupt the mind just as unhealthy food will degenerate the body. A mind well stored with useful knowledge affords lasting enjoyment; but a mind stored with nothing but romantic stories is

little better than a mind altogether void of understanding.

There are too many bad books in the world, and many of those who have the young under their care, suffer them to read any and every thing, just as though it made no difference what children would read. Only so they learn to read. But the object in reading, even in childhood should be to read nothing but what is beneficial. Why is it that young people of to-day have so little desire to read anything but fanciful stories? Just because they are taught from the time that they can read those worse than foolish stories. At an early age they are sent to the Sabbath-school, and there they also obtained books that constitute anything but a wholesome library. Thus they form a taste to read anything but sound literature. O for the time when those who profess to love the Bible will eradicate everything impure from their libraries. Many books that are passed off as being religious are worse than disgusting to those who dislike romantic stories. A little boy who has now grown to be a man, once said that he thought religion to be very unhealthy. This idea he gathered from such books as had all the little girls and boys to die as soon as they became good. Our bookstores and Post Offices have supply enough of worthless reading matter, without those who claim to instruct the young from the Word of God, procuring such books as only create a taste for romantic stories.—But I will not condemn a good book, let it be found where it will. And will advise those of my brethren who have the privilege of selecting books for Sabbath school or home libraries, to select none save such that will aid the youth to obtain a knowledge of himself, his Creator, and Jesus Christ crucified. There are yet some good books in the world, and young people will do well to spend a part of their golden moments in reading them. I know that some are opposed to anything but the Bible in the Sunday school. But do not those very persons read other books. Surely the aged will not lay a yoke upon the young heavier than they are willing to bear themselves. If our good old brethren claim to select good books for their perusal will they not select useful books for their children?

F. M. Snyder.

De Graff, Ohio.

What I Would do.

Imagination gives us power to do great deeds; but when reality brings home the same burden we have thought others too weak to bear, we are surprised at its weight. Bearing one another's burdens is a command and we should pity, rather than boast of our own powers of endurance. The scriptures tell us to take heed when we stand, lest we fall. It is often so, while thinking of others in this way: "they have not the right spirit—I would do so and so—or, I would bear all and not give up." the condition may be reversed and the strong fall lower than the weak.

M. A. Grove.

Death.—Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower encircled door to show us those we love. Mourn not the living dead, they who have passed from this life to one of higher activity. They who walk with us day and night, calling us away from sordid cares to things that perish not; they are not "dead," but that they are dead whose aimless souls reflect no glory on their path. Our father waits to greet us beyond the sea of death. When the waves break on the shores of life eternal, he will come to bear us in his arms safe to our home.

Look towards the Light.

The sailor on the midnight sea if he would guide himself across the trackless deep, must look not upon the dark, troubled waves, but at the clear, blue heavens. If the sky is overcast and the stars veiled by the clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So we are tossed on many a billow. If we would see heaven's guiding light, we must look not at the waves of temptation that dash and break around; but above to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to Him who shines beyond the clouds in unchanging glory.—*Cyrus Barney.*

In proportion as the inner life is vivid, the outer life will be effective.

For the *Companion*.

Restoration of the Jews.

Response to Sister Deardorff.

Having read your response in the *Companion*, on page 34, to a query in Volume 5, page 755, I have been slow in answering, trying to "think twice before speaking once." And even now, I will try first of all to observe charity: as I see by an article in the *Gospel Visitor* of November last; the author of which advocates your views, and says that those who differ from him *have no patience* with his views. I will also try above all to *have patience* with your views, however mistaken they may be. I do not intend to cavil at your words, nor to criticise your article. Your theory seems quite plausible, as theories of that kind generally do. But what would you think, if after all, your theory and demonstration should prove false? But whether I shall be able to convince you of this fact, seems rather doubtful, but, as for myself, I am fully persuaded of better things. The reason why I made the query, is as follows. The opinion that the remnant of the Jewish people would be miraculously converted to God at the end of the Gospel dispensation was generally held among the brethren in these parts. One brother learned it from another, with a little Scripture that seemed to sustain such views. But as we found certain portions of Scripture that seemed to clash with those views, we laid that opinion aside, and concluded that God is no respecter of persons, neither of race, nor of generations. But that among all nations, those who seek him may find him, and, that by the atonement made through Christ not only for some, but for all, the human family stands on one common level.

Then, six or seven years ago, I learned that a number of modern theologians, great men among various sects, who are enemies to the cross of Christ, and obey not the commandments of the Prince of peace, were looking with a suspicious eye on the French Emperor, as an ambitious and deceitful personage, well calculated to be transformed into a personal anti-christ who was to gather all nations together away over into Syria, and there according to their programme, was to fight against the Lord in a great battle at *Jerusalem* in 1870. The programme was snugly made up with Napoleon at the head of it, making a league with the Jews already in 1867. There were twenty

consecutive events on the programme, that were *seemingly* proved by Scripture, all to take place between 1863 and 1871. Their plans were cunningly gotten up and pretty well arranged, but the trouble was that they could not bring anything to pass—not one event came to pass. Then, after I had thoroughly examined their theory, and weighed it well with the Scriptures, and also saw how exceedingly shallow their doctrine is; I concluded to class it among those false prophecies of which our Savior has forewarned us, will come in the last days. But when I saw in the *Companion* that something of the kind was among the Brethren, I asked for information, desiring to know from whence ye learn such things. And now as your answer has appeared, I will try by the grace of God to show that the said doctrine or theory is a mistaken one; for nowhere in the Scripture do we read that there will be a personal anti-christ in the *last days*.

Now suppose your theory were correct in this point, that there were to come "a time of Jacob's trouble:" and Jacob had seen, or was to see, how, that in the end of time, a remnant of his seed according to the flesh, (if even in the midst of great tribulation,) would be miraculously converted to God and be saved—if so, I say, I must acknowledge that I am either too ignorant, or too carnal, to see how it could be a time of any trouble to Jacob: but on the other hand, it ought to be a time of *Jacob's joy*. But you will perhaps say we are not to understand Jacob personally, but his seed after the flesh. If so, I would remind you that there never was, nor will be a time of greater distress to those wicked Jews in this world, than there was when this chief city Jerusalem was destroyed. To that calamitous event the prophets and even Christ referred in lamentable strains. And all the prophecies relating to the destruction of Jerusalem have been fulfilled: that city will never be rebuilt to be destroyed again.—And those who expect such a time to come, when the Jews will rebuild Jerusalem, will never see it. You may think I speak very boldly and with much certainty, and so I do, and I will give you some incontrovertible reasons for my boldness by showing you the objections to the theory of modern theologians.

The first objection to this doctrine is: that *it is the doctrine of the world*—of men who have conceived vain things, who are puffed up in their imaginations and are enemies to the cross of Christ, who are carnally minded and love not the commandments of the Lord Jesus Christ.—"And this is the love of God that we keep his commandments." They are among the leading men of various sects, and belong mostly to the Church of England, though some belong to various denominations in the United States. They have made their programme how things are to go, according to their calculations. But as they are not led by the spirit of God, they take the letter, and the letter is dead. And since they are not led by the spirit of God, it seems very doubtful whether God will perform the work, according to their plans. Now since they have failed in the time which they had appointed, they have put their whole theory back to the seven last years of the Gospel dispensation, expecting a commencement of its fulfillment at any time Napolean may choose to enter into negotiations of restoration with the Jews.

The second objection is, that our modern Scribes and Pharisees are looking for a sign of his coming, as they looked for a sign of him in the days of his first mission on the earth, and when they had signs they did not believe—even so now. And if according to the calculations and theories of men, the Jews should be gathered together under the leadership of a man of sin, or a personal anti-christ and be restored to the land of Palestine, immediately preceding the coming of Christ; and the programme which those men have made, would go into fulfilment according to their theory, these events would be so many signs of his coming, and the whole world would be looking for his appearing, so that *that day could not come as a thief in the night*; whereas the Savior himself has declared (Luke, 21: 35.) "For as a snare shall it come on all them that dwell on the face of the whole earth." "Heaven and earth shall pass away but my words shall not pass away." He has also told us that there shall be false Christs and false prophets, and they shall shew signs and wonders, insomuch that if it were possible they shall deceive the very elect. Let us therefore take heed that we be not deceived by the doctrines and traditions of men. It is a pity that those who have anchored on the Rock Christ Jesus, should be so tossed about by these winds of doctrine.

The third objection is, that according to Scripture, those people whom we call Jews, are no Jews. In testimony thereof, we refer you to the words of Paul to the Romans, 2: 28; 29. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." This shows plainly that the so called Jews are no Jews: since no one will pretend to say that their circumcision is of the heart, in the spirit, and not in the letter: or that they are circumcised with the circumcision made without hands. Seeing then that these people are no Jews, may I ask you, where those people are that are to be restored? If I were to answer, I would say, they are the Israel of God, whose hearts have been circumcised with the circumcision made without hands, whose praise is not of men but of God, and who have been born again unto a lively hope in Christ Jesus. But my sister will say, they are those ten tribes who were carried away captive into Assyria, already over two thousand five hundred years ago. And to suppose that, after they have been mixed and remixed among the Gentiles during all this period of time until every trace of their race is lost among the nations, God would pick them out and restore them to the ancient Jewish religion in the land of Palestine, is an idea really too shallow to talk about. But you will perhaps say, "the prophets say so."—The prophets verily have spoken beautifully and wonderfully about the restoration of Israel. But they spake as they were moved by the Holy Ghost: and to understand them we must be spiritually minded as the apostles were after having received the Holy Ghost: and even then, we may not understand them perfectly in all their allegories, metaphors, similitudes and figures of representation, on account of not being perfectly acquainted in the history of the past.

The prophets looked forward with anticipations of great joy to the time when the Prince of peace, having es-

tablished his kingdom on the earth, should reign in righteousness and peace; and people of all nations should flow unto it. And they spake of him, and of his kingdom, and of things that were to come to pass in connection therewith, in such a mysterious way, that the people in those days, when their prophecies went into fulfilment, were looking for quite a different state of things, and for some great worldly Potentate. So carnally were they minded, and they understood the prophets so *literally*, that, though they saw the signs and the wonders which he did, they fulfilled the prophecies in disbelieving and rejecting the Lord of Life and glory. They condemned the Lord from heaven as a transgressor, and hung him on a tree with evil doers. But the Apostles afterwards had received the Holy Ghost, and understood the spiritual meaning of the prophets. Let us refer to a single passage where the prophet Amos in the ninth chapter speaks of *rebuilding the tabernacle of David*. See also Acts 15: 16, 17, and mark what James says, and the other Apostles all agree to it: namely, "To this agree the words of the prophet, as it is written: After this will I return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth these things." Read for yourselves, and remember, if the Apostles had been carnally minded, they would have understood the prophet *literally*, and would have looked forward for a time when the *tabernacle of David should be literally built*. But remember, the letter is dead, and God has no delight in the flesh, that he should restore a people according to the flesh, to the land of Palestine, there to rebuild the down-trodden Jerusalem. This matter concerning the rebuilding of Jerusalem deserves our especial attention: since "the design of the *Companion* is to advocate truth, and expose error," let us examine this subject closely. The opinion that Jerusalem will yet be rebuilt, has arisen from a *literal* or *carnal* understanding of the teachings of the Holy Spirit, because the men who hold such views, are not spiritually minded, and do not understand the teachings of the Holy Spirit, spiritually: neither do they compare spiritual things with spiritual. This opinion is not of latter day invention, nay rather in part of tradition, for it existed already among the old church fathers. And from the time of the primitive Christians, since Jerusalem is destroyed, down through the dark ages of Popery to the present time, men have had that opinion. And ever since Jerusalem is trodden down of the Gentiles, and the country has been held by the Gentile-powers, effort after effort has been made by the so-called Christian nations to wrest that land out of the hands of Gentiles: and even now during the last half century or longer, effort after effort is being made to colonize in the "Holy Land," but all to no avail: for it is positively declared by Him who is yea and amen, that "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." And it is easier for heaven and earth to pass away, than for these words of our Savior to fail, or prove untrue.—Seeing then that every effort whatever, that man can make to rebuild Jerusalem, must fail; let us therefore lay aside the doctrines of men, and cleave to the more sure word of God, for that alone can make us truly wise. "For the spirit searcheth all things, yea, the deep things of God." This single passage of Scripture, concerning the treading down of Jerusalem by the Gentiles, ought to persuade any man that the said city will never be rebuilt.

For we understand that all things are still drawing gradually nigher unto perfection, and that the present Gospel dispensation will continue until the fullness of the Gentiles be come in; and since Jesus Christ "hath broken down the middle wall of partition;" (Eph. 2. 14) "for to make in himself of twain one new man," "that he might reconcile both unto God in one body by the cross:" all mankind stand on one common level, and may all obtain salvation on the same terms. And when the Gentile's times are full, then will descend from God out of heaven that New Jerusalem which is spiritual, and which John in the Apocalypse, saw descending. The old Jerusalem in a Spiritual sense is yet standing, and is in bondage with her children: "but (the New) Jerusalem which is above, is free, and is the mother of us all." Gal. 4. 26.—The worldly Jerusalem and the Temple were a type of good things to come but when the shadow had passed away and the substance was come, the type being no longer of any service, was destroyed.

And to assume that the so-called Jews will be restored to the "Holy Land," and to their anceint religion; and that their ancient customs of sacrifices and "earnal ordinances," shall be re-established, and Jerusalem be rebuilt, as the theory is, is a delusion after the imagination of men.

Not willing to concede, you may perhaps refer to the words of the prophet which are cited by the Apostle Romans 9: 27. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Verily so: that remnant was saved already in the Apostle's time. For he says, Rom. 5.—"Even so then *at this present time* also there *is a remnant* according to the election of grace." We are perhaps not assuming too much in saying that by far the greater part of Israel after the flesh were a disobedient and gainsaying people: therefore, "they are not all Israel that are of Israel." But all that are Israel shall be saved.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone *a new name* written, which no man knoweth, saving he that receiveth it." Rev. 2, 17. Jacob did not receive the *new name* Israel, until after he had wrestled with the angel and prevailed. But then he was called Israel which is a *prince* of God. Even so the Apostle to the Ephesians, 6. 12, says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Though there may be some difference between the wrestling which Jacob did and that which we are to do, yet we all wrestle to overcome, and hence we conclude that all who overcome in the Spiritual war are the true Israel, for we shall be princes, kings and priests unto God.

As my article has already a much greater length than I had intended in the commencement, I will close, hoping the feelings of no one have been wounded. JAS Y. HECKLER.

Harleysville, Pa.

Old Fashioned Religion.—*Real* devotion may stroll to church with a gilt edged, gilt clasped, velvet prayer book, with a staring gilt cross on the cover, held by the daintiest yellow gloves, in conjunction with a cobweb handkerchief heavily freighted with rich lace; *real* devotion may do this, but it staggers my faith to believe it. It is a relief to me, at any rate, to look away from such a spectacle some poor body, in homely but well mended clothes, in company with a well-thumbed Bible or prayer book, with the look of *having been used;* leaf turned down here, a pencil mark there, perhaps by some dear, toil hardened hand, cold and white enough now, over which warm tears have dropped, on its pages, during life's great struggle upward—. *Fanny Fern.*

Eloquence of Chrysostom.

The following passage from Chrysostom's reply to his sentence of banishment, will convey an idea of the eloquence of this celebrated orator of the Eastern Church, whom the Greeks called "Chrysostom" the *golden mouthed* a name by which he would not have known himself while living, but by which millions know him now, who would not know him by his real name:

What can I fear ? Will it be death ? But you know that Christ is my life, and that I shall gain by death. Will it be exile ? But the earth, and all its fulness is the Lord's. Will it be the loss of wealth ? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more ? Jezebel is raising her persecution, and Elias must fly. Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder.

The World's Madness.

When I look around upon a busy, bustling world, eagerly pursuing vanity and courting disappointment, neglecting nothing so much as the one thing needful; and who, in order to have their portion in this life disregard the world to come, and only treasure up wrath against the day of wrath—it makes me think of a farmer, who should with vast labor cultivate his lands, and gather in his crop, and thresh it out, and separate the wheat from the chaff, and then sweep the corn out upon the dung hill, and carefully lay by the chaff. Such a person would be supposed mad; but how faint a shadow would this be of his madness who labors for the meat that perisheth, but neglects that which endureth unto everlasting life. It is madness the whole race of men labor under, unless, and until divine grace works the cure.—*T. Scott.*

When one comes under the conscious influence of the Divine Spirit the soul lifts itself up with unwonted clearness, faith, joy, trust, effluence, and liberty. What a bird was when it lay in its little round nest, an egg, compared with what it is when it sings in the dewy morning, near heaven's gate, that is the soul in the body compared with what it is in the joy of sweet and loving intercourse with God through Jesus Christ our Lord. It is a life which comes to some by flashes. It is a life which comes to some by blessed dreams.—There is a kind of spiritual haze which seems to befall some men, as there is an Indian summer which befalls the year; but there is also a true life. It is possible for the human soul to live in abundance and freedom and blessedness, so that it shall be forever at rest and at peace. Does not it sing ? Yes. Is it perfect ? No, no. There is no perfection without full growth

Suffer little children to come unto me.—[Jesus Christ.]

Jesus knew where to begin his work that it might be most fruitful and most economical. He reaches back to life in its bud and germ and leavens it there. Thus does he compass it in all its growths and possibilties and exclude, from the first, the bad element of sin.

It is said he blessed the little children—took them in his arms. O, here is a Christ of a great, warm, pure heart, who puts himself in authority by his love and not by hard law and abstract idea. And by taking them in His bosom he shows himself a mother in sympaty and a father in wisdom and strength.

To those who have children it is precious to think of Jesus in this paternal deed. For in it we have the warrant that he knows how to hold them by burdening their young souls with his divine love, and that they will have in him a soul-friend so pure and true as to be to them eternal strength and comfort. And so as we have sat and looked upon our own dear little ones, and watched the first quick shadow that fell across the sky of their life's morning, and seen for the for the first the silken thread that sorrow weaves into the light of the open face of child hood, it was joy to remember that He who "was made perfect through suffering," had pledged himself so tenderly to them.

Don't attempt to preach—But talk—and you will find religious conversation a much easier and more successful matter than you folks make it. Why should not you speak just as simply and naturally to your friend about his relations or to the Great All Father and the loving Savior, as about the weather and the crops? What is the use of employing such looks, tones, idioms in religious conversation, that it is a positive relief to you when the disagreeable task is done, and you can be yourself, once more ?

[From memory.]

Redemption by Suffering.

O If the lamb had not been slain,
To save us from perdition,
And everlasting life to gain,
What had been our condition?
But since poor sinners favored are,
To have a friend so very dear;
We cannot but be happy.

As pardoned sinners we rejoice,
With Jesus' congregation.
Above all earthly things we prize,
His bitter death and passion.
His wounds, his tears, and bloody sweat,
We bear in mind; and can't forget
His unexampled mercy.

D. M. Holsinger.

Religious Belief of the Indians.

Duality of God was the most ancient tenet of Indian faith—a prominent tenet, it may be said, in all the more advanced Oriental nations of antiquity. They believed in the existence of two Great Spirits, as forming the perfect Godhead. One eminently great was the Good Spirit, and the other was an evil spirit.—They believed every animal to have had a great original, or father. The first buffalo, the first bear, the first beaver, the first eagle, *et cetera*, was the manitou, or guardien spirit, of the whole race of those different creatures. They chose some one of these originals as their special manitou or guardian, and hence arose the custom of having its representatives as the *totem* of the tribe. Whatever they held to be superior to themselves they deified, such as the sun, moon, stars, meteors, fire, water, thunder, wind; but they never exalted their heroes or prophets above the spheres of humanity.

They adored an invisible great Master of Life in various forms which they called Manitou, and made it a sort of tetular deity.—They had vague ideas of vicarious atonement, and made propitiary sacrifices with great solemnity. They had a dim tradition of a deluge as exhibition of Divine wrath, and the salvation of a family as an act of Divine mercy. They were very superstitious, and under the direction of priestcraft they did cruel and horrible things. In their old pictographic records of moral and religious thought, as well as their mythology, they employed symbols extensively. These were also used in writing their songs, and in musical notation.

Their funeral and burial ceremonies indicated their belief in immortality of the soul. These ceremonies were of similar types everywhere. They laid their dead, wrapped in skins, upon sticks, in the bottom of a shallow pit, or placed them in a sitting posture, or occassionally folded them in skins, and laid them upon high scaffolds out of the reach of wild beasts, under which the relatives wept and wailed. Their arms, utensils, paints, and food were buried with them, to be used on their long journey to the spirit land, for they had an idea that they possessed a twofold nature of matter and spirit. In some regions they lighted a funeral pyre for several nights upon the grave, that the soul might perceive and enjoy the respect paid to the body. Everywhere they raised mounds over the graves, and planted them with wild flowers; and among the Floridians, the widows of warriors slain in battle cut off their hair and strewed it over the graves of beloved ones.

In confirmation of the foregoing, the following incident is copied from memory, as handed down by tradition, said to have been witnessed by an unfortunate white man taken prisoner by the North-American Indians. During his captivity, an Indian boy, inexperienced in the art of hunting and killing game, which was their only subsistance then, sickened and died. The parents were so much heart-stricken, disconsolate, dejected and downcast, that at length the father also pined away and died: whereupon the mother became comforted and cheerful. This strangeness of conduct so surprised the white man, that he asked of her the reason: which she gave as follows.

"Our son was too young and inexperienced to maintain himself in the other world; but now his father, who is an expert hunter, is with him—he shall not want—hence I am comforted and cheerful."

Christian Family Companion

Tyrone City, Pa., Aug. 30, 1870

By way of excuse for the lack of editorial in this weeks paper, we may say, for want of time to think of, and write upon anything better, all of which is, however, strictly correct, that for the most part during the four weeks just past, we have been alone, at the editorial table, our Assistant having taken that time to himself for making sale, settling up his business in Armstrong county, and moving to this place and fixing up here. He has now set his house in order, so that sister Beer can take it in charge for the future, and brother Joseph has resumed his chair editorial, and in due time will be heard from.

Much of our time has also been drawn to the *Pious Youth* for Sepber, which is about ready for press; and also to the Almanac, the Tune Book; and more than usual number of private correspondents. We also found it necessary to make a trip to Philadelphia, on business, for which we were obliged to make ready about the time we generally make our jottings. Perhaps this will excuse us.

Answers to Correspondents.

P. J. Brown. We are sending the C. F. C. to E. A. B. according to order. 50 cts. will pay to the end of the volume.

Daniel F. Stauffer. Susan Martin's subscription is paid to the end of the year.

D. N. Yothers. The Brethren's Almanac will not be printed in the German for the year 1871. We will try it first in the English.

R. W. Riley. The Song Crowned King was sent you on the 23rd of June. But it was addressed Monroe instead of Marrel. If it does not yet come to hand will make it right.—Let us know. Be sure and give correct address.

Peter Gruber. The *Companion* bound, for the first two years cannot be had.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

[Compiled.]

Feasting at Funerals.

"Under the above caption," says The Weekly Harrisburg, Pa. *Telegraph*) the *Upper Dauphin Register* makes the following sensible remarks, which the compiler gives for what they are worth.

"The practice of feasting at funerals, after the burial of the dead, is one of long standing in many parts of our State, but its propriety and example of late years have been questioned, and the practice is gradually being abandoned. To those who do not join in that old-time custom it seems particularly reprehensible for the friends and acquaintances of the family just afflicted by death, and mourning the loss of a dear one, to have their sorrows and afflictions broken in upon by a host of hungry visitors, whose only motive, in many instances in attending the funeral, is, we doubt not, to feast at the expense of the afflicted. To turn a house of mourning into one of feasting, where the hand of God has brought affliction for wise and inscrutable purposes, seems to us to be not only evidence of a total disregard of the feelings of the bereaved, but of the purpose for which the bereavement was visited upon the family and relatives of the deceased. Besides the preparation necessary to these festivities takes the time which should be devoted to private contemplation, upon which no one should be allowed to intrude except the nearest relations and most intimate friends." Here the compiler adds, and the time that should be spent in hearing the funeral sermon preached.

Where feasting is indulged from the time of the death until the funeral, the family are employed in preparing the entertainment which is expected to be enjoyed by their friends: and the news of the death of an acquaintance is probably associated with the anticipation of a good repast free of expense. In this way a death which carries affliction, sorrow, and often despair into a family, fills the heart of a gourmand with a pleasant and satisfactory anticipation of unusual pleasure.

In addition to these objections of feasting at funerals, should be added the fact that it often inflicts expense upon families that they are illy prepared to bear. When, after long and tedious illness, accompanied with many expenses and trials, a member of a family dies, it seems cruel to afflict it with further sacrifices.

It would be far more proper and commendable for the friends of the family of the deceased to solace them by the pecuniary aid that *real* sympathy would prompt, and kindly attend to their wants. Their sorrows would thus be assuaged and their loss materially lightened. We trust that the practice of feasting at funerals will soon yield to the enlightenment of the advanced civilization of the present day, and become obsolete by general consent of all communities.

REMARKS: In addition to the above the compiler would add the *Query* and *Answer* of A. M., of 1819, Art. 6. "Whether it is not displeasing in the sight of God, that there is so much conformity to the world at *funerals*, with the superfluity of drink as well as the superabundance of eatables, besides what is needful and proper?"

ANS. Considered, that all superfluity in meat and drink, together with all extravagance in clothing, is an abomination in the sight of God, which we ought to avoid by all means, that the body of Christ may not be mixed up so much with the body of the world (especially at such solemn occasions as funerals) *Brethren's Encyclopedia*, P. 117.

SOLOMON W. BOLINGER.

McVeytown, Pa.

HAMBURG, IOWA.
August 13th 1870

Brother Holsinger: As it is through the *Companion* we get the news from all parts of the Brotherhood, it must be of some interest to some or all of our brethren and sisters to hear of our prospect and success in Fremont county, Iowa. We were visited by our beloved brethren Christian Harador and J. H. Fillmore. We had preaching in Hamburg on Tuesday before the 4th Sunday in August. Saturday at 4 o'clock P. M. at Pleasant Grove; continued until Sunday 10 o'clock. Brother Fillmore spoke to a large congregation of people and our order being new in this country we had good attention. He spoke about two hours on the subject of baptism, and the ordinances belonging to the house of God. We, in our humble judgment, thought it was the ablest discourse we ever heard on that subject. Six were constrained to confess Christ, before a sinful world, and wished to be baptized. At one o'clock we started to the water. It being some distance we stopped with our friend Rich. H. Band, and took some refreshment for which we feel thankful. His wife is a sister and mother in Israel. When we arrived at the water we were reminded of the scene at the Jordan in the days of the baptist, seeing the crowd of people on either side of the river.

After our usual form of singing and prayer, on the bank, brother Harador went down into the water and baptized six persons. It being the first of our order of baptism in this county the scene was an affecting one, to at least some on the banks, as we saw many tears shed by some of our friends who are yet out of Christ. We are made to believe there has at least some seed fallen on good ground, which will soon bring forth fruit to the glory of God.

On the next day, Monday, the brethren and sisters met at my house, in Hamburg for the purpose of organizing a church, which we have named the Hamburg congregation. After prayer and exhortation by the brethren, we had a choice for the ministry and two visiting brethren the lot for minister fell on J. W. Hoff. We had good order for which we are thankful to the giver of all good, for his blessings and mercies.

On Tuesday, myself and brother G. W. Chord, accompanied the brethren to the depot. We were sorry to give them the parting hand, yet we hope that the time is coming when we will meet to part no more.

HIRAM HOFF.

Brother Holsinger ; As this is a time for brethren to seek out home for themselves in the west, and are traveling through Missouri and Kansas, we invite them to come to Falls city, Richardson co., Nebraska. Being the south east county in the state you will cross the river at St. Joseph ; thence north to Hamlin Kansas, which is 10 miles from Falls city. Those coming from Council Bluffs, can stop off at Bigalow Mo., From there they will have a daily stage to Falls city.

We now have upwards of 100 members ; six ministers, and four deacons, with a good prospect for a large increase.

The country is a beautiful Prairie, well watered, with the best of soft water ; and a large number of springs. Rock and timber plenty.

The prospects for railroads are very promising. One R. R. is graded some six miles west of the city, and track laid within two miles, and the other one running north and south is running within 10 miles of the city.

U. W. MILLER.

Falls City, Neb.

Serious Thoughts!

Dear brethren and sisters : If we in general were a little more spiritually minded, I am satisfied there would not be half the contention and difficulties in the church. This is the great trouble throughout the whole brotherhood ; and yet it is the killing of the church. Envy, hatred, malice, and bitterness should not exist among the people of God. Nothing of the kind can ever inherit the kingdom of heaven. God is a God of love and a God of peace ; and if we love not each other how can we ever expect to inherit the blissful and unsullied regions above? Christ says : "A new commandment, I give unto you, that ye love one another ; as I have loved you, that ye also love one another." John 13 : 34. also : "If ye love me keep my commandments." John 14 : 15.— Brethren and sisters ; if we love Christ we must keep his commands. If we do not keep his commands. we do not love Christ. Let us be consistent in loving and preferring one another, rather than to give place to the enemy, let us suffer a little wrong. Yea, let us take up the cross, and endure all for the sake of Jesus. Let us not only be half way, but real Christians, and I will assure you we will not rue it when we come to die.

"If Christians can't agree below,
What will they do above ?
And if they do each other hate,
How can they Jesus love ?"

JOHN P. GRABILL.

West Independence, Ohio.

Brother Holsinger; A notice was published of a debate to take place between brother R. H. Miller and Elder Sleak (Campbellite.) The debate was to commence on the 8th day of Aug. They met according to arrangement ; but Elder Sleak finding that brother Miller was not a novice, or a Pedo-baptist, or Universalist ; he would not meet brother M. at the house, where they had appointed meeting, to frame their propositions. He said there was a mistake about the propositions, which had to be settled on the ground where the debate was to be held, before the public. Brother Miller met him on the ground, they went to work and agreed upon one proposition, that was : "baptism." But when it came to the Lord's supper, Elder Sleak claimed that they also took it after night ; so he would not agree upon that as a proposition. The great trouble was, Elder Sleak did not want to agree on fair terms ; he wanted the advantage, but brother Miller was a little too fast for him : so being sensible of his condition, he saw that he had mistaken his man. Elder S's brethren begged off, saying, they believed brother Miller to be a gentleman, and wanted him to have a fair chance; and that they would get a man to debate, as they wished to know whether they were in the wrong, and that by a discussion, conducted in a Christian spirit. Elder S. treated our man in a rough manner : but the conduct of brother Miller gained a great victory for us. I believe brother Miller did do a great deal of good in our parts as it was, but would have done much more had the discussion gone on ; for he is fatal to Campbellitism.

J. B. ALLENSWORTH.

Brother Holsinger: I am under renewed obligations to our heavenly Father this beautiful Sabbath morning, for granting me the blessed privilege of communicating a few words for the *Companion*. We ought to be thankful to him for the many blessings he bestows upon us from day to day, and from time to time ; and we should offer up our prayers to him not only daily, but hourly, and that in sincerity and in truth.

Some time has passed since this part of the Brotherhood has been heard from. Perhaps it will be a little interesting to the brethren and sisters to hear a few words from us, this summer. Elder Daniel D. Sell and Bro. Daniel Gibson, of Christon Co., were with us from the 16th to the 22nd of July. They had several meetings, during which time they labored very faithfully, and we truly hope their labors will be crowned with success. We would like very much for ministering brethren to visit us much oftener than they do. Our two speakers here need assistance, as they have many calls— some that they cannot respond to. Our regular days for meeting here are every first and fourth Sunday in each month, the second and third at other different places. Our council meetings once every three months. Our Lovefeast will be held, if no providential hindrances, on the 13th and 14th of September, at the house of brother John Bachor, in Dekalb county. We invite the brethren and sisters to be with us, especially the laboring brethren, as many as can conveniently come. The members here are generally in good health as far as I know at the present. Hope these few unworthy lines will offend no one. I will close.

Your sister in Christ.

LOUISA J. BASHOR.

Whitesville, Andrew Co., Mo.

California and Oregon Mission.

By request of many donors we publish the receipt of letters with money for the California and Oregon Mission, up to Aug. 20th, 1870.

Upper Miami,	Ohio.
Black River,	"
Donnel's Creek,	"
East Nimishillon,	"
West Nimishillon,	"
Springfield,	"
Spring Run Church,	Pa.
Berlin branch,	"
Perry Church,	"
Clover Creek,	"
Lower Cumberland,	"
John Wise, Scenery Hill,	"
McConpln,	Ill.
Hudson,	"
Woodford,	"
Big Creek,	"
John Metzger,	"
Silver Creek,	"
Wadam's Grove,	"
Cherry Grove,	"
Raccoon Creek,	Ind.
Fawn River,	"
Howard French,	"
Bachelor's Run,	"
Portage,	"
St. Joseph,	"
Pigeon Creek,	"
Nettle Creek,	"
Elkhart Valley,	"

This leaves very many of the churches in the rear, as yet. We hope they will respond to the call of A. M. without delay as the time will soon be up when the brethren expect to start on their mission.

C, WENGER.

South Bend, Indian.a

Brother Henry: The following letter was written to me by a sister, under date of Aug., 1st., (from Dayton, Ohio,) with $5.00 for our meeting-house. She having sent us $1.00 sometime ago, says: "Brother Sell, in addition to the one, I now send five more, and if my ability were equal to my inclination, I would not send you so small a trifle. I get the little money I have at my disposal by 25 and 50cts. at a time; so you must not think hard of my mite. I am astonished at so many wealthy brethren that could give one hundred, where I could give but one, and would not miss it, if they were as willing to give as we should be to promote the Redeemer's cause. I do hope and pray you will get through, so you can keep your house that you may do much in spreading the gospel,is the prayer of your unworthy sister."

Also another sister contributes $1.00, signing her name sister M. of Ohio. Thanks to those sisters.

DANIEL D. SELL

Brother Henry: Often have I thought of mingling my name with the dear brethren and sisters who write for the C. F. C. How I love the endearing apellations, brethren, and sisters. Although a member four or five years, I am yet almost alone. There are only three members besides myself; father, mother, and an old afflicted grandmother. A large cancer nearly covers her face now. She has been confined to her bed seven months. Oh! such an example of patience is not often seen. When beholding her, a moment of meditation will show how plainly God manifests his holy words in promising to be with his children. Then is it not sinful to indulge in a state of loneliness, when he has promised to ever be with his children? I have around me associates of pure character—those who seem happy,and try to make others feel so; yet, how often do I long for the society of those whom I feel that I know, can hear, read, & understand as I do, the word of God that directs us aright when we are tempted to wander in the paths where thorns and thistles grow. About once or twice a year I get with the good members of Botetourt, or Roanoke (where I hold my membership,) and enjoy a season of refreshment. At times the good brethren of those churches come and preach for us, which brings a goodly number out; some, through curiosity, while others, I hope, lovers of God's word, come to hear. Many express a desire to hear them again. It seems preachingat so long interva's,and so strange a doctrine, (although in the same Bible all read, and so plain, yet it is passed by, and partly practiced an easier way,) I say' it seems that it does little good. Oh! how little people seem concerned! How soon it may be too late! Not a moment of time can be recalled. But I cannot dwell here. Who of my unknown brethren and sisters will remember me at a throne of grace, that I may outride the storm of life in safety, and hear the welcome plaudit: "Well done thou good and faithful servant enter thou into the joys of thy Lord?" Then I hope to strike glad hands with those I love, and whose society I crave while here on earth.

A weak but well wishing sister.—

SALLIE J. BRUBAKER.

Bedford Co., Va.

Heart-rending Occurrence.

On Sunday, Aug. 21st, 1870, while the parents Amos Hommon and his wife, were at the Brethren's meeting in Black Log valley, Huntingdon Co., Pa,, near where they live, they left the children to take charge of the premises. The children with matches set fire to the barn; and a small child, a member of the family, was consumed by the devouring element. Another was severely burned, but not considered dangerous. The barn, with all its contents, was consumed. The parents had hid the match box well.

A. L. FUNCK.

Change of Address.

Elder Samuel Murray from Wabahs, Ind., to Huntington Indiana

Errata.

On page 514, No. 33, first column, 13th line from the bottom, read *robe* for "whole." On the same page, 2nd column, 11th line from the bottom, for "indulging read *underlying.*

C. H. BALSBURGH.

Announcements.

Yellow Creek, Stephenson county, Ills. Sept. 11. Preaching on the evening before.

Middle Creek, Somerset county, Pa., Sept. 11th; 10 A. M.

Aughwick, Huntingdon county, Pa., Oct. 3rd and 4th.

Antioch, Huntington county, Ind, Oct. 7th, 10 A. M.

Maple Grove, Ashland county, Ohio, at John Buechling's, Sept. 7th.

Southern District of Iowa, six miles North West of Richland, Keokuk county, October 4th.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

Beaver Creek, Washington county, Md., October 22nd, and 23.

JOS. H. WOLF.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Mill Creek branch,Adams county,Ill., October 6th,

At the house of D. Workman, Ashland branch, Ashland county, Ohio, Sept. 9th.

Falls City, Richardson county, Nebraska. October 1st, and 2nd.

Smith Fork, Clinton county, Mo., 1½ miles north of Plattsburg, September 17th.

Four and a half miles North East of Marshalltown, Marshall county, Iowa, September 3rd, and 4th.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa., Oct. 4th and 5th.
P. Long.

At the residence of Horwell Chandler, 1½ miles N. W. of Franklin, Decatur county, Iowa, September 8th and 9th.
L. M. Kobb.

Hudson, McLean county, Ills., October 7th
Thos. D. Lyon.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind. Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Jefferson county Iowa, Oct. 1st and 2nd.
Enoch L. Prather.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.
D. Bechtelheimer.

Bell Creek branch, Nebraska, at S. A. Honberger's, Sept. 17, 18.
J. P. Moomaw.

Waterloo branch, meeting-house four miles south of the city, Sept. 10. 11.
E. K. Buechley.

MARRIED.

At the residence of the bride's father, August 5th, by Eld. Joseph Cripe, brother Eli Rauthrock to sister Susanna Forney all of Richland county, Ill.
Joseph Cripe.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Antioch, Ind., May 27, of consumption, brother JOHN W. McCASLIN; aged about 35 years. Funeral discourse by brother Joseph Leedy.

At the same place, July 12, of Consumption, after lingering for several months, sister ELIZABETH SLAGLE, daughter of Abraham and Rebecca Leedy; aged 23 years, 5 months and 15 days. She leaves a husband and a little son to mourn their loss. Funeral by D. J. Church and Daniel Heiney.

Same place, Aug. 1st, of Dropsy and old age, brother JACOB MOSLANDER. He leaves an aged widow and a number of children and grand children to mourn their loss. Aged about 64 years. Funeral services by Elder Joseph Leedy.

At the same place, July 29th, of Consumption, brother WILLIAM BARNHART; aged 28 years, 9 months, and 4 days. He leaves an affectionate young wife, and 3 small children to mourn their loss. Funeral by Abraham Leedy, Jr., and Daniel Heiney.

At the same place, Sarah Watson; aged 91 years 2 months, and 8 days. Funeral by A. Leedy, Jr.
A. B. Miller.

In Upper Conewago, Adams county, Pa., July 1870, brother JOHN BROWN; aged 72 years and some months. Our brother met an untimely death. He was on the wagon loading hay, and by a sudden jerk of one of the horses, he not being on his guard, was thrown off and lived but a few days.

In the same district July 24th, infant daughter of friend Adam Chronister (of two day's sickness;) aged 9 months and 24 days.

In the same district July 28th, SARAH E. MILLER, daughter of brother Lemuel and sister Lizzie Miller; aged 4 months and 25 days.

Also in the same plac, Aug. 14th, LITTLE, son of our friend CLEVER. He was a twin son. It was a severe stroke on the parents.
Adam Hollinger

In the Yellow Creek Church, Bedford Co., Pa., August 8th, our much beloved friend and neighbor CHARLES ROSE; aged 40 years, 6 months and 9 days. Disease, Consumption. He was afflicted with this lingering disease about 4 months, but bore it patiently until death came. He leaves an affectionate wife and a large circle of friends to mourn their loss. Funeral occasion improved by the writer and D. C. Long (Seventh day Baptist,) from Hebrews 12: 14.
S. A. Moore.

[*Visitor* please copy.]

In the Aughwick branch, near Three Springs, Huntington Co., Pa., July 25th, 1870, THEODORE, only chid of Levi and Mary MESSAMORE; aged 3 months and 1 day. Funeral services by the brethren from James 4: 14.

In the same branch, Germany valley, Aug. 8th, 1870, infant daughter of brother John B. and sister Sarah GARVER; aged 6 days. Services by the brethren from 1 Pet. 1: 24, 25.

In the same district, near Shirleysburg, Aug. 21st, 1870, MICHAEL ROGERS, in the 65th year of his age. Services by the brethren from Matt. 20: 44.
A. L. Eunck.

In Chippeway branch, Wayne Co., Ohio, of Diphtheria, June 23rd, ODESSABELL, daughter of David and Anna YODER; aged 5 years months, and 12 days.

In the same family, August the 9th, of same disease HENRY ELDEN YODER; aged 2 years, and 12 days. Funeral services by the writer and others.

With Palsy, near Lawrence, Stark county, Ohio, August 9th, our old friend ABRAHAM ESHLEMAN. He belonged to the Menonite Church, for many years. Aged 70 years, 6 months, and 3 days. The funeral occasion, was improved to a large concourse of people by ——— Beary, and the writer, from 2 Cor. 5.
J. B. Shoemaker.

In Batavia, Iowa, Aug. (the day not given) MILTON, son of friend John and sister ELIZABETH ALFRED; aged 9 months, and 27 days. Funeral on the 14th, by brother Enoch Prather, from James 4: 14.
Jacob H. Fisher.

In the Waterloo congregation, Black Hawk county, Iowa, July 25, JOSEPH, son of friend Harmon and Martha ENGLE; aged 1 year, 5 months and 8 days. Funeral by the writer from 1 Peter 1: 24.

In the same congregation, August 2nd, WILLIAM, son of brother William STRAYER; aged 10 months and 23 days. We truly sympathize with our brother. He has buried within less than a year, a beloved wife and a little daughter, and now also his little on. May the Lord grant him grace sufficient for his trial. Funeral by the brethren, from Matt. 19: 13, 14, 15.
Jacob A. Murray.

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VOLUME VI. TYRONE, PA. TUESDAY, SEPT. 6, 1870. NUMBER 35.

Respect of Persons.

BY E. UMBAUGH.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" James 2: 1—4.

The Thessalonians, Colossians, Philippians, Ephesians, Galatians, Corinthians, and Romans received epistles from some servant of our Lord and Savior, in which they were often admonished or reproved; but the above language was not addressed to either of the above, neither was it designed for their benefit alone, but it was addressed to the universal Church of Christ. This humble servant of the Savior of the world, has pointed out, in the above language, and still presents to all the churches, one of the most mischievous forms of infidelity that ever polluted the society of men, whether formed in a religious or worldly capacity.

Some of our readers may wonder whence we obtain authority for defining this sin as we do, considering or regarding it as a form of infidelity; but, when they read the whole chapter with which the above text is connected, they will readily see that the author classes those who commit this sin with those who are guilty of all; and one who is guilty of all, certainly denies the Scriptures and Christianity by the act itself.

It is sufficiently disgusting to see "respect of persons" practiced by worldly men and women, but how much more disgusting does it appear when practiced by those who claim to be the humble followers of the Lord of glory. It shows to the sinner that hypocrisy is practiced in the church, and causes him to stand aloof for fear of gaining a position under that servants "footstool;" while the true follower of the Savior will find his progress somewhat retarded by the mire of despondency; or, if not, he will at least have his enthusiasm somewhat damped by his fear of "peril" on account of "false brethren." Oh! what a monster is the spirit of partiality! It impregnates men and women with evil thoughts, and causes them to give illegitimate birth to unkind words which wound the feelings of others. We are sanguine and positive that unkind language which comes from any one connected with the church of Christ is illegitimate, because we know that it is begotten by the devil; and it is strange, indeed, that men and women after being lawfully wedded to Christ will so degrade themselves as to commit spiritual adultery with the prince of darkness. Inasmuch as Christ and the Father are one, is it any wonder that the Lord said: "I am a jealous God," when he knew that some would prove untrue to him? Would that men and women would contemplate upon this spirit of partiality, and consider the evil arising therefrom, and try to reform. It is dangerous to the welfare of the church; and we believe that in connection with its parents—prejudice and jealousy—it has dragged and will drag more souls to eternal perdition than anything else. 'Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. *Be* kindly affectioned one to another with brotherly love; In honor preferring one another." Rom. 12: 9, 10. It is the business of each one to see for himself whether there is any hypocrisy connected with the "brotherly love" with which he is kindly affectioned to others: also whether he prefers his brethren to any others in honor. Here is the only instance upon record, in which we are licensed to have "respect of persons;" and we do not believe, that, even in this case, we should prefer assisting our brother because we despise those who are outside, but simply because it is a command of no less importance than that of Baptism, the Lord's Supper, or the Communion. Sometimes, perhaps, the observance of these things is merely formal, the heart not being engaged in the work; and when this is the case, we gain no more benefit therefrom than if we had left the work entirely undone. For this reason many claim that the observance of the outward ordinances is not essential; but we cannot agree with those who think that we should leave a necessary work undone because others

have performed that work improperly. Then let the whole will of our heavenly Father be done in spirit and in truth, that those who stand and gaze upon the observance of those things which, from the apostles, have been transmitted from generation to generation, may be convinced that Christ's followers have not yet become entirely extinct, and that "love without dissimulation" may be found among those who prefer one another in honor.

When the glory of God, and the salvation of the soul is the only object in view "respect of persons" will cause no trouble; but every member of Christ's body will be innocent, and give no cause for offence, being satisfied with one another so long as they do not violate any portion of the Divine Law. If this were more generally the case, we would have a sweeter foretaste of heaven while living in the world. Men and women will never, while in the world, get out of reach of temptations, but they may cultivate a disposition to try to withstand temptation, and then when a determined resolution is formed they will surely be crowned with success. Sometimes there is also a natural disposition to throw out temptation, and when this is the case, nature and the will of our Creator are at variance, and we strive against nature. By examining every thing which we have under contemplation, and testing it by the word of God which is the only reliable detecter, we will be enabled to avoid many difficulties which otherwise will cause ill-feelings and offences.

Collamer, Ind.

Happiness.

It is commonly believed that men are happy or unhappy according to their circumstances.—But this may well be questioned; for multitudes are intensely miserable under circumstances highly favorable to happiness. The high-born, the wealthy, the distinguished, and even the good, are often unhappy. Many very excellent persons, whose lives are honorable and whose characters are noble, pass numberless hours of sadness and weariness of heart. The fault is not with their circumstances, nor with their general characters, but with themselves, that they are miserable. They wait for happiness to come instead of going to work and making it; and while they wait, they torment themselves with borrowed troubles, with fears, forebodings, morbid fancies, and moody spirits, till they are all unfitted for happiness under any circumstances. Sometimes they cherish unchaste ambition, covet some fancies of real good which they do not deserve and could not enjoy if it were theirs. Wealth they have not earned: honors they have not won; attentions they have not merited; love their selfishness only craves. Sometimes they undervalue the good they do possess; throw away the pearls in hand for some beyond their reach, and often less valuable; trample the flowers about under them; long for some never seen, but only heard of good; and forget present duties and joys in future and far-off visions. Sometimes they shade the present with every cloud of the past, and though surrounded by a thousand waiting duties and pleasures, revel in sad memories with a kind of morbid relish for the stumblers of their miseries. Sometimes forgetting the past and present, they live in the future; not in its probable realities, but in in its most improbable visions and unreal creations, now of good and then of evil, wholly unfitting their minds for real life and enjoyments. This morbid and improper state of mind are too prevalent among our young women.—They excite that nervous irritability which is productive of pining regrets and fretful complaints. They make that large class of fretters who enjoy no peace themselves, nor permit others about them. In the domestic circle they fret their life away. Everything goes wrong with them, because they make it so. The smallest annoyances chafe them as though they were unbearable aggravations. Their business and duties trouble them as though they were not good. Pleasure they never seem to know, because they never get ready to enjoy to it. Even the common movements of Providence are all wrong with them. The weather is never as it should be. The seasons roll on badly. The sun is never properly tempered. The climate is always charged with a multitude of vices. The winds are everlastingly perverse, either too high or too low, blowing dust in everybody's face, or not fanning them as they should. The earth is ever out of humor either too dry or too wet, too muddy or too dusty. And the people are just about like it. Something is wrong all the time and the wrong is always just about them. Their

home is the worst of anybody's : their streets and their neighboood is the most unpleasant to be found: nobody else has so bad servants and so many annoyances as they. Their lot is harder than falls to common mortals ; they have to work harder and always did ; have less and always expect to. They have seen more trouble than others know any thing about. They are never so well as their neighbors, and they always charge all their unhappiness upon those nearest connected with them, never dreaming that they are themselves the authors of it all. Such people are to be pitied. Of all the people in the world they deserve most our compassion. They are good people in many respects, very benevolent, very conscientious, very pious, but,withal,very annoying to themselves and others. As a general rule, their goodness makes them more difficult to cure of their evil. They cannot be led to see that they are at fault. Knowing their virtues they cannot see their faults. They do not perhaps over-estimate their virtues, but fail to see what they lack,and what they lack they charge upon others, often upon those who love them best. They see other's actions through their own fretful and gloomy spirits. Hence it is that they see their own faults existing in others, as a defect in the eye produces a corresponding defect in every object toward which it is turned. This defect in character is more generally the result of vicious or improper habits of mind, than any constitutional idiosyncrasy. It is the result of gloomy thoughts indulged in,morbid fancies, inordinate ambition, habitual melancholy, a complaining, fault-finding disposition. It is generally acquired not in childhood, but in youth, (childhood is too buoyant, fresh, and free for such indulgences.) Early youth when its passions are developing, when the soul's bubbling springs are opening fresh and warm,when youthful hopes put out to be blighted with a shade,young loves come to be disappointed with a frown, young desires aspire to be saddened with a failure, which is generally the first—is the season when the seeds of disquietude and unhappiness are sown in the soul, and often in the most gifted and sensitive souls. Those of highly poetic temperaments, of delicate and almost divine psycology in whom some little constitutional unbalance existed at the beginning of life, and whose ju dgments developed slower than their passions, are often those who drink the bitterest waters af life.

MOSES CLAPPER.

Des Moines, Iowa.

Equity.

We are unwilling that others should deceive us; we do not regard it as just that they should wish to be esteemed by us more than they deserve. It is equally unjust, then, that we should deceive them, and that we should wish them to esteem us more than we deserve. Thus, when they manifest only the imperfections and vices that we have in fact, it is evident that they do us no wrong, since they are not the cause of them ; and that they do us a good, since they aid us in delivering ourselves from an evil, which is ignorance of these imperfections. We ought not to be displeased that they know them, and that they despise us, it being just both that they should know us for what we are, and that they should despise us, if we are despicable. Such are the sentiments that would spring from a heart full of equity and justice. What ought we to say, then, of ours, seeing in it a wholly contrary disposition? For is it not true that we hate the truth and those who tell it to us, and that we love to have men deceive themselves in our favor, and that we wish to be esteemed by them as others that what we are in reality?—*Pascal.*

I have sometimes considered in what troublesome case is that chamberlain in an inn, who, being but one, is to give attendance to many guests. For suppose them all in one chamber, yet if one shall command him to come to the window, and the other to the table, and another to the bed, and another to the chimney, and another to come up stairs, and another to go down stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul by nature, not only a servant, but a slave unto sin. Pride calls me to the window, gluttony to the table, wantonness to the bed, laziness to the chimney, ambition commands me to go up stairs, and covetousness to come down. Vices, I see, are as well contrary to themselves as to virtue. Free me, Lord, from this distracted case ; fetch me from being sin's servant to be thine, whose service is perfect freedom ; for thou art but one and ever the same, and always enjoinest commands agreeable to themselves, thy glory, and my good.—*Thomas Fuller.*

For the Companion.

How to Do It.

In looking over the Scriptures it will be seen that many commandments and recommendations for religious practices were given for observance, but we scarcely see in the immediate connection thereof, how to do it.

And, it may be owing to this, that the now existing differences among the various Christian professors have their grounds of beginning. The difference, and sometimes, the contentions and controversies are not always whether this or that is a commandment, and whether it is of practical observance, or not, but mostly, it is on "how to do it." Baptism is by many contended as being a necessary ordinance, but as to how to do it, or perform it, is by the most alleged and declared, not to be contained in the evangelical, nor in the epistolary writings. Feet-washing, although observed by numerically few denominations, yet it is a question, how to do it, even among those who profess that the Savior not only recommended the observance of it, but also exemplified it himself, how to do it. It is reccommended that we should come together and worship God, but not explicitly stated in connection with the recommendation how to do it.—The Savior recommends, that we should lay up for ourselves a Treasure in Heaven, yet did not at the same time tell how to do it. He also recommended that man should love God, and his neighbor as himself, yet did not tell especially in the latter case how to do it. Laying on of hands, and the anointing of the sick with oil, is also recommended, but how to do it is not in the connection explicitly stated. These are a few of the most practical points, whereon the question may be asked, How to do it, or how the practical performance should be conducted and on these we propose to make a few remarks. However, as there also seems to be a difference at least of opinion, as to who has the right and authority to fill up the seeming deficiency and regulate the practice of the church and the mode of the worship of God, I would first briefly meditate and reason a little, and then come to the points, and to the Scriptures.

That many changes of the ordinances of the Gospel have been made, and are still made by collected bodies of selected men, who either go by virtue of office, or through delegation, is so well known that it needs no remark here. But it may be asked have any, or such, the right to legislate on the word of God, and make such arrangements as to them would seem, to answer for the promulgation and perpetuation of the Gospel and Church of Christ. Some suppose they have that right. The Roman Catholic Professor, and defender of the Errors and Dogmas of that ancient Hierarchy, will profess and declare, that inasmuch as in the beginning of the church in the days of the Apostles, they had the right, and did change the Sabbath from the seventh day of the week, to the first, in commemoration of the Resurrection of Christ from the dead, and the outpouring of the Holy Spirit on the Day of Pentecost, the Church afterwards and now, had the same right and authority to adapt itself, for its best prosperity. For say they: "Is not the Pope the successor of St. Peter?" And did not the Lord say, upon thee I will build my church, &c., and whatsoever you bind on earth shall be bound in Heaven, and what you loose on earth shall be loosed in Heaven"? And again speaking in reference of the church, and "Lo I am wish you alway even to the end of the world." These few act in the name as the churches. And though it is not generally credited by Protestant Churches that the Roman Catholic Church had this power, and that those passages would admit of such construction, yet it is feared, many of them follow in the same course, and are guided more by what is concluded in conferences and synods than by what is taught and understood by the general sense of the Scriptures. For we do protest and affirm, that if we take the general sense of the teaching of the Gospel that it does teach us all how to do the commandents and recommendations in obedience to the word of Christ, to the honor and glory of God, and to our benefit and happpiness.

Our first point for yet a few remarks, is baptism. In this as it was commanded to the Apostles, I see four points or divisions.

1st. By the saying of the Lord: "All power is given unto me in heaven and in earth." The Apostles could see, know and believe, that he had authority sufficient to commission them to go where he told them to go, and to do as he would tell them to do.

2. By his telling them: "Go ye therefore and teach all nations." They understood where to go; and

3. What to do when they did go. And when he said: "Baptize them in name of the Father, and of the Son, and of the Holy Ghost, they were both told *what* they should do with those that were taught, and also *how* they should do it.

Here then is a mode for action in baptism, although many Professors say none can be found in the Scriptures, for, if baptiziug is dipping, and the taught convert is dipped in the name of the Father, and of the Son, and of the Holy Ghost distinctly and separately in each name, in accordance with the commandment of the Lord, to his Apostles, there must be a mode, and there cannot possibly be any errors unless organizations which call themselves churches, had the privilige and power, to change Christ's recommendation to suit their own will.

Feetwashing is so plainly exemplified by Christ himself, that no difference ought to exist, as to how, to do it. No one church should adopt a practice merely to be distinct from any other denomination, for it is evident, that none has the right to adopt for itself, but its duty is to obey the word, and precepts of the Author and Preceptor.

The worship of God by the various church denominations, is so differently conducted, and is so constantly changing, that it seems impossible that the Father is worshipped in spirit and in truth. To worship him acceptably care ought to be taken, that all will be conducted in the general sense of the Gospel.

If we desire to lay up treasure for ourselves in heaven, we should be diligent in doing good deeds in this life. We should live and act that the welcome approbation of the Savior of the world and Judge of the quick and the dead will be heard by us, when he will say: "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me." And if we cannot say we did

these things unto him, we ought to know that we did these things to his needy brethren, and disciples. Benevolence then will do this, and bring its willing giver a rich reward. It may be called the greatest virtue of a Christian. The man of the world strives to accumulate riches, to enjoy the fashions and comforts of this life. These pass away with him when life is ended. The benevolent is induced to economy in family affairs, and to industry in his labor, that he may have something to give to the poor and needy. His work is easy and agreeable, in the remembrance and satisfaction he enjoys, in comforting others, by the acts and deeds of which he lays up treasures in heaven, there to await him, till his useful life here on earth is ended, to enjoy it new again in heaven, for which he lived a short time here, but there in perpetual blessedness to eternity.

I have now filled more space than I intended, hope therefore you will bear with me, if I still devote more, to the other items already introduced.

On love we cannot read or write too much. Love to God, and towards men will lead us to deeds of the greatest benefit both for time and eternity to ourselves and others. In the old dispensation or by the law, love was not a part of instruction as much as in the new, or by the Gospel. Servitude, or obedience to the service of God, was more required. But when God manifested his love, by sending his only begotten Son into the world, we were by this event taught how to love him. Through Moses people were taught how to serve God, and one another. But by Jesus Christ the ministration of love of one towards an another are some of his first recommendations. This difference is noticed, when he said: "It hath been said to them of old, an eye for an eye, and a tooth for a tooth," but now he taught not to resist evil, and even to love our enemies. On another occasion the Savior directed, to love the Lord our God, with all our heart, and with all our soul, and with all our mind, and with all our strength. And calls this the first and greatest commandment, and says the other and also the only great one besides this, is like the first: *To love our neighbor as ourselves.* It is here clearly understood that to love the Lord our God, is a different love from the other, yet it requires the inducement to love our neighbor, or one another To love God, we have to know, to understand and comprehend, what God has done for us, and is still able and willing to do. We have to comprehend, the great and almost incomprehesible love the God of heaven, our Father and our God, has for us, before we can truly love him. Without an appreciation of his acts and deeds for us, we cannot be induced, or actuated upon to bestow our love on him. But God so loved the world that he gave his only Begotten for the object and purpose, to make himself known and acquainted in his loveable nature, and his kind and benevolent disposition. God was manifested in the flesh, through Christ and devoted among men, that men might become acquainted and learn his love, and be thereby induced to love God also. We can thereby see that God gives us the inducements, so that we can obey the first and greatest commandment, and also by the same rule learn how to do, or obey the other, and that is, love to others. Love thy neighbor, according to the old dispensation; and brotherly love according to the new. And this shall be a love without dissimulation, or a love similar to that by which one loves himself. Now since we are commanded we must have the qualities to obey. The natural inclination of men is a desire to be esteemed and loved by others. But as no man can truly love anything, without something admirable to attract his attention, it is necessary in order to accomplish this to form friendly associations, peaceable conversation on interesting and instructive subjects, asking questions, and with gentle reasonings, inquire into each others welfare, relating the happiness and enjoyment of another, better, more peaceful and happy life, are objects calculated to form agreeable acquaintances with one another And such acquaintances once established and properly continued bring friendship and the fruits of true friendship's love. The nature of such love will be to inquire of one another, and tell one another of our temporal wants and the wants of others, which, while we are in possession of true Godly love, are ever ready to relieve, rejoicing in the act and privilege, not to love only in word, neither in tongue, but in deed and in truth, and as a final result gain the highly privileged approbation of our dear Redeemer.

It is recommended in the Scriptures to anoint the sick with oil. But how to do it, is either not definitely directed or the direction not definitely observed. James 5: 14. "Is any man sick among you, let him call for the elders of the church: and let them pray over him anointing him with oil, in the name of the Lord." As many elders as are called are to pray, and also engage in the anointing, yet by turns. Three should pour the oil, one in each high name. Moses was commanded to anoint the priests, and he was to pour the oil on the head. Samuel was called to anoint David to be Israel's King, and it was said to him: "Arise, anoint him for this is he. And Samuel took the horn of oil, and anointed him in the midst of of his brethren." In James we read the elders are to pray and to do the anointing, and if they do not all engage, in all what is required, we have not the assurance that the act is valid. We are not to add, or to take away from the word of God.

Laying on of hands, seems to be the sealing act on persons when they are established to perform cartain duties in the church. The convert after compliance with all the Gospel requirements is sealed by the laying on of hands, into full membership and fellowship in the church, and this holds good as long as he lives, as well as his baptism. One person may do this. "And when Paul had laid his hands upon them. Acts 19: 6. On other occasions it requires more than one pair of hands. "With the laying on of the hands of the presbytery." Tim. 4: 14. "Whom they set before the Apostles, and when they had prayed *they* laid *their* hands on them." Acts 6: 6. "And when they had fasted and prayed, and laid their hands on them they sent them away." Acts 13: 3. From these passages it is evident each Apostle laid his two hands (no doubt side by side) on the head of each of the seven in turn. And so did the presbytery, which are several, on the head of Timothy. And so also the three ministers in the church of Antioch, on the heads of Paul and Barnabas. Thus by looking at the Scriptures, as the words in their singular or plural senses denote and imply, we can understand or learn to understand how we are to do, even the requirements where the directions

how to do it, are not in the immediate connection.

Let me say yet, that I have tried to give my understanding of the above named items from a sincere love and regard to the truth. I have not aimed at contention, and if any views should be in opposition to some of my brethren, I ask forbearance. I have not named any difference, and have conscientiously avoided what might give offense. The great importance of the subject only made me undertake the labor, and I trust it will receive its due investigation, sincere consideration. Not however, to still call on those who are out of the ark of safety, but on those who like myself are according to nature's law nearing their finishing course. Those, let my pen call to reflect on these things and see how they have done it, for it is truly worth to give these heavenly requirements a passing thought when so much of our eternal well-being depends on the proper study and observance of the commandments of God. Let us then try, dearly beloved in the Lord, to conform all our doings to the teachings of Christ and his Apostles. Let us not change orders because the Apostles did, for they as the promulgators of the Gospel, under the influence of the Holy Spirit of God, had that right, and it was their duty to put in order, and establish the Gospel practice on a lasting and unchangeable foundation. Let us rather obey and observe all that which they directed in their record we should do. Then when Christ does gather his jewels we will shine with him in glory in the Kingdom of his and our Father.

CHRISTIAN SHANK.

Lawrence, Kansas.

A Review of "Dunkerism Examined."

BY J. S. FLORY.

CHAPTER IV.

FEET-WASHING AS A CHURCH ORDINANCE.

This subject is next taken up by Eld. M. Ellison, who in answering the question, "Is *Feet washing a church ordinance?*" says: "I humbly conceive it is not." When all that has been said in "Dunkerism Examined" by the Eld. is examined by the side of the word of God, it will be made manifest to every honest, unprejudiced mind, that a "*false conception*" has something to do with the conclusion that he has come to—that "Feet-washing is not a church ordinance." Because our friend can not find in the institution of Feet-washing, a symbol, emblematic of some cardinal truth in the Christian system not covered by the ordinance of baptism or the Lord's Supper, he cannot "conceive" that feet-washing is a church ordinance. That is to say, because he can not see the use of it, it is not a church ordinance, although Christ positively instituted it as such. By the same mode of reasoning others may not see the use of baptism by immersion, and so with all the institutions of the Lord. On page 73 Eld. E. argues thet Baptism and the Lord's Supper are the "only positive institutions divinely ordained for the observance of the Church." If that is true Paul must have been laboring under a delusion when he commanded the Corinthians to keep the *ordinances* as he delivered them to them. (1st. Cor. 11:1, 2.) Now, it was to those that had been baptized that he was writing and could not have been alluding alone to Baptism and the Lord's Supper. They had nothing more to do in the observance of Baptism; and yet Paul commands them to keep the ordinances. When we notice that it was their bounden duty to keep the ordinance of Feet-washing, the supper, &c., then Paul's language is easily understood.

In treating upon this subject so plainly set forth by the Savior as given in the 13th. chapter of John, Eld. E. says: "For some reason Jesus refuses to deliver the lesson in the imperative mood, which is used for commanding, and delivered it in the form of moral suasion." Remember it was such "moral suasion" that he said to Peter "if I *wash thee not thou hast no part with me.*" Again, the Eld. says: "why lay aside his authority to command and merely say 'ye ought to wash one another's feet'?" The Savior's language is of such "mandatory" force as to leave the conviction on every mind that it was *his will* they should do so, and every dutiful child that has his father's will expressed in such terms as "ought" will go and do that will. They that do the will of our Father in heaven shall enter into the Kingdom of Heaven.

On page 76 the Eld. says: "Baptizing and the Supper are clothed in statutory language—'teach all nations, *baptizing* them' &c. is the language of authority widely contrasting, with that used with regard to feet-washing. The former he commands, the latter he does not." We will see if he does not command the "latter" when he says: "For I have given you an example, that ye should do as I have done to you." No command in that language would one dare affirm? Yea, who would not blush to say there is no "statutory language in the clause that ye *should do* as I have done to you?"

Eld. E. Thinks as the lesson of feet-washing was given only to the Apostles, it must necessarily apply to themselves.

Did he forget that afterwards the Savior commands them to go and teach all nations, and teach them to observe ALL things whatsoever he had *commanded* them? Again, he reasons that the clause "If ye know these things happy are ye if ye do them" "cannot refer to feet-washing, because it is not *things*, but to the *last mentioned* things," that is, "the servant is not greater than his Lord; neither he that is sent greater than he that sent him." I ask is not feet-washing in connection with the other things? The Savior speaks about "things," and does not every one that has the slightest conception of the true meaning of words know he was alluding to the things he was teaching them, feet-washing with the rest, and promised happiness should follow those that would *do* them?

Like many others who have not been willing to submit to the plain teachings of the Savior relative to the institution of feet-washing, Elder E. has stooped to the weak and absurd reasoning that the washing of the Apostles feet by the Savior "was a needed service," for the washing away of the "filth" that clung to their feet, because they wore sandals, and their feet were but slightly protected.

Dear reader does not your mind revolt at such a misapplication of this much of the great work our blessed Master came to perform for the salvation of our souls or a tendency thereto? Shame! shame! on the man that would so bring under reproach the doings of Jesus who did all things well!

Look at the facts with due reverence, and behold the Savior washing the disciple's feet and no others,—it

was done to the body of believers in Christ, to those that belonged to the Church of God,—Christ himself being the chief corner stone. Elder E. says, Page 84: "having bathed their persons preliminary to the supper, and came from thence, their feet only needed washing and this service Jesus was performing." Now we say there is *not a word* said in the sacred writing about them having been bathing there at that time just previous to Feet-washing. So "take heed how ye hear." When the Savior said: "he that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean but not all," did he have any allusion to outward cleansing or washing off of the dust or filth? Certainly not; for he says: "Ye are clean, but not all," alluding to Judas, as the word plainly shows, who was spiritually or inwardly unclean. Outwardly, no doubt, he was just as the others. And if the washing the Savior was performing was to cleanse their feet simply from the contracted filth would not Peter have known what it was for? A child would have known. But the feet being already clean, then there would have been as there was, some mystery about it, for the Savior says: "What I do thou knowest not now, but thou shalt know hereafter." When the Savior says: "he that is *washed* needeth not save to wash his feet," doubtless he has allusion to the washing they experience in the "washing of regeneration;" and, therefore, "he that is washed needeth not "save to wash his feet, but is clean every whit."

The washing of regeneration was not for "the putting away of the filth of the flesh;" but, as Peter says of baptism: "the answer of a good conscience toward God." (1 Pet. 3: 21.) So feet-washing was not instituted by the great head of the Church for the putting away of the filth of the flesh; but for an after cleansing of a spiritual import "through the word" spoken unto us, if we obey said word. The Savior says in John 15: 3, "Now ye are clean through the word which I have spoken unto." And Paul to the Ephesians in speaking of the church says: "That he might sanctify and cleanse it with the washing of water by the word." By being obedient to the command of the Lord in baptism, if a fit subject, we have the promise of the remission of our sins through the merits of Christ. And thus being "*washed*" from our former sins we go on unto obedience in practicing and observing the *all things* commanded by the Savior—take up the cross and follow him. The priests under the old covenant were commanded to wash their hands and their feet that they die not when about to go into the holy place, so we have a command that we "ought to wash one another's feet, having an "example from our Savior that we "SHOULD" do as he had done to them. The priests were commanded to wash "their hands and their feet" whether they needed it or not; if they did not obey, death was the penalty. We now have a command in feet-washing as an after washing, following the "washing of regeneration," that we be cleansed "through the word" from our after sins—our *feet* having gone into forbidden paths —no need now to wash "*save our feet*," which being done, after a proper examination of ourselves and an appeal to the Savior to bathe us afresh in his atoning blood, and having a good conscience, from having obeyed the word, we are prepared to eat the Lord's supper and celebrate the sufferings of our blessed Master. "Eating his flesh and drinking his blood" we have life in us. But if we will not "wash" because of a spirit uf *disobedience* we will eat unworehily unto "damnation;" and as death was the penalty if the priests who disobeyed, so now the wrath of God is reserved against the children of disobedience. Then how dare we disobey this solemn duty?

The reasoning of Eld. E. to show that feet-washing is only a household duty needs but little comment; because the command was given to the disciples in connection with other institutions of the house of God, "and what God has joined together let not man put asunder." Paul to Timothy (5: 10) gives us to understand that a widow should not be taken into the "number" unless she had performed certain duties, or had certain qualifications; and one is: "If she have washed the saint's feet"—not the feet of strangers or those she lodged, but "the saints' feet." which was to be attended to of course in the assembly of the saints. How could they know whether she had washed the saints' feet at her house as a family duty or not? but they could well know if she had not neglected to assemble with the saints, and that she had such an humble mind as to be willing to attend to that duty whereby they were to consider her qualified to be classed among the "number," otherwise she should not be taken. Now if that qualification was necessary in the mind of Paul to qualify her to be a partaker of the bounties of the church, how can we expect to be partakers of the bounties of God's gifts that are in reservation for those that "do his will," if we know to do this "good work" and do it not? Though we class Feet-washing among good works, it still properly retains its place as an institution in the Church. Paul says: "he that desires the office of a Bishop, desires a good work;" and that truly is an office *in* the church, and not separate and apart from it.

"That there is no need of one to have feet washed that are already clean," has as little weight in the premises as the argument, "no need of baptism if the body is clean," or, no need of the taking of the bread and wine at the communion service, if we are not hungry! All such reasoning is futile and vain, and amounts to nothing. Let us beware that we separate not those things that God has joined together. Feet-washing, the Supper, and the Communion, were all instituted the same night, by the same character; and Feet-washing in as positive terms as either of the others. Then how dare we observe one and not the others? Why is it Feet-washing is not practiced as a church ordinance these days as in times gone by? Is it because we are become wiser, or is it because we are become prouder? As pride comes into the church, humility must go out; and with it those *humble* institutions. To-day we have the same eternal word to guide us that our fore-fathers had; therefore, let us take heed, for "God is not mocked."

We now submit the matter to the consideration of our readers, hoping they will prove all things and hold fast to that which is good.

Although Eld. E has labored hard and cunningly to show that Feet-washing is not a church ordinance, even going so far as to bring to his assistance the new translation of the Testament, and notes on the Family Testament which are man's reasoning, still the command of Feet-washing stands on the Statute Book of the Gospel as it was placed there by God As

in letters of living light written with God's own finger, it stands there a *command*—yea, an *ordinance* of the House of God; and woe unto him that would sully the fair name and character of Christ by laboring to take it out of the grand system of our glorious religion. The plagues written in the Book of Books await that one that will take from it any thing. To what an awful hell will all such be consigned!

(*To be continued.*)

The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless; but, nevertheless, it is invaluable for its wise and wholesome counsels to the erring race of Adam:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instructions to a Senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of the household, and the wife as the mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor on parents and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate; resolves all doubts; and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; it sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that directs all lies, and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It teaches a man to get his house in order, and how to make his will; it appoints a dowry for his wife; entails the right of the first born; and shows how the young branches shall be left.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that will ever be signed.

To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; it is the school boy's spelling-book, and the great and learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary and the wise man's directory.

It affords knowledge of witty inventions for the humerous, and dark sayings for the grave; it is also its own interpreter, and that which crowns all is that the Author is without impartiality and without hypocrisy, "With whom is no variableness, neither shadow of turning."

Be ye also Ready.

In the midst of life we are in death. What a shock is given to every sensibility of our nature, by the tidings of the sudden departure of friends out of this world? How the heart faints under the pressure of the sore bereavement, and the whole nature seems to rise up, as though in revolt against the ordering of God's providence! We feel as though it were almost sacrilege to believe the thing can be so. That the friend whom we have so long known and loved should be thus snatched out of the world, and that the warm heart should stop its beating and the pulse be still, without any process of lingering disease, and without a single premonition to ourselves, seems almost impossible: we are so much creatures of sense and so forgetful that the things which are seen are temporal. This should not be. God has in great mercy hung up the warnings of mortality all around us. Instead of being true to nature and to our own constitution, we are in rebellion against both, when we forget that we have no abiding home on earth. The alterations of day and night utter this speech, and it is our own fault if they show us not this knowledge. The changing seasons are full of it. The essence of time is its changefulness; and it is a strange thing that we give so little heed to its lessons. We ought to know that we must die. We can never be prepared for the ordeal without an abiding sense of its nearness. Let that be once impressed upon the heart and its pul-

sations will keep time with the great lessons of God's providence; there will be no thought that shall not be in harmony with his ways, just so soon as the lefe is hid with Christ in God. This being in Christ is the very essence and beginning of life eternal. The two worlds do, as it were, change their relative positions. Earth becomes a tiresome place when heaven is felt to be so near. The heart will go out after its treasure, and when this is laid np with God, it is felt to be a blessed privilege to be allowed to enter on its possession. Then we almost envy the quiet sleepers, the rest which he has given. As we look upon the changed countenance, we feel that it is well, for so "he giveth his beloved sleep." Why should not the weary have rest? Why should this poor sufferer live in pain always? The Lord is kind when he sends this sweet deliverence, and hushes all the sorrow and the strife of wasting sickness, and carries the tired soul to be with the Lord. Instead of pitying those who sleep in Jesus, and whom God has taken, the children of faith acquiesce joyfully in all that he has done, because they know it is well. When the humble believer dies he is not taken from his home, but to it. He may be sundered from friends, whose society has been very dear to him, but from them who love Christ he can hardly be said to be ever *sundered;* separated for a little while from some of them he may be, but his fellowship is from the hour of home going with the spirits of just men made perfect, and with an innumerable company of angels, and with Jesus, the Mediator of the new covenent. He belongs already to the general assembly of the church of the first born, whose names are written in heoven, but then he enters the blessed society of them who have fought their last fight and have gained the victory, and who will be crowned as conquerors on the great day when Christ shall come to be admired in them that love him, and to gather his saints together, who have made a covenant with him by sacrifice. Let that covenant be made now. Let the tired and restless spirit rest simply in Christ, and know he is mine, I am his, and then in every faculty and power that trustful soul is ready.—*Christian Intelligencer.*

To Train a Child.

Perfect soundness and health of both body and spirit can be secured for children only by intelligent and careful nurture. To guard against the mistakes into which parents are most liable to fall, the Ladies' Sanitary Association of London has sent out a little tract containing these wise suggestions:

1. Never refuse a thing if it is harmless, but give it, if you are able without delay.

2. Never give anything because it is cried for, that you have refused when asked for.

3. Be careful to observe real illness, and avoid causing bodily uneasiness from over-clothing, or cold, or unwholesome food, such as candy, sugar, plums, sour fruit, or giving buns or cakes to quiet the child.

4. Avoid false promises. They are sure to be found out false.

5. Avoid threats of all kinds. If believed, they make children timid, and injure both mind and body; if not believed, they are useless. Such threats as bogie, policeman, and blackman are sure to be found out to be false, if the children live.

6. Never say anything untrue to a child.

7. Do not wreak your own bad temper, or visit your own feelings of fatigue and trouble on children, by being severe with them, or by saying, "You shan't have it," or "I won't give it to you," when there is no reason for refusal, except that you are yourself tried, or in trouble, or out of sorts.

8. Avoid giving orders, such as "Stand still," "Go on," "Hold your tongue," "Put it down," ect., unless you really mean that they should be obeyed, and the fewer orders you give the better.

9. Neither give too much pity, nor yet be severe and unkind, when a child tumbles down and hurts itself.

10. Do not weary a child. Let it alone, and let it live in peace.

11. Teach it early to play alone, and amuse itself without your help. Let it alone, is a golden rule nine cases out of ten.

To sum up all in a few words, try to feel like a child; to enter into its griefs and joys, its trials and triumphs. Then look forward to the time when it shall have numbered as many years as you have seen, and pray for health and strength to do your duty by it. You may fail, as we all may; but if you sow the seed with humility and faith, you will have done all that is permitted to us imperfect creatures; and if you have reared up a cheerful and brave spirit in a healthy body, you have been working with Him who told us it was "not the will of our Father in heaven that one of these little children should perish."

Creation of Man.

The Bible confers special honor on man. It lifts him to a higher plane of being than any systems of science or philosophy. He is no development from star-dust, no link in the chain of being beyond the ape. He is a child of God, formed in the image of the Creator. He is not made to perish, like the brutes, but born for immortality. Nor does he belong to the mere system of nature, hedged in by inexorable laws which make him the sport of fate. There are elements of his being which lift above nature, which endow him with lordship over nature. This is the lofty view of man given in the Bible. He is sovereign on earth. To the creature made in His own image, God has committed the regency of this world. "The earth has he given to the children of men." "Thou hast put all things under his feet".

Labor is of noble birth, but prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

It is with charity as with money—the more we stand in need of it, the less we have to give away.

Our Daily Bread.

We easily forget, and yet how unreasonably our personal and constant dependence on God. We can see how the poor widow whose barrel of meal has failed and whose cruse of oil is spent should and can ask thus humbly and urgently the days provender; but it seems strange to us, at first, that such a petition should suit as well the rich—the owner of houses, and farms, and bank stock—the man whose garners contain food that would supply bread for myriads of mouths besides his own, and this not for to-day only, but for years hence—the merchnt, it may be, whose groaning warehouses would victual whole navies. We can see how David might naturally and most urgently offer such a prayer as is our text, on the day when he and his soldiers were hungering and the shew-bread was given them; but how Solomon, his son, could use it when his purveyors sent him, month by month, such profuse supplies for his table and palace, seems not so easy to be understood. And yet this very language would equally suit both—the hunger-bitten father in the day of his want, and the luxurious son in the season of his opulence. Job, in his balmy days, when he was the richest of all the men of the East, and when his sons were feasting each in his own house; and Joseph, when opening the granaries of Egypt, where he had laid up the food of seven plenteous years, for an entire nation—each needed the spirit, if not the terms of this prayer; and we doubt not each was wont to sit down to his well stored board in the temper, dependent and grateful, which is inculcated by this prayer. Do not the rich depend? Let an incensed and forgotten God send but a horde of His insect ravagers into the garners of wealth and pride, and how soon and how surely is all their accumulated abundance converted into rottenness! Let him allow their tried sagacity to be at fault, and how easily one rash speculation sweeps off, as with the besom of destruction, the gains of a lifetime, and writes them bankrupt and penniless!

A man may be proud of his industry, and economy, and skill; a nation may exult over its enterprise and energy; but are not these, or the qualities that win bread and win it abundantly, themselves gifts of Heaven? "Is it not He that giveth thee power to get wealth?" The statesman or political economist who overlooks this palpable truth has little reason to boast of his discernment. All the praise of a man or of a measure, of a political leader or of a party and its policy—that stops short of God, is like the stolidity of the heathen fisherman represented in Scripture as burning incense to his net and drag. Is it not He that bestowed all the material constituents of wealth, the ores and gems hid in the recesses of the earth, as well as the harvests reaped from its fields; and is it not His providence that discovers to man, in the fitting age and hour, the treasures of nature, and suggests all the inventions of art? If He be forgotten or deified it is but for Him to speak, and the blight on the wheat, or the blasting of the root on which a whole people feeds, shall send famine and perhaps pestilence through all its borders; or, leaving to a nation these stores, He may curse them, and our abundance pampers our sensuality and poisons our virtues.—*Dr. Williams.*

A Contrast.

Scene I. The rich man died and *was buried.* It took three months to bury him. Two continents and three great nations moved to meet him at his coming. Fleets were sifted to find their choicest vessels to convey him, and their brightest heroes to escort him. States sent their governors and cities their mayors to be pall-bearers, bands of choicest musicians waited through the streets, scores of thousands followed in the procession, or looked from balconies and windows on the solemn pageant, and royalty itself sent a sympathizing sigh from her lofty throne.

At last he rests in peace among his people. It is grand to see the earth move at the departure of a humble citizen; and, so far as the pageant embalms the memory of beneficence and does honor to goodness, it is well. He had made unprecedented donations to the poor and the despised, and set an example worthy of commemoration and imitation by all classes.

Scene II. Now follow me down this dark and dingy lane to a rickety cabin. We enter, and look round on naked, desolate walls. On a lowly couch of straw in one corner, lies a poor widow breathing out her life. Poverty is stamped on every object around; but look on her shining face and beaming eye! She has caught sight of the bright convoy which Jesus has sent to bring her into his presence, where the welcome awaits her from his own lips: "Come, thou blessed of my Father, inherit the kingdom prepared for thee."

No notice is taken of her departure from the world, no stately equipage conveys her to the tomb, but by the Judge it will be said, "This poor widow hath cast in more than they all." She had often divided her scanty wardrobe and her last loaf with those who were poorer than herself. Many a night, though weary and heavy laden herself, she has spent at the bedside of suffering and sorrow, and often proved an angel of light in the chamber of affliction.

How blessed to know that the approbation of our Lord will not be based upon the extent of our benefactions, but upon the *degree of consecration.* Few, indeed, could achieve such wonders of philanthropy as to arrest the attention of the world, but every one may secure the cordial approbation of Him who has, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." It is not necessary to benefit millions to secure this plaudit; only one, and that one of the least. This, whosoever will, may do.—*Am. Messenger.*

Give us what you think the finest specimen of gold in the world, and we will wager its value that it can't be *beaten.*

Christian Family Companion

Tyrone City, Pa., Sept. 6, 1870

An Investment.

We have a number of odd copies of the *Companion*, especially Nos. 28, 31, 32, and 21; and also of the *Pious Youth*, different numbers, in good, clean condition, which we should be pleased to have distributed; but when one man pays all the postage it will fall rather heavily, therefore we ask for a few liberal colporteurs who can make the price of postage on them. For eight cents we can send a pound weight. Please send for them, friends, and distribute them.

Errata.

Our paper at best has its full share of errors, but when a whole article slips in without proving at all, it makes very bad work. Such was the case with brother John B. Garver's communication on "Instrumental Music" on page 508. Make the 6th line read thus: "utes of Annual Meeting. All is howev-," &c.

In the first line of third column take out "prayed." Sixth line, same column, change "expected" to *expedient*. Mark other typographical errors that you may find, and excuse them all. Once we become perfect we will allow no errors whatever to remain in our paper. May that time rapidly hasten on. Until then we must beg indulgence.

Brethren who have sent us pressing invitations to their Love-feasts, will hereby be informed that it is not likely that we shall be able to visit any until late in the Fall. If we can leave home then we desire to visit in Cumberland and Franklin counties, in this State, and Washington and Carroll counties, in Maryland. But our home duties must be first attended to.

Notices.

Natural Wealth of California. We have received from brother Jonathan Myers, a copy of the above work. It contains nearly 700 large octavo pages, is beautifully printed, and is in every way a readable book. But it may be asked why should our brethren purchase this book. They need not do so unless they wish; but the brethren in California having frequently been inquired of in regard to their State, and believing this book to give reliable, as well as much more full and satisfactory information than could be imparted in many letters, brother Myers has obtained the agency, and now offers the book to those who contemplate immigrating to California, or from other motives wish to acquaint themselves with its history, &c. And we believe a careful study of its pages before moving, (or even visiting with a view of seeking a home) would lead to advantages worth much more than the cost of the book. We give below an extract from the book from which something may be learned.

Hints to the Immigrant.

The immigrant will meet with some difficulty in seeking a location for a settlement in California, of which he should be advised. We have only two navigable rivers and but few railroads completed as yet. Several new railroads are projected, however, and will probably soon be constructed through a number of fertile valleys. The cost of railway traveling is ten cents a mile, and steamboat fare is generally five cents per mile. On all the stage lines twenty cents per mile is the usual fare, except when an occasional opposition reduces it for a short time. Distances are great between settlements, and the cost of living is tolerably high. To get suitable land at a low price requires considerable travel by stage. On this account the immigrant, to save his purse, should take counsel of some trusted friend, and confine his examination to a few localities.

Farmers in the Atlantic States naturally prefer the neighborhood of a river or at least of a running brook. We have but two streams worthy the name of rivers so called—the Sacramento and its confluent, the San Joaquin. The lands on their border are almost entirely swamp, or subject to overflow. They breed fevers an mosquitoes, and have few tributaries that are not dry or nearly so in summer, and also are subject to wide overflow in winter. As a general rule, the immigrant will find it safer to seek other localities than those near the water courses. Almost everywhere in the valleys water is obtained at moderate depths, and wind-mills can be readily employed This suffices for the family, the cattle, and the gardens of the farmer. His grain crops do not need summer water, nor do his fruit trees when once well rooted.

Address Jonathan Myers, Antioch, Contracosta county, California. Send 4$, by Post office Order.

Sunday Magazine. This interesting Magazine closes its sixth volume with the September number. We have been receiving it for the past year, and, although our duties would not suffer us to read it carefully, our cursory examinations of its serials on the "Miracles of our Lord," "Companions of St. Paul," and "How to study the Old Testament," and a number of its shorter essays, have endeared it to us, and we can recommend it to all those who desire a work of its kind. By preserving the parts and getting them bound, a valuable and beautiful book may be added to the library, at the end of each year. Price $3.50. J. B. Lippincott & Co., Publishers, Philadelphia.

Answers to Correspondents.

D. M. Miller. The omission of the weekly notice was not intentional.

Michael Beechley. All right, we have sent from No. 30.

Ephraim Cober The Quinter and Snyder Debate costs only 75 cts. What shall we do with the one dollar?

Isaac Price. The papers to which you refer were addressed to Shanersville instead of Shannonville. We hope all is right now

David Root Your paper is paid for to the end of this volume.

George Boerner. What was Mrs. Sarah Bonner's address.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

On Acts 1 25, again.

Brother Henry: By your permission I will try to answer brother John Hammer's objection to my explanation of Acts 1: 25, through the columns of the *Companion*.

He says: "If the pronoun "he" personates Judas, then we must conclude that he was somewhere on his journey, and could not go any farther till some one was elected in his place, which seems to be unreasonable."

It certainly does seem unreasonable in the light in which he views the subject; but what event was it that transpired "that he might go to his own place?" the fall from the apostleship, or the election? Most certainly the fall; for, as I said in my former article, Judas was out of his place and consequently had to fall that he might go to his own place.

He further quotes some scripture to condemn my grammatical explanation. But we cannot take King James's translation as grammatical authority, as it is 260 years since its completion; long before the English language had arrived at anything near perfection.

In almost every chapter we find errors which are corrected in the New Translation, and taking that as our guide we will compare the quotations from the old translation with the new version of the same.

Rom. 1: 10. Old translation: "Making request if by any means now at length I might have a prosperous journey by the will of God to come unto you;" making use of the past auxiliary "might" for future time; but in the new we have it as follows: "Making request, if happy now at length I *may* be prospered by the will of God to come to you."—Here we have "may" in place of "might," as the event is not past.

Verse 13th, same chapter: "Oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit among you." Here the auxiliary is the same in both translations, as the time referred to is past. The word might is used a great many times in the old translation, sometimes for present and sometimes for past time; but in every instance where it is used for present time, *may* is substituted in the new; while, on the other hand, where it is used for past time, it is not changed. The passage in question in the New Translation reads thus: "That he may take part in this ministry and apostleship from which Judas by transgression fell away, that he might go to his own place." Here we see that the auxiliary is not changed, which it certainly would be if the pronoun "he" personates Matthias: hence we must conclude that the former explanations are correct if we acknowledge the New Translation to be correct. JACOB BOCK.

Dry Creek, Iowa.

I take this method of informing the brethren generally that our Lovefeast, the Lord willing, will be at brother Clay's, on Kickapoo Prairie, four miles south of Springfield, Missouri, on the 26th, and 27th, of Sept. We appeal to the brethren to be with us at that time. Those coming, will stop off the cars at Springfield. There are also several lovefeasts in connection through the state, commencing with the above. We will have it so arranged that there will be conveyances from one to another. Now brethren, think of us in Southwestern Missouri, and give us a call, as the harvest is great and the laborers few. In love, and in behalf of the church. SIDNEY HODGDEN.

Willard, Green Co. Mo.

Smith Fork Branch.

This Church is in the northern part of Clinton Co., Mo. The only Church building in the state belonging to the brethren, is situated 1½ miles, north of Plattsburg, the county seat of Clinton Co. It is a large and commodiuos frame, with a stone basement, costing in all over $3000. The ground for the church, (3 acres) was given to the Church by Isaac Shoemaker, who came here in the year 1845.—Himself, wife, and daughter were the first members in the county. Two of them, Isaac and his daughter Margaret, now lie buried in the churchyard. The old sister yet lives and rejoices to see the small vine they planted, in this then a wilderness, growing stronger every day. Brother Shoemaker preached here till 1854, then he was called home. For years after his death there was no preaching here, only by brethren traveling through the country. In 1866 the Church was partly organized by Elders Gish and Bower of Kansas. A. Sell was elected Speaker. George Sell and Jacob Spawn deacons. But in 1867, 12 of the 22 here at the organization, moved away—among them A. Sell.—Then D. D. Sell was called to the ministry. On the 21st and 22nd of May 1870, the church was fully organized, by Elders Gish, and Haller Kansas, and Leonard Furry of Pa.—D. D. Sell was elected to be elder, D. B. Gibson to the 2nd, and C. L. Hobbs to first degrees. The deacons are P. B. and J. Shoemaker, Geo. Sell, and Saml. Stretch. The church is in a prospering condition, now numbering between 70 and 80. The address of the above named speakers and deaconsis Plattsburg, Mo.

J. S. MCFADDEN.

Dear Brother Henry: I will bring to your notice through the silent medium of the pen that your paper came to my hand unknown to me, which I gladly received. I read it carefully and am well pleased with it. Thanks to him that ordered it to be sent to me. The Lord bless him for his thoughtfulness of such a poor, unworthy one as I am. It made me glad, yea, rejoice, to notice that there are so many brethren striving for the good old way in these last and glooming ages of the world, while there are some of the brethren and sisters taken in with the things of this world.

There are two kingdoms described in the Holy Writ, one of this world, the other is called the kingdom of Christ. If I mistake not, the devil said to Christ that the kingdom of this world and the glory of it were his. It is true he will make the things of this world appear glorious in our eyes if possible, and it is to be feared that the Brotherhood is getting to glory after the things of this worldly kingdom too much. So with pride and fashions of this world, I think there are some of the brethren and sisters too easily dealt with in this matter by those who strive for the good old path. And where there are so few in number in any arm of

the church of Christ, they cause contention and offence. How is it with such that go to the house of God to worship with a mind to glory after the things of this worldly kingdom? The eye that lusteth after the things of this world, might be termed the lustful mind after the things of this world; for where the mind is, there the heart must be also.

Now it is written in the holy Scriptures that "no man can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." So I think it is with a brother or sister whose heart clings to the world. Such members, when they go to the house of worship, in time of worship, have a contentious mind against the brethren that contend with them for the good old order—the things of Christ.

It is astonishing to look around us to see the wonderful abominations in the sight of God, that are stuck up on human beings! Why should any one who professes to be a true follower of Christ partake of that forbidden fruit, when it is so plainly revealed in the gospel that the true followers of Christ must be a separate people from the people of this world? So let us contend "for the faith once delivered to the saints"—the Gospel—the truth, and the whole truth.

I will further remark that your paper is quite a *Companion* to me in this wilderness; if I can only raise the means to pay for it, I do not want to be without it.

Yours in Christ
DAVID ROOT.

Mineral Creek Church.

Brother Henry:—Please notice in the *Companion*, that we intend holding a Lovefeast, on the 8th, of October next, and earnestly request ministering brethren who purpose seeing this country, to be with us at that time; and further, we take this opportunity to say to brother A. J. Correl, that if those ministering brethren you alluded to in No. 32, present Vol. C. F. C. will agree to come to this portion of the west we will consider ourselves fortunate in securing their help' which is very much needed. And we bo especially call their attention to our wishes for them to locate within the bounds of our field of labor. To facilitate this result, we propose to them to write to us Whatever information concerning this country—the climate, resources, productions, prospect of the church, &c. which they may wish to know, will be freely given. We propose the same to any brother who is desirous of knowing more of the west. All letters sent to us, should be directed either to J. Harshey, D. Mohler, or myself, at Cornelia, Johnson Co., Mo., or else to J. S. Mohler, Clinton, Henry Co., Mo., accompanied by stamp. S. S. MOHLER.

Cornelia, Mo.

Brother Henry: As I am fond of reading the *Companion's* encouraging news, and particularly the correspondence and church news; I thought it would not be out of order to give a short report of our congregation, called West Conestoga.

This arm of the church had, for the last year, some trouble; but we pray the Head of the church to let this dark cloud, which has been hanging over us, disappear, and let the sun of righteousness shine upon us again, so that we all can go hand in hand and push forward the ark of the Lord.

At our council meeting the brethren and sisters present agreed to have a communion meeting which was held on the 7th of June. We had a very large gathering of brethren and friends.

After the forenoon service, brother Samuel M. Harley led ten persons into a watery grave; and we hope and believe they have arisen to "walk in newness of life," and hereafter to be a light to the world and a salt to the earth—what we all should be;— as brethren and sisters should not be conformed to the world.

In the afternoon there was preaching at two places. Outside of the barn the audience was addressed by brother Adam Hollinger of Adams county, brother William Hertzler and others: in the barn, by brethren J. Hollinger, D. Keller, G. Smith,——Bucher and others.

Since the lovefeastwe have had some additions; so we see the ark is still moving, as we received in all, during the summer, about 30 new members. We had our quarterly council on the 13th of August. and advanced brother Jacob Hackman to the second degree of the ministry. Broth. Christian Bomberger is our bishop. Brother Jacob Rienhold also belongs to this district: so we have three ministers and two deacons.

To conclude I will say to my dear brethren and sisters with myself as Paul said to the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

Pray for me, your unworthy brother. J. R. ROYER.

Durlach, Lancaster. co., Pa.

The California and Oregon Mission.

If the Lord wills, we purpose starting on the 20th. of September, or between that and the first of October, having put it off so late on account of the illness of Elder Jacob Miller. We inform our brethren that requested us to stop off at the different points to hold meetings, that, as it is getting late in the season, we feel it our duty to go direct to the work whereunto we were appointed; and if consistent, on our return we may visit those and other points desired.

We wish all requests to be written; as many have been sent verbally and we shall be liable to forget unless written.

We will write to the *Visitor and Companion* as often as we think will be interesting to the Brethren.

D. B. STURGIS.
JACOB MILLER.

South Bend, Ind.,

Brother Holsinger:—I should be glad for some of the brethren or sisters to give their views on the following questions, *through the Companion*. Luke 11: 34 "Therefore

when thine eye is single, thy whole body also is full of light." What is meant?

2. John 4: 22. "Ye worship ye know not what, we know what we worship; for salvation is of the Jews." What is meant in the last clause?

4. John 4: 24. "God is a spirit; and they that worship him, must worship him in spirit and in truth;" (verse 23rd) "For the Father seeketh such to worship him."—Will some one explain what it is to worship God in spirit and in truth? How do we worship in spirit; and how in truth?

4. Why do we not hear of brethren east of Pennsylvania and Maryland? Have they not settled in the East? And are there none in Kentucky?

LANDON WEST.

Brother Henry: We are ever happy to hear from the brethren, with relation to or in the way of church news; and believing as we do, since nothing has appeared in the *Companion* lately, from this our Yellow Creek Branch, Bedford county' Penn'a, it may be of interest to others to know that Saturday the 27th day of August, 1870, was set apart by the brethren for the purpose of holding a choice for officers, which resulted as follows: Jacob Miller was *ordained*; John B. Replogle elected to the ministry, and brethren Isaac Replogle, Jacob Furry, and Abraham Sollenberger were elected to the office of deacon. Our prayer is that God may abundantly bless those brethren, that they fill their offices and callings with the ability that God may grant. On this occasion we were made to feel as once we felt, on a similar occasion.

The brethren agreed to hold our communion meeting on the 19th and 20thof Oct. commencing at 4 o'clock. The usual invitation is extended. Come, all who will. There were also two precious souls added to our numbers by baptism, on the same day.

S. A. MOORE.

New Enterprise, Pa.

I wish you or some other person would inform me through the C. F. C. whether I. Winebrenner's Reference and Pronouncing Testament can be had, and where, and at what price. It will be a great favor.

SIMON P HENRICKS.

MONTGOMERY CO., VA. }
Aug. 25th, 1870. }

Brother Holsinger; I have again succeeded in getting you three new subscribers for the *Companion*, for one year, to commence from the time this reaches you. I have introduced the C. F. C. into a new neighborhood of Brethren, of but few families, and obtained three subscribers without giving myself any trouble more than just to show them the paper and to tell them of its worth. But I always told them not to lay aside their Testament for the sake of the *Companion*, nor anything else, but that we all had time and to spare to read both the Bible & *Companion*. This was right was it not brother H. to give God's revealed will the preference?

ABRAHAM CRUMPACKER.

Yes, it *was* right. Brethren and sisters must not neglect their Bibles for the *Companion* or any other paper or book. And we are glad to know that they need not, for every one who can read with any degree of proficiency may find time enough to read both.

Thank you for you labor of love in introducing our paper into new homes. Hope they will be instructed and edified by its perusal, in which desire you no doubt unite with us.

Brother Holsinger; Suffer me to propound for the contemplation of all Chrstians, the following questions.

1. Who gave men the right to vote members in and out of the church? If the Scriptures authorize the act, I would be happy to have some one kind enough to inform me where it is found.

2. Who gave ministers the right to communicate the sacred office to others of their own choosing? The Pope chooses to make Roman Priests, for that is his way of thinking; the Archbishop thinks best to make ministers to preach in the Protestant Episcopal Church; the Baptist Elders communicate the office of the ministry to Baptist ministers only; and the Methodist conference, to Methodist ministers and to no others, &c. &c.

3. Who invented the orders of Exhorters, Church Stewards, Clerks, and Class-leaders? Surely I have sought them in the Scriptures, but I cannot find Bible for any of these.

4. How came it to pass that young ministers whom God has called by the Holy Spirit to preach, must first be licensed by some one that has (or pretends to have) power to say to this one go, and he goeth, and to another stop, and he stoppeth? I do not read any thing in the Gospel of our Lord and his apostles about giving men license to preach.

5. Shall we continue to suffer men, vile, sinful men, to lord it over God's heritage, without even rebuking them? As Christians, we must do our duty in this matter as well as in all others. Zion lieth waste, and the walls should be built again, even in *troublous times*.

I. H. THARP.

Frostburg, Md.

Brother Henry: We have a little church organized here, that we call the Lake Branch; composed of twelve members. Brother Sylvester Durand, and the undersigned were elected speakers, and brother William Luker to the visit. We were organized last November, with ten members, by Elders Samuel Murray, and Samuel Stump, two having been added since, by baptism.

Will some one give the address of brother William Gish, through the *Companion*, and oblige?

SAMUEL OBLINGER.

Queries.

If young brethren are anxious to improve their oratorical powers, is there any wrong in them going to Debating Schools, and taking part in discussing civil and moral subjects? A full explanation desired.

JACOB P. MILLER

German Settlement, W. Va.

Change of Address.

Andrew Hutchison, from Centreview, Mo., to Fayetteville, West Va.

Announcements.

In the Cook's Creek branch, Rockingham county Va., on the 4th and 5th of October.

On the 17th and 18th of Sept., at the house of brother D. Shella, Grundy county, Iowa, eight miles East of Eldora. Conveyance from Eldora on Friday the 16th.

HENRY P. STRICKLER.

In the Mohican congregation, Wayne co., Ohio, on the 4th of October.

In the Mineral Creek church, Johnson Co., Mo., on the 8th of October.

In the Shipshewana branch, Lagrange Co., Ind., at the house of brother George Moomots, 5 miles East of White Pigeon, on the 6th of October. ABNER BUMGARDNER.

In the Fairview congregation two and one half miles south of Unionville, Appanoose, Co., Iowa, on the 24th and 25th of Sept.

JOSEPH ZOOK.

Yellow Creek, Stephenson county, Ills. Sept. 11. Preaching on the evening before.

Middle Creek, Somerset county, Pa., Sept. 11th; 10 A. M.

Aughwick, Huntingdon county, Pa., Oct. 3rd and 4th.

Antioch, Huntington county, Ind., Oct. 7th, 10 A. M.

Southern District of Iowa, six miles North West of Richland, Keokuk county, October 4th.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

Beaver Creek, Washington county, Md., October 22nd, and 23.

Jos. H. Wolf.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Mill Creek branch, Adams county, Ill., October 6th,

Falls City, Richardson county, Nebraska, October 1st, and 2nd.

Smith Fork, Clinton county, Mo., 1½ miles north of Plattsburg, September 17th.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa., Oct. 4th and 5th.

P. Long.
L. M. Kobb.

Hudson, McLean county, Ills., Sept. 30th.

Thos. D. Lyon.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Jefferson county Iowa, Oct. 1st and 2nd.

Enoch L. Prather.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.

D. Bechtelheimer.

Bell Creek branch, Nebraska, at S. A. Honberger's, Sept. 17, 18.

J. P. Moomaw.

Waterloo branch, meeting-house four miles south of the city, Sept. 10. 11.

E. K. Buechley.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Hamilton branch, Caldwell county, Mo., 4 miles north of Hamilton, Sept. 10th and 11th.

Whiteville, Andrew county, Mo., Sept. 13th, and 14th.

Smith Fork, near Plattsburg, Clinton Co., Mo., Sept. 17th and 18th.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Bush Creek Church, Md. August the 25th 1870, brother JOHN HENRY WOOD; aged 54 years, 1 month, and 11 days. He was well on Wednesday evening, ate a harty supper, and on Thursday morning was not able to speak; and about 10 o'clock he died. He leaves a wife and four children and a large number of friends to mourn their loss; which we have reason to believe was his eternal gain. He was for many years a deacon in the Bush Creek Church. Faithful and true hast thou been, brother. ALICE ROOP.

On the 25th of August, in the Yellow Creek branch, Bedford county, Pa., at the residence of her son, sister MARY BIDDLE; aged 73 years, 6 months, 15 days. She endured an illness of about 5 months, with Christian patience. Truly it may be said, she was a mother in *Israel*. She followed her husband, Andrew T. Biddle, to the tomb on the 11th day of August, 1834. Her remains were followed to their last resting place by a large concourse of people, and the occasion was improved by the Brethren, from Revelations 14: 12, 13. S. A. MOORE.

(*Visitor* please copy.)

Near Sabbath Rest August 23rd, 1870, friend HANNAH McAULEY; aged 43 years, 11 months, and 10 days. She leaves a kind husband, and 7 children. She was a friend to the Brethren. Her wish was to be in the Church; but was not able to be removed from her bed. She was resigned to the will of the Lord until death. Funeral services from Matthew 24: 44.

SAMUEL M. COX.

August the 15th, In the Libertyville branch Jefferson county, Iowa. JACOB GARBER, son of brother David H. and sister Rebecca Jane Garber; aged 15 years, 8 months, and 12 days. Disease, Billous fever with oppression of the brain. Funeral occasion improved by brother Enoch L. Prather, from Matth. 25: 6.

Visitor please copy.

D. B. TEETER.

LIST OF MONEYS received, for subscription, books, &c.,

Mollie Koiner, .25, William Kercher, .25, William C. Teeter, 10.00, Levi Thomas, .60, C. B. Bright, .50, Mollie E. Crounover .87½, Harry W. Shenk, .75, Michael Beeghley, .60, Lizzie Foreman, .10, S. L. Tombaugh, .35, Ephraim Cober, 2.45, J. E. Snyder, 1.00, D. D. Horney, .35.

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VOLUME VI. TYRONE, PA. TUESDAY, SEPT. 13, 1870. NUMBER 36.

For the Companion.

Remarks on 1 Cor. 7: 29—31.

"But this I say, brethren, The time is short. It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away."

A creature, treading every moment upon the slippery brink of the grave, and ready every moment to enter the gulf of eternity and bear away to some unknown coast, ought to stand always in the posture of serious expectation—ought every day to be, in his own mind, taking leave of this world, breaking off the connection of his heart from it, and preparing for his removal into that world in which he must reside, not for a few months or years as in this, but through a boundless, everlasting duration. Such a situation calls for habitual, constant thoughtfulness, abstraction from the world, and serious preparation for death and eternity. But when we are called, as we frequently are, to perform the last sad service to our friends and neighbors, who have taken their flight a little before us, when the solemn pomp and horrors of death strike our senses, then, certainly, it becomes us to be unusually thoughtful and serious.

> "Dying beds, the last struggle, and groans of
> Dissolving nature—pale, cold, ghastly corpses,
> The knell, the shroud, the mattock and the grave,
> The deep, damp vault, the darkness and the worm:"

these are very alarming monitors of our mortality; these out-preach the loudest preacher, and they must be deep and senseless rocks, and not men, who do not hear and feel their voice. Among the numberless instances of the divine skill in bringing good out of evil, this is one: that past generations have sickened and died to warn their successors. One here and there also singled out of our neighborhood or families, is made an example to us who survive, to rouse us out of our stupid sleep; to give us a signal of the approach of the last enemy, death; to constrain us to let go our eager grasp of this vain world, and set us about preparing for another. May we to-day, by hearing or reading the word of God, make improvement, and gain this great advantage from our loss. To this I would call as a voice from the grave, and "he that hath ears to hear, let him hear."

One great reason of men's excessive attachment to the present state, and their stupid neglect of the concerns of eternity, is, their forming too high an estimate of the affairs of time in comparison with those of eternity. While the important realities of the eternal world are out of view—unthought of—what mighty things, in their esteem, are the relations, the joys and sorrows, the possessions and bereavements, the acquisitions and pursuits of this life! What airs of importance do they put on in their view! How do they engross their anxious thoughts and cares, and exhaust their strength and spirits, to be happy—to be reckoned great and honorable—to enjoy their full of pleasure in this world! Is not this the object of your ambition, your eager desire, and laborious pursuit? But consume away your life in sickness and pain, in poverty and disgrace, in abortive schemes and disappointed pursuits,—what a huge affliction in your esteem! What is there in the compass of the universe, that you are so much afraid of, and so cautiously shunning? Whether large profits or losses in trade be not a mighty matter ask the busy, anxious merchant; whether poverty be not a most miserable state, ask the poor who feel it, and the rich who fear it; whether riches be not an important happiness, ask the possessors, or, rather, ask the pursuers of them, who expect still greater happiness from them than those that are taught by experience can flatter themselves with; whether the pleasures of the conjugal state are not great and delicate, consult the few happy pairs, here and there, who enjoy them; whether the loss of an affectionate husband and a tender father be not a most afflictive bereavement—a torturing separation of heart from heart—or, rather, a tearing of one's heart to pieces, ask the mourning, weeping widow and fatherless children, when lingering around the dying bed, or conducting his dear remains to the cold grave. In short it is evident, from a thousand instances, that the enjoyments, pursuits and sorrows of this life are mighty matters, nay, all in all, in the esteem of the generality of mankind. These are the things they most deeply feel—the things about which they are chiefly concerned, and which are the objects of their strongest passions.

But is this a just estimate of things? Are the affairs of this world, then, indeed, so interesting and all important? Yes, if eternity be a dream, and heaven and hell but imaginary chimeras or fairy lands; if we were always to live in this world, and had no concern with anything beyond it; if the joys of earth were the highest we could hope for, or its miseries the most terrible we could fear, then, indeed, we might take this world for our all, and regard its affairs as the most important that our nature is capable of. "But this I say, brethren," (and I pronounce it as the echo of an inspired apostle) "this I say, * * * the time is short." The time of life in which we have everything to do with these affairs, is a short, contracted span; therefore "it remaineth," that is, this is the inference we should draw from the shortness of time, that "they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it," or using it to excess "For the fashion of this world"—these tender relations, this weeping and rejoicing, this buying and possessing, and using this world—"passeth away"—the phantom will soon vanish, the shadow will soon fly off; and they that have wives or husbands in this transitory life, will in reality be as though they had none; and they that weep now, as though they wept not; and they that now rejoice, as though they rejoiced not; and they that now buy, possess, and use this world, as though they never had the least

property in it. This is the solemn, mortifying doctrine I am now to inculcate upon you, in further illustration of the several parts of my text—a doctrine justly alarming to the lovers of this world, and the neglecters of that life which is to come.

When St. Paul pronounces anything with an unusual air of solemnity and authority, and after the formality of an introduction to gain attention, it must be a matter of uncommon weight, and worthy of the most serious regard. In this manner he introduces the sentiment of my text. "This I say, brethren," this I solemnly pronounce as the mouth of God, this I declare as a great truth but little regarded, and for which therefore there is much need I should repeatedly declare, this I say with all the authority of an apostle—a messenger from heaven, and I demand your serious attention to what I am going to say. And what is it he is introducing with all this solemn formality? Why, it is an old, plain, familiar truth, universally known and confessed, namely, that the time of our continuance in this world is short. But why such formality in introducing such a common, plain truth as this? Because, however generally it be known and confessed, it is very rarely regarded; and it requires more than even the most solemn address of an apostle, to turn the attention of a thoughtless world to it. How many of you, my dear brethren, are convinced against your wills of this melancholy truth, yet turn every way to avoid the mortifying fact? But eternity, oh! the solemn, tremendous sound, eternity will never, never, never come to an end; and this eternity, this awful, all important eternity is entailed upon us; upon us, the offspring of the dust, the creatures of yesterday; upon us, who a little while ago were less than a mote—were nothing; upon us who are every moment liable to the arrest of death, sinking into the grave, and moldering back into dust one after another in rapid succession; upon us, whose thoughts, and cares, and pursuits are so confined to time and earth as if we had nothing to do with anything beyond. Oh! is this immense inheritance ours? Yes, brethren, it is an inheritance entailed upon us whether we will or not: to command ourselves into nothing is as much above our power, as to bring ourselves into being.

Our lives are short: when we look back it seems as if we had commenced life yesterday; comparing with eternity it is but a short time from the cradle to the grave. Life is compared to a vapor that appeareth for a little season, and to grass that flourisheth, but soon withereth away. Life is short, yet oh! how careless men are about their welfare a moment ahead of them. One half of the human beings do not live until they are six years old; then surely these small sparks must have a more perfect place of abode. They will yet mingle in praise to the great Maker of all things, and join the countless millions that marshal around the throne of God.

LEVI WELLS.

Plumville Pa.

Review of "Dunkerism Examined."

BY J. S. FLORY

CHAPTER V.

The next thing in order Elder Ellison treats upon the subject of the Supper and holds it is not a "Gospel Ordinance," and says, "for the sake of being understood the term "Supper" will be employed to express the evening repast which preceded that of the breaking of bread and use of the wine, which I will call the communion." The reason why we call the "evening repast" the Lord's Supper and the bread and wine the communion, is because they are so called by the sacred writers in the Testament; so we have the best of reasons for so calling them. No where in the language of the sacred writers is the bread and wine, only, called the Lord's Supper, but the "communion," and the meal that proceeded the communion is termed the supper, and being instituted by the Lord to be perpetuated, it is rightfully called the "Lord's Supper."

That Jesus ever ate the Jewish Passover with the Jews after he began to preach is a matter of some doubt. After his baptism he began to deliver to the world the glorious system of religion which was "the power of God unto salvation to them that believe." He chose those to whom he was going to commit the Keys of the Kingdom and then deliver the terms of reconciliation. And with them he instituted certain ordinances, by precept and example that were to be observed in the church of God after the order of his grace and mercy. On that memorable night before he was betrayed into the hands of sinners, he instituted the ordinance of Feet-washing, the Supper and the Communion. It is a belief with many (for want of a thorough investigation of the matter) that we claim to perpetuate the Jewish Passover in our religious service; which we say is a mistaken idea, for every Bible student must know that the Jewish Passover or paschal supper had its fulfillment in Christ, who was the great antitype; and consequently it as an institution to be observed by God's people has vanished. "The law and the prophets were until John;" since then a new order things came in, and Christ was the one to set the house in order in accordance with the mind of God. He was obedient in all things, and did the work his Father gave him to do. We will now show that the last Supper Christ ate with his disciples is an institution to be perpetuated.

In Mat. 26: 17, we learn that the disciples asked Jesus, "where wilt thou that we prepare for thee to eat the Passover." The disciples, who were so very slow to be weaned from Jewish customs, expected he would wish to eat the Jewish Passover, and it was near the time. The Savior told them to "go into the city to such a man and say unto him, the master saith *my time is at hand*, I will keep the passover at thy house with my disciples." And they did so, and "made ready the passover." doubtless there was a previous understanding with that man, that when *"his time"* came he would be there to eat with his disciples, for in Mark he says, "and he will show you a large upper room furnished and prepared. This supper mentioned by Matthew, Mark, and Luke, is identicallly the same mentioned by John in the 13th chapter, where we find "supper being ended," that is got ready, or the preparatory work being at an end, but not eaten yet, as afterwards appears, the Savior arose from supper, (the prepared supper) and washed the disciples feet and then sat down to supper, as it was after his sitting down that we find they were eating—don't find they were eating before feet-washing.

It does not appear the supper was eaten according to the law relative to the eating of the Jewish Passover, and it seems it was not yet the lawful time to eat it; for we find that there were Jews at the time the Savior was

led to the "hall of Judgment," the next morning after eating his supper with his disciples, that would not go "into the judgment hall lest they be defiled; but that they might eat the passover," which it appears was yet in the future. (See John 18: 28.) The Savior's words in Luke 22: 15 16, settle the matter beyond a doubt that the passover or supper eaten with his disciples is to be perpetuated and have its fulfilment at the end of the gospel dispensation in the Kingdom of God. He says: "With desire have I desired to eat this Passover with you before I suffer; for I say unto you I will not any more eat thereof until it be fulfilled in the Kingdom of God." Now we know the Jewish Passover had its fulfillment when Christ the Lamb of God was slain; but the supper or passover eaten by the Savior with his disciples is to have its fulfillment in the Kingdom of God; and that it refers to a heavenly Kingdom where it is to have its fulfilment we need only refer to Luke 14: 15, where the Savior says: "Blessed is he that shall eat bread in the Kingdom of God;" and Rev. 19: 9, "Blessed are they which are called unto the marriage supper of the Lamb." Luke 22: 30. "That ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."

Of the cup he says: "I will not drink henceforth of fruit of the vine until the day when I drink it new with you in my Father's Kingdom." We observe this institution in remembrance of him and to show forth his death till he comes. So with the Supper we eat it as being the Lord's Supper, intended to point us forward to that time when we shall sit down in the heavenly kingdom, in the evening of this world or dispensation, and have a full feast of divine grace with our blessed Master.

The Jewish Passover, typifies the slain Lamb of God that was to bring all out of bondage; and, as it was about to vanish away at its fulfillment at the foot of the cross, in comes the supper, or *Christ's "Passover,"* pointing us forward to the time we shall be entirely free from bondage; yea, free from our last enemy—death. It is to be continued for the intent and purpose for which it was instituted; and also the bread and wine to be used for what it was instituted. Well might the Savior say: "If ye know these things, happy are ye if ye do them," alluding to the "all things" he was then and there engaging in.

The Apostle Paul in Cor. 11: 20, is the only one I think, that uses the term "Lord's Supper" in the New Testament scriptures; and it is not the bread and wine that he calls by that name; in the same letter chapter 10: 16 he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" That is to say is the communion, &c. And in 11th chapter he is reproving the Corinthian church for the disorder he heard they had gotten into; there were divisions among them, and consequently without union, and a harmonious concert of action, and proper order in eating the supper they had brought together, it would not be the Lord's Supper: no more than unlawful baptism would be Christian Baptism. Instead of putting all together that they had brought, and making it a meal common to all in proper order and in the name of the Lord, every one seemed to eat what they had brought, thus eating, really, their own supper. They that had plenty became drunken, and they that had none were hungry. "What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not?"

Paul would seem to say, if you want to simply eat your own supper, could ye not eat it at home, and not come here to get drunken? He could not praise them in that. That he warns them of the consequences of eating in disorder and wrongfully that supper that should be the Lord's Supper, and reminds them of the institution of the bread and wine that the Savior had instituted, which he calls the communion in the preceding chapter, and gives them to understand that if they partake of that unworthliy, they will eat and drink damnation to themselves, not discerning the Lord's body. He gave them to understand that if they ate the supper in confusion and in a wrong spirit, they could not partake of the cup and bread of communion in a worthy manner. Therefore they should examine themselves, see if they had done all things as they should have done, see if they were in union and love, and then "so let him eat." Then in conclusion he tells them how to proceed when they come together to eat "tarry one for another that ye come not together to condemnation"

Eld. E on page 110, would have his readers to believe that Paul told the Corinthians what it takes to constitute the Lord's Supper by referring them to the bread spoken of in the 11th chap. 1st Cor. But it does not appear that Paul called it the Lord's Supper: not at all. And on page 111 the Elder gives us to understand the bread and wine as described by Paul constitutes "the sum of the divine ordinance called the Lord's Supper." So says Eld. E.; but Paul, or any other Apostle, does not call them so. Again says the Eld "But the Lord's Supper—the one that he ordained—was that we eat the broken bread and drink of the cup together." He does not tell us where we will find that the bread and cup constituted the Lord's Supper, just because he never so ordained it. And every time the bread which is the communion of the body of Christ and the wine or cup which is the communion of the blood of Christ is called the Lord's Supper, it is so called without a warrant from the Bible. And every time a bit of bread and a sup of wine is called a supper, it is a perversion of the original meaning of the word supper which always meant a full meal. And when taken in the morning or at noon there is a *change of time* without divine authority. If one has a right to make a change as to *quantity and time* in the institution of the Lord's Supper has not another the privilege to change the mode and place of Baptism? If a bit of bread and sup of wine taken out of proper time, can pass for the Lord's Supper when not so called in the Bible, cannot a few drops of water applied to the person in the house pass for Christian Baptism, though not so ordained in the sacred scriptures? A word to the wise is sufficient! Not only does Paul speak of a supper being brought together by the believers in Christ, to be eaten as the "Lord's Supper," because the Lord it was that instituted it, but Paul does not identify it with the communion So the old fathers of the church that were the successors to the Apostles, inform us by their writings, that it was the practice of the Christains always at their" Love Feasts" to first patake of a supper or meal in the evening before taking the sacrament of bread and wine: and so it has come down to us, and is perpetuated as it was designed it should be by the true followers of Christ to the end of time

Not all that say "Lord, Lord, shall enter into the Kingdom of heaven, "but those that do the will of our Father in heaven."

(To be continued.)

For the Companion.

To Brother Jacob Reinhold, of Lancaster City, Pa.

Every soul has its peculiar trials. No two heart are precisely alike, and no one can enter into the deepest want of the other. We can weep with and console each other, but we cannot penetrate to the *springs* of sorrow and dry the *fountain* of tears. Every soul has a cry too spiritual for any mortal ear to hear, and which can be answered only in God. There is a woe in every bosom which looks into Eternity for help. Although no two are alike, there is a point where we all meet—in our want of a Redeemer. We are all crushed with the one burden of sin, we are all conscious of impotence in the attempt to reach our ideal, and that we are pining under a retributive penalty which all the goodness and wisdom of man cannot remedy, nor all his sufferings exhaust. In the one great sense of evil and the one great want of redemption, the whole human family are brethren. No matter how widely we are separated in other respect, we share a common ruin. High or low, rich or poor, learned or ignorant, "we are all by nature the children of wrath," need one ground of hope, and must receive salvation in the same way.

It is a blessed provision that the Fountain of strength and peace and security is accessible to all. The tattered, ulcerous Lazarus can approach as confidently as the king in his royal robes.—No matter what our circumstances or obstacles may be, Christ offers His grace and sympathy to "the chief of sinners" and "the least of all saints." Sincerely to desire what is treasured up in Christ is to be sure of a welcome at the Throne of Grace. He has made great sacrifices, and on these has based great promises, and has pledged His eternal honor to fulfill every letter on condition of our compliance with his arrangements. He has put his great Name to the bond wherein He satisfied the rigid demands of Divine justice, and invites the whole world to accept of his free salvation. He humbled Himself, even to the death of the Cross, for which reason the Father hath highly exalted him, and given him a *name* which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 8—11. His name is so comprehensive that it covers every sin, embraces every sinner, and meets the want of every saint in the wilderness of probation. His names are many, and they all overflow with love to his people, and are the ground of trust to the vilest sinner, however terrible they may be to us while aliens and enemies. Names are very significant, and hold the entire history of those to whom they apply. How wonderful then must be the name of Christ which has in it all the glories and mysteries of a by-gone Eternity. Sinners may well tremble at it in their love of sin, and saints rejoice in it as "the fullness" of all that a ruined immortality can want. To saint and sinner and angel, elect and fallen, it is truly "a name above every name."

Of his many titles I will select but one, as it seems to be a summary of all the rest. "They shall call his name EMMANUEL." Man is a social being and must have company. He sustains various relations in this world, in the realization of which he finds much of his happiness. Husband, wife, children, father, mother, brother, sister—in fellowship with these we enjoy a high degree of satisfaction. But if we have all these the soul is still conscious of a void. Coming from God, we find no society that settles our inmost being in "the peace that passeth all understanding," until we regain our primal relationship with God. Our sin-deranged natures are too great in their ruin to be content with any society lower than that of Infinite Majesty and Perfection. We were made *by* God and *like* God and *for* God, and therefore nothing can repair our loss, or fill our aspirations but "Emmanuel, God with us." Perhaps most parents are prompted by unworthy motives in giving names to their children. They can generally give no reason for their selection of names that has an evangelical basis. Something that carries with it an air of loftiness is preferred to what expresses a solemn fact or significant circumstance connected with the child, or a hope of the parent in relation to it. Enough that some person of distinction has been so called. Pride and vanity give more names to children than an enlightened Christian faith. I fill up the records of many family Bibles and am surprised how seldom the

names grow out of the parents' sense of Divine things, and how seldom there is any fitness between the names and the persons to whom they are given. But among the thousands of proper names in the Bible not one can be found that is not based on the fitness of things. Christ has about two hundred names, and in this large number there is not one that we can spare. They are all pertinent, necessary, profound in significance and of unfading glory. If he had one less he would not be a perfect Savior. The absence of a single appellation would uncrown every saint in glory, hush every harp, and robe the church militant in sackcloth and dismay. None is more precious than "Emmanuel." How dark our doom and how extreme our wretchedness, if this name had never been inserted in the believer's vocabulary. It was faintly stammered at the gates of the lost Eden. In the prospective "seed of the woman" was dimly discerned the Deity enshrined in human form. For this have patriarchs and prophets waited. It was syllabled by millions of tongues before it became a fact in the history of humanity. Every altar, every sacrifice, every drop of blood shed from the foundation of the world, was Emmanuel in type, an anticipative revelation of "God manifest in the flesh." This name has been the refuge of the elect in every dispensation in the economy of redemption. This is the stronghold of hope for every soul in every age, "*God with us.*" This wondrous, all comprising truth sustained every martyr that ever bled for the testimony of Jesus. Without Emmanuel the treasury of heaven would be locked forever. Judgment without mercy would have been the necessary procedure of the Almighty, had not an incarnation been effected. Emmanuel is a name that takes in all the possibilities of Jehovah. More would baffle Omnipotence, and less would not suffice. In the light of this truth, the doctrines of annihilation and the non-immortality of the soul, are draped with all the heresy and artifice of "the father of lies." Without immortality we no more need Emmanuel than "the ox that turns the glebe." But constituted as we are, not a soul can be saved without God in our nature. If all the elect angels had concentrated their power, and given themselves in sacrifice, they could not have rescued one sinner from perdition. God is revealed in all His works, but it is only in creatures of intelligence that his attributes are found. The impartation of what constitutes human nature was the highest creative effort of God, and if this includes not the essentially deathless, then the work of Deity in the human—Emmanuel—was no *redemption*. Originally man had community of *character* with God, and community of *elements* which made such reciprocity possible. The character is contingent on the self-determining nature of finite intelligence, and may be lost without forfeiting a single essential constituent of our proper being. Immortality is involuntary, while holiness is dependent on volition. Having lost the Divine likeness, nothing could recover us from endless conscious suffering but "Emmanuel, God with us." Sin is so antagonistic to God and to the constitution he has given us, and has opened such an impassable chasm between our essential nature and our original character, that had not Deity become incarnate, no saint redeemed from earth had ever walked the golden pavement of the Celestial City. We must have a brother-man to bear our sins in his own body, and essential Deity to give efficacy to the atonement. We need a man to agonize for and sympathize in our infirmities, and a God to support us under, and deliver us from the bitterest trials and greatest extremities.

We are often placed in circumstances that demonstrate the necessity of such a Redeemer. When the Holy Spirit opened our eyes to the spirituality of the Divine law, and to the magnitude and enormity of our sins; when Heaven seemed closed, and Hell ready to engulf us, and no created arm had power to "pluck us as brands from the burning," we felt that Emmanuel alone was sufficient for so stupendous a work. When we lay on the bed of languishing, momentarily expecting to be ushered into the presence of the Eternal; or stood around the pillow of the dying, and heard them bewail their lost condition, and saw them shudder at the depth and hopelessness of their perdition, as transgressors of inflexible law, how utterly dark would have been the present and future, but for "Emmanuel," who can transfer from the crumbling edge of hell to Paradise. When the initiating office of the Holy Ghost rolled back the veil of sense, and revealed to our inmost souls the "exceeding sinfulness of sin," and the wrath of God

denounced against it, when the "fiery law" seemed edged from Heaven with justice and from Hell with torment, and we were overhung with "judgment and fiery indignation," we could find consolation in nothing save the glorious announcement—"Emmanuel, God with us." The doctrine of the *Incarnation* is the immutable cornerstone of our faith. On it reposes the entire fabric of our salvation. Remove this, and our hope maketh ashamed, and our confidence is a fatal delusion. Emmanuel is the august name that embodies the central fact of the Gospel. This wanting, in vain would we "search the Scriptures" for "eternal life." *He could not be Jesus were he not Emmanuel.* All the names which he bears, so dear to the believer, would be like "sounding brass, or a tinkling cymbal," were he not "Emmanuel, God with us." He honors all his titles, fills all his offices, and shows himself capable for every emergency, because he is Emmanuel. So exalted our essential being, so Divine our origin, so virulent our sin, so fatal our apostasy, and so holy and inflexible the law; that the only possibility of restoration lies in "Emmanuel, God manifest in the flesh." Not only was a Divine Savior necessary to satisfy the rigors of essential law, and break in us the usurper's power, and disinthrall us from the bondage of corruption, but we *still* need a Mediator every moment in whom "dwells all the fullness of the Godhead bodily." If the mystic ladder were ever radiant with the ascent and descent of all the hosts of Heaven, their presence and ministries would be the dullest community were it not that their Sovereign and our Elder Brother is Emmanuel. It must be God, not only for us, but with us and in us, or the glories of Eternity will be forever veiled with the midnight of despair. Without Emmanuel the holiest must perish, and with him the feeblest saint will triumph over the combined powers of the kingdom of darkness. The gates of hell shall not prevail against those who have in them the life and righteousness of Emmanuel. If Gabriel had summoned all the principalities and powers in heavenly places, and offerd them all on one altar, the great oblation would no more have gained the contemplated end than the offering up of a worm. *They have not life in themselves*, they could not claim a dateless existence, and could not consequently lay down life and take it up again. This was an essential condition of atonement—submit to the stroke of death, exhaust its penalty, demolish its sting, and then emerge triumphantly from its domain to die no more forever. When a blasted immortality must be furnished with conditions of deliverence, it requires the Infinite to stoop and to enshrine Himself in the nature to be redeemed. It must be Emmanuel. If Jehovah come not to our aid, if the Uncreated, whose eternal intelligence constitutes the distinguishing feature of our being, take not upon Himself our dark damnation and deep misery, we must be eternally cast out into the night of hell. But if God be with us, who can be against us? Who can pluck us from the hand of a Redeemer whose name is Emmanuel? As all the angels in Heaven could not have recovered us from the fall, so all the demons of hell cannot destroy if we commit ourselves to Emmanuel. If the Almighty is our refuge, we may "come boldly unto the Throne of Grace," with "full assurance of faith." God will not repulse us, for he is Emmanuel, and the Devil cannot. The highest power in the Universe is on our side: Emmanuel is the Captain of our salvation, and through Him we will be more than conquerors. Let this Name be inscribed in the fleshly tables of our hearts, be seen in our foreheads, and be manifest in all our actions. In the family, in the church, in the world, let this be the thought awakened in the minds of others by our deportment,—*God is in us of a truth.* As God was and is insphered in our nature, so he is to be entempled in us individually. The peculiarity of the saints is found in the fact that they live out, in the moulds of human conduct, in the face of the world, the beauty and power of a Divine life. Emmanuel is the key to every mystery that separates the church from the world. The humblest spheres are illumined by a halo which eclipses the glory of earthly thrones and crowns, because it is filled with the life of incarnate Deity—Emmanuel. To enshrine and exhibit God is the height and depth, the length and breadth of Christianity. The elect angels cannot do it in the sense that the humblest believer can. Emmanuel, God manifest in the flesh, is a glory that is restricted to the Second Person in the Trinity and those whom he has redeemed from the earth. On our lintels, on our tables, on our implements of labor, on our altars, on every ex-

pression of life, let the superscription be—"Emmanuel, God with us."

C. H. BALSBAUGH.

For the Companion.

The Mortality of Man.

"Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

That death is a subject to be thought of, is evident from a vast multitude of teachings found in the records of eternal truth, as well as from the evidence around us. We hear the Psalmist saying, in his devout reflection and prayers: "Lord make me to know mine end, and the measure of my days; what is it; that I may know how frail I am." 39, 4. And again: "So teach us to number our days that we may apply our hearts unto wisdom." Psalm 90: 12. From the lively oracles we learn the original state of man was one of happiness and holiness. In his primitive state man was endued with full ability to keep the commandments of God; but he soon became the degenerate branch of a strange vine: he soon refused obedience to his Lord and Sovereign. Man is doomed to sorrow and pain, and eventually to return to the earth itself. "Dust thou art and unto to dust shalt thou return:" this was the condition not only of our first parents, but is the condition of the whole human family; "for by one man's disobedience many are made sinners:" and while the Scriptures declare that death is the wages of sin, they also teach us, that in Adam all die. Now since all die in Adam, and since death is the wages of sin, it necessarily follows that all men must have died in Adam. Human nature has become corrupt in the original fountain, and consequently all the streams that issue thence partake of the impurity of their source. That it is appointed unto man once to die, is a truth that stares us boldly in the face from the pages of divine revelation, and is exemplified in the numerous scenes of mortality that daily come under our observation. In the conclusion of that awful anathema that God pronounced against man, as the punishment for his disobedience, we have the most appalling death warrant ever written, which if seriously pondered dispels all our vain delusive notions of human greatness; subdues that feeling of independence that strives to predominate over God and man; and brings us into a true sense of the utter nothingness of ourselves. It declares "for dust thou art, and unto dust thou shalt return." Is there indeed anything in all animated creation, or in the whole organic system, that is not subject to change, dissolution, and decay? No, even man the highest order of created intelligence, the crowning effort of God's workmanship, and the finest and most complicated piece of mechanism ever witnessed, must eventually commingle with mother earth, irrespective of personal distinction; whether you are ranked with men of low or high degree; whether wielding royal power, making nations to tremble at a single turn of the head, whether you are vested with judicial power, dealing out justice and equity, whether you are a hard working peasant, eating your bread in the sweat of your face, or whether you are a houseless, friendless vagrant, begging your sustenance; the numbered hour is on the wing, and ere you pursue life's journey much farther, the hand of death will sieze your mortal frame and consign it to the appointed house of clay, and as good old Job has said, "he shall return no more to his house, neither shall his place know him any more." Job 7: 10. And though this aged sire and exemplar of faith and patience much preferred the still and peaceful grave to the sore afflictions and calamities he endured, but he says. "All the days of my appointed time will I wait till my change come."

Paul, who not only speaks of but refers to the cause of mortality among the children of men, in his discourse upon the grand theme of reconciliation by Christ, expresses himself in the following manner: "Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5: 12. And again, this enlightened Apostle in his treatise upon the resurrection of the saints, gives us mortals this great consolation, in the following encouraging words: "For as in Adam all die even so in Christ shall all be made alive." 1st Cor. 15: 52. Thus showing that in the former, the old man, we have nothing but a natural life and death, whereas the latter, the new man, has immortality in store for all that do his commandments. This train of evidence, though but a faint glimpse or taste of the mortality of men, is most fitly and admirably wound up in the language of the Apostle Peter: "For all flesh is as grass and all the glory of man as the flower of grass, the grass withereth and the flower thereof fadeth away." 1 Peter 1: 25.

Hence then we perceive how that mortality, or death came into the world through disobedience. That it is a natural entire extinction of the earthly house, the tenement of the soul, and is certain to all, since then it is made clear to our minds that according to all that pertains to this life; we are nothing but feeble mortals, and finite beings devoid of everything that is permanent and lasting, and surrounded with all the fleeting elements of this world; it therefore behooves us to give the listening ear and attentive mind and heart to a faithful compliance unto the divine requirements of our Lord and Master, who has glory, honor, immortality, and eternal life in store; that when our change comes, we may wrap the drapery of death around us and lie down as to pleasant dreams.

And man when in the lonely grave
Shall sleep in deaths dark gloom,
Until the eternal morning wake
The slumbers of the tomb.

SPENCER BEAVER

Montandon, Pa.

POWER OF ILLUSTRATION.—We may safely assert that Jeremy Taylor is none the less vigorous for illustrating the long-suffering of God by the rabbinical story that the Arch-Angel Michael, being God's messenger of vengeance, had but one wing, that he might labor in his flight, while Gabriel had two wings, that he might "fly swiftly," when bringing the message of peace. And the nature of repentance and faith is set before us all the more clearly, when Adams likens faith to a great queen in her progress, having Repentance as her messenger going before her, and Works as the attendants following in her train.—*J. G. Pilkington.*

Nothing brings such peace to the heart as a calm trustfulness in God's overruling care.

For the *Companion*.

Exhortation to Primitive Christianity.

Christianity signifies the religion by our blessed Lord and Master.—When he was on his mission on the earth he laid down various rules for us to go by; and all those who have renounced the pernicious ways of the world, and profess to have the spirit of Christ, must, therefore conform to those rules, or their religion is vain, and will not meet the approbation of God. If we want to be followers of the meek and lowly Redeemer, we are constrained to be clothed with humility and charity; and must be unassuming, and adhere to religion, pure and undefiled, as brought forth by our dear Savior. Religion in its primitive purity is denounced by almost every religious sect in the present age of the world Let them renounce and reject Christ's holy precepts in their blindness, and we will try and regard them more and more; and strive to walk more circumspectly before men, that they may see our good works, and glorify their father which is in heaven; and try and be more faithful, in discharging our obligations towards God and man; more benevolent, and less prejudicial to our neighbors: for Christ says "thou shalt love thy neighbor as thyself." Matt. 19: 19. Oh, how pleasant it is when there is no contention in a family; when all is peaceful and tranquil.—Thus will it be in a neighborhood where each one loves his neighbor as himself. It would almost be a heaven on earth; it would be a place of tranquillity. In the same verse,(first clause) Christ says: "Honor thy father and mother." That refers to those who are yet under parental care and affection. Under their control, we are to obey them in the Lord. If we do this, a blessing will be granted us. Parents don't provoke your children to wrath: but bring them up in the ways of God, and in "the nurture and admonition of the Lord." Entreat them to forsake the abominable ways of the world, that when your Savior calls you home to an eternal rest, you can expire with that sweet serenity of soul, that Paul the apostle had when he was ready for his departure. He says: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6. 8.

O brethren and sisters, let us be more fully resigned to the will of God. Let us renounce those things that are not in accordance with primitive Christianity, and hold fast to that which is good; for Paul says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud knowing nothing, but doting about question, and strifes of words, whereof cometh envy, strife, railing,evil surmisings." 1 Tim. 6: 3, 4.

Brethren and sisters, be ye steadfast in the sacred injunctions our kind Redeemer left us. Let us raise our ardent prayers to God with more fervency of spirit. Let us implore him earnestly to keep us all in the sacred path that leads to immortality beyond the grave, where sickness and sorrow will never intrude; and false teachings never can come.

And now, a few hints to the impenitent,—those that are on the brink of misery and despair. Why do you doubt, O mortal man in sin? Forsake the tottering ranks of Satan, and come to Christ and live. You know that Christ is able to save your soul. Then come to Jesus, he will lead you to living fountains, that never will run dry. O, inveterate sinner! fall upon your knees in solemn invocation; entreat your Savior to help you, to tender your stony heart; entreat him to be merciful to you a sinner, and enlist in the ranks of Jesus. You shall then participate in the holy communionof the Lord's children. You will be united with them in serving their God and Savior. And when you come to die, you will be kindly permitted to enter heaven, where all is peace and love: where your soul would be happy in the enjoyment of the felicity of heaven.

JOHN W. KRABILL.

West Independence, O.

For the *Companion*.

Watchfulness.

As wejourney along life's pathway, our observation unfolds to us, that those who merely toil for the meat that perisheth, are ever on the watch lest they fail in some undertaking, which, if accomplished, in time would yield an abundant supply of the good things of which the earth is filled. But alas! how many of us are neglectful, procrastinating, and indifferent about listening to the voice of inspiration, as it comes forth, clothed with powerful and beneficial admonition: "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." "Watch and pray lest ye enter into temptation:" "What I say unto you I say unto all, *watch*:" "Watch ye therefore, for ye know not the day nor the hour wherein the Son of Man cometh." These are all words of inspiration, and if they were heeded with more promptness, happiness and joy would find a throne in every breast where these truths are adhered to. True, you may not glitter in gold and the fashions of the day, but you will possess something more valuable, something that will not perish with the using, which is as lasting and imperishable as eternity. This glitter and show of earth and the fashions thereof will die away; and let me assure you, that should we be called away without possessing that glorious garment of salvation, without this watchful praying spirit which holy inspiration informs us of, we will be weiged in a balance, and found wanting; and be dispossessed of that Inheritance which is incorruptible, and which fadeth not away. Then let us seek, watch, and pray with Christian fortitude and zeal, for that glowing light which the true Christian is in possession of, which is as a light sitting on a hill, which cannot be hid, and which glows with more brilliancy as they journey along the pathway of life. Then my friends, when we find there are such blessings in store for us, why not seize the golden moments of life to make every advancement which is our privilege, when we know to a certainty that this is not our home, and that all we behold is passing away, and soon the present occupants will be gone—gone forever. And aside from all this,we are informed that "the wicked will be cast into hell and all the nations that forget God." The foregoing language should cause us all to arouse from our lethargic state to a redoubling of our diligence, to make our peace, calling and election sure, and endeavor by the assisting grace of God to have upon us the robe of Christ's righteouness, and

our "feet shod with the preparation of the gospel of peace."

W. B. SHANE.

For the Companion.

Life is Short.

Life is short, when compared with eternity. We have no promise of long life here on earth; and we are aware that our time to remain in this wicked world is short, and it would be well for us, while we have time and opportunity, to spend those precious moments in trying to do good. For we know not how soon we shall be called from earth to eternity. It causes a stillness of heart to meditate upon death: indeed it is a solemn thing to have our minds placed upon that great change. "For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away." Dear reader, brother, sister, or whoever you may be, now is the time to work for the Lord; and, "to-day, if you hear his voice, harden not your hearts." Perhaps, before another rising or setting of the sun, some of us will be lifeless clay; so we should not put off things for to-morrow that ought to be done to-day. We often do many things that we should not do, and leave many things undone which we ought or might do. I fear some of us are too careless about the salvation of our own souls, and we often warn others of things of which we are probably most guilty ourselves. We are all sinners in the sight of God, and often do many things contrary to the Gospel, and we have various temptations to undergo while traveling through this life; but we should ever remember that we cannot be Christians and friends to the world too. So dear brethren and sisters, let us try and conform more to the golden rules of the Gospel, and try to be faithful to the commands of God, and his Son Jesus Christ, who suffered many things for us poor mortals.

"We can rejoice in those days which are never to return, when religion came to us in its charms, and when the God of nature revealed himself to our souls like the mild radiance of the morning sun, when it rises amidst the blessings of a grateful world. And when our steps advance to the valley of the shadow of death through which we must pass at last, we shall know what it is to obey the commands of the Lord. "Life is short;" and the end of our time we have to sojourn here on earth, draws nigher every hour. Soon we we will breathe our last. The world which is before us—the world which our imagination paints in such brightness—has no pleasure to bestow that can be compared with the joys, and pleasures, and comforts, that are laid up in heaven for those that obey the laws of God.

There is a great contrast between the sentences that will be pronounced upon the faithful and unfaithful, when they appear before the great I AM. If we are faithful, we will hear that blessed welcome: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But if we are unfaithful, we will hear that dreadful sentence: "Depart from me, ye workers of iniquity, I never knew you:" or in other words: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." It is an awful thing to hear that dreadful sentence that is to be pronounced upon the wicked. But it is their own fault. We have good and evil both set before us: we can choose either. I cannot see how people can be so blinded, when everything is laid down so plainly in the New Testament. Oh! what a happy time it would be, if all that we love would turn their backs to this wicked world, and set a new resolution to obey the Scriptures! We would then all meet in heaven, where there is no parting, no sighing, nor crying. There all will be peace and happiness.

"How short and transient are our days!
The passing moments say.
We bud and bloom, drop to the tomb—
Time hurries us away.

This much loved world is not our home,
We do this often see;
We pass away, we 've here no stay,
Our home 's Eternity.

It matters not how soon we die,
If but prepared we are—
In heaven to dwell where all is well,
And live forever there."

LOUISA J. BASHOR.

For the *Companion*.

Weeping Mother.

Weeping mother, that little babe's spirit has been borne by angels to the paradise of God, where it now glows in visions of loveliness, whispering "mother come to me;" which should buoy your spirit up while you are waiting to be reunited with that little gem that God has recalled as his own.

Weeping mother, is it not a consolation to you to know that all infants are saved? This should give bereaved parents the oil of joy for their mourning, and the garments of praise for their heaviness. Your infant has gone to the paradise of God; "for of such is the Kingdom of Heaven."

Though it be hard to bid thy heart divide,
And lay the gem of all thy love aside,
Faith tells thee, and it tells thee not in vain,
That thou shalt meet thy infant yet again.

What, if you had not the assurance of its salvation? What if your faith would tell you that all children who die before they can exercise faith would be lost or annihilated? Then you might well refuse to be comforted, "because they are not;" but your child is not lost, but only removed to a better home.

We are taught not to murmur against God when afflicted, however great our bereavement may be. This does not forbid Godly sorrow and tears. It is not inconsistent to weep. Christ himself set the example to weep when he wept over the grave of his friend Lazarus. The mother of Jesus wept her pungent woes beneath the cross; and the Marys dropt the tear of sorrowing love in memory at the mouth of the sepulcher. Grief should never amount to dissatisfaction with God. Though it is right to weep, it is wrong to murmur. Many parents murmuringly mourn the loss of their children, and in wrestling with God to spare them, betray the want of true submission to his will. Methinks if your dying babe could respond to your murmuring sighs and tears around its crib, it would thus reprove you:

Nay, mother, fix not thus on me,
That streaming eye;
And clasp not thus my freezing hand
For I must die.
To him ye gave the opening bud,
The early bloom;
Then, grieve not that the ripened fruit
He gathers home.

Weeping mother, resign to the will of God; and ever say: "Thy will, and not mine be done. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14.

C. P. L. ROBERTS.

Hudson, Iowa.

The chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulations of single propositions.—LOCKE.

Christian Family Companion

Tyrone City, Pa., Sept. 15, 1870

Notices of Newspapers.

"The Missouri Dunkards have just been holding their annual meetings. They have no church buildings of their own, but preach in other churches, or in sheds or barns, in short wherever they can get a chance. They have no ordained preachers, baptize by immersion, face foremost, and maintain as a religious ceremonial feet-washing, the men washing the feet of the women, and the women of the men. The sacrament follows, a feast of bread and lamb soup. In dress and daily habit the Dunkards cultivate a severe simplicity, and their honesty and integrity are said to be proverbial."

The above is an extract from a communication to the Philadelphia Daily *Press*, of one day last week. It has often been a matter of wonder with us why men should misrepresent our Brethren in such a shameful manner. Suppose the "Missouri Dunkards," do have no church buildings of their own, their Master had none; the first Christian church had none. It was no doubt organized in a borrowed building. Suppose they do "preach in sheds and barns, wherever they can get a chance," did not their Master do the same, even in the market places? If so much identified with the Founder of Christianity, why not bid them God speed, and encourage them in their effort to cultivate "honesty and integrity" that may be "proverbial," for dear knows the world needs it bad enough, and perhaps no part more so than that from which the *Press* correspondent has written. And another thought. Nearly all the newspaper extracts that come under our notice, referring to our Brethren, reiterate this assertion: "They are proverbial for their simplicity, honesty, and integrity." And nothing that they can say gives us more encouragement. The Savior tells us to let our light shine so that men may glorify our Father who is in heaven. These expressions give evidence that our light is shining, and that men are seeing it, but unfortunately for themselves they fail to give God the glory and make light of the very means, the *principles*, the MOTIVES, the SPIRIT by and through which we preserve our integrity, namely the spirit of OBEDIENCE. For did not JESUS say; "If ye continue in my word, then ye are my disciples indeed." John 8: 35. And, "if ye keep my commandments ye shall abide in my love." John 15: 10. They fail to distinguish how these people preserve their rectitude. When they notice other churches they exhaust their vocabularies in saying nice things of their magnificent church edifices, splendid pulpits, costly carpets of rich colors, fine galleries, and the various paraphernalia that makes up the religious theatre of this religious age. But simplicity, morality, honesty, integrity, they are never mentioned. Well, gentlemen of the secular press, "honor to whom honor is due." You are the judges. Perhaps your popular churches are not aiming at integrity! But we do not want that you should mistake the "salt" by which the people of God are preserved, and thereby uphold the world, and we want you to give God the more honor, the weak servants the less.

The above paragraph speaks well of the "Dunkards," but makes light of the simple institutions of the Gospel through which they derive everything that characterizes them as a God-fearing people. We allude to Feetwashing and the Lord's Supper. For you may set it down as a maxim of truth that our reputation for integrity will ever be measureed by our regard for, and observance of the simple teachings of Jesus. Our piety will always be commensurate with our obedience to the word of God. It is one of the unmistakable fruits of LOVE. "If a man love me he will keep my words." John 14: 23. "If ye love me keep my commandments." (15.) It is only by cultivating simplicity that will take God at his word that proverbial honesty can be maintained. If in "dress and daily habit" the training of such a spirit becomes painful to the "carnal mind" we must still persevere in our efforts to "keep under the body, and bring it into subjection," at the hazard of all that is to distinguish the Christian from the world.

The unkind part of the above extract is the reference to feetwashing. Our Brethren never have, at any time, or in any place observed the ordinance as he states The brethren never wash the feet of the sisters, nor the sisters the feet of the brethren; but the brethren always wash the brethren and the sisters the sisters, and it appears very much like wilful, malicious falsification, to publish a statement like the above, for not one with a due regard for truth, would send to the public press a doubtful report making light of the institutions of heaven Better see whether these things be so, before we take part in their circulation.

Why say "the sacrament follows a feast of bread and lamb soup?" The plain truth would have been just as easily said: the communion follows the Lord's Supper.

If the world knew how much of our reputed morality is to be attributed to the humility of heart cultivated in the observance of the despised, rejected *nonessentials* of the Gospel, we believe they would be slow to speak irreverently of the least commandment. Speaking of our rigid adherence to plainness in dress, language, manners, and customs, the principles of non-resistance, non-swearing, non-suing, and other peculiarities of the church, we have been told: "You will learn. The Quakers, Methodists, Lutherans, and other churches were very plain at first, and held many of the sentiments you now do, but they have learned better." That they have learned & changed is admitted, and that they have proportionately

degenerated in morality is self-evident. But there always was this difference between them and us. They expected of themselves to do the works of righteousness, and never recognized the means ordained by the Lord. We depend upon the means of grace as represented in the commandments of the Savior, for restraining the passions and lusts, and humbling the haughty minds, and refining and ennobling the soul. And as long as we can continue to walk in all the ordinances of the Lord so long will we retain the pure and undefiled religion. But if we let go of these means we shall soon drift into the current of popular religion and lose everything but the name. We can no more maintain the humility of the heart without feet-washing, than a man can preserve health without exercise; and we can no more live the life of the Christian, and thus emit the light of the Religion of Jesus Christ without keeping all his commandments, than one can live without breathing. "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." "The words that I speak unto you they are spirit and they are life." This saying—these test-words of true Religion, mark the pillar of turning, at which many professed disciples turn back and walk no more with him.

The Brethren's Almanac is under way, but will not be ready before the first of October. From present indications it will be a success in every way. How many shall we print? Orders received now. Price single copy sent post paid, 12 cents; ten copies $1.00. The usual percentage to dealers.

The Pious Youth for September has gone forth to meet its patrons. It is slowly and surely working its way into general favor with the people, and by many it is believed to be the cheapest and best paper of its class in the country. The September number will be sent for 10 cents; or the September number and other odd copies for 25 cents.

Contributions for the October number respectfully solicited. Who will send us something instructive, something spicy and stirring? There are several of our contributors we will "go after" if they will not soon report. Come along friends; tell the young friends something that may lead them into the way they should go.

Announcements.

It will be observed that our list of announcements is still growing longer and longer. We have condensed them as much as they would possibly allow, and still give the necessary information. A few which were connected with other matters were first inserted at length, and afterwards abbreviated for the list. Some brethren have requested to annex a special invitation, but we think it is understood that every notice implies an *invitation*, and a general invitation. Those who hold private Lovefeasts do not announce them in the *Companion*.

A report of visit by D. M. Holsinger and Graybill Meyers came a litttle too late for this week. Will appear in our next.

Notices.

"Every Saturday" is the title of a weekly illustrated paper. The number for Sept. 10 is an extraordinary sheet. Its illustrations are admirably fine and fresh, and its literary contents compare favorably with the best of its class. It has a full summary of Home and Foreign News. Those who admire Picture Papers should get "Every Saturday."

Man in Genesis and in Geology is the title of a new book added to the Catalogue of books for sale at this office. The object of the author of this work is to show that the discrepencies between Science and Revelation are more apparent than real, in which he has been quite successful. It contains the gist of an extensive scriptural and scientific knowledge. We desire to keep no books for sale, except such as are really useful, instructive, and edifying. Therefore we have examined this work, and have had other brethren examine it, and can now recommend it to all who wish to add one more good book to their libraries. Address this office. Price 1$.

Good Health for September is before us. That is, we mean a monthly pamphlet of 50 pages, which is called *Good Health*, published by Alexander Moore, 11 Broomfield street, Boston, Mass., at $2 a year. At the end of the year it may be bound, making a book of 500 pages, interesting, instructive, and useful. You know now where to get it if you desire it.

Answers to Correspondents.

Isaac Dell. Was not intentional. We rememeber your letter. Could explain, but it would take time and space, and you will believe us without it. Let us know what Nos. are missing and if possible will supply.

E Umbaugh. We like the tune, and will insert it to Hymn 170, being suited to Common Metre Double. Hope the tune will bring that beautiful hymn into frequent use, in devotional singing

Geo. W. Burkhart. We are sending the *Companion* to John Haslett jr., Altoona, Pa., according to your instructions.

P. J. Brown. We have no knowledge of having received any order from brother P. S., but we will send him the balance of this volume. We like your suggestion *that money sent in letters should be at the risk of the sender*, and feel strongly disposed to adopt it, as it would be to us a saving of both time and money.

David Sell. We prefer a cash business. It will not take much capital. Try a quarter hundred.

MISCELLANEOUS.

For the *Companion*.

One by One.

Thoughts suggested in hearing of the sudden death of a relative.

One by one, our fellow mortals,
Quit the shores of time;
Enter into death's dark portals,
Leaving all behind.

One by one, our friends are numbered
With the silent dead;
Life is transient, death is certain,
Soon earth's joys are fled.

One by one the lovely flowers,
Fade upon the stem,
Droop and wither in an hour:
(Oft a floral gem.)

One by one our hopes are blighted
By the touch of time;
Earthly pleasures vainly strive to
Fill an empty mind.

Then if earthly joys are transient,
And must pass away,
Let us lay up all our treasures
Where is no decay.

There no sickness ain, nor anguish,
E'er can enter in;
None can ever weep, or languish
Where there is no sin.

There we'll see our blessed Jesus,
Who has gone before
Standing ready to recieve us,
"On the other shore."

One by one we'll meet those dear ones
In the realms of bliss,
If while here we love the Savior
And be truly his.

L. L. Tombaugh.

Company manners.

This afternoon I dropped into Mrs. Jink's, as I was passing, to engage her to come and help my girl with the house cleaning. The front door was wide open, so I stepped into the entry, and tapped gently at the door leading into the sitting room. A clamor of angry voices assaulted my ears as I crossed the threshold, and in a shrill voice Mrs. Jinks cried, "You Jake, hush up; and, Tom, quit bothering that young one, or I'll box your ears." A younger voice: "Ma can't Jim let me be?" I knocked louder, and Mrs. Jinks opened the door. "O, Mrs. Hunnibee! how do you do? Walk in." No tones could be sweeter or more courteous. Jake quieted down, Tom ceased to annoy his little sister, and Jim sat as still as a kitten,—company had come. What a pity, I thought, company couldn't stay in that family all the time. Mrs. Jinks is an ignorant, vulgar woman, well meaning, but coarse, and one can not wonder that she should not regulate her family in the best possible manner. But how many seemingly polished households there are, where such tones and looks are indulged as the entrance of a visitor would at once check and change to flowing courtesy and gentle grace! I was reminded of a family I used to visit long years ago, and while sewing up stairs with the girls on our doll clothes, Mary would say to her sister, "Jane, who's come? Somebody's come visiting mother; I can tell by the sound of her voice;" and I used to resolve to myself: "If ever I have a family, I'll be sweet at home to my own folks, and if I must be hateful, strangers shall suffer, but not those I love.—*Hearth and Home.*

Dressing with Plainness.

1. It would lessen the burdens of many who find it hard to maintain their place in society.

2. It would lessen the force of temptations which often lead men to barter honor and honesty for display.

3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen, on the part of the rich, the temptation to vanity.

7. It would lessen, on the part of the poor, the temptatation to be envious and malicious.

8. It would save valuable time on the Sabbath.

9. It would relieve our means from a serious pressure, and thus enable us to do far more good for enterprises.

"This inspiration is quite compatible with the clear human characteristics which mark every page of Scripture. You could never mistake Moses's mind for David's, or Isaiah's mind for Jeremiah's, or Peter's mind for Paul's. They were *men* who spoke, and men who wrote, but men moved by the Holy Ghost. Sometimes, indeed, they only recorded a message given to them immediately from the mouth of the Lord; but far more frequently the divinely inspired thoughts were breathed through their own minds, and uttered in their own words, though words prompted and superintended by the Holy Spirit. Thus, ordinarily, they were not mere amanuenses or penmen, but inspired authors—authors preserved from every error, and guided into all truth. God speaks to us through them, not in divine or angelic, but in human language. So that in truth we often scarcely know whether to admire most the divinity or the humanity of Scripture: so thoroughly human, it appeals to every sympathy within us; so transparently divine, it is pure, unadulterated truth. The similarity here is close between the Incarnate Word and the written word of God. In Jesus on Earth there was every sympathy with suffering, and every sinless human weakness. He was in all things made like unto his brethren. He wrought as a carpenter. Hungry and thirsty, His soul fainted within Him. Wearied with His journey, He sat on Jacob's well. He was as perfect man as he was perfect God. So it is with the written word. It is pure and perfect. But at times it seems to labor for thought, and faint for expression, and to say, if we may venture to adapt the expression of Jesus, 'The time cometh when I shall no more speak unto you in proverbs.' In its sacred characters God speaks and man speaks. Who can lay bare the mystery? Who can dissect the mingled shadings of the colors of the rainbow?"—*Bickersteth.*

Muscular Power.—A man, less heavy than a horse, has a greater relative muscular power. The dog, less heavy than man, drags a comparatively heavier burden. Insects, as their weight grows less and less, are able to drag more and more. It would appear, therefore, that the muscular force of living creatures is in inverse proportion to their mass.

Thoughts of Heaven.

Ye come to me in midnight dreams,
O glorious thoughts of heaven;
And glorious are the spirit-gleams,
That to my soul are given
Of that fair clime across whose sky
No storm-clouds ever sweep;
Where grief ne'er dims the radiant eye,
And none are seen to weep.

Ye come to me amid the care
That clouds the weary day,
And far from earth's polluted air
Ye waft my soul away.
And when some grief beyond control
Has bowed me unto earth,
Ye whisper to my fainting soul
Of its immortal birth.

Still come the tenderest thoughts of thee,
When evening hours creep on,
And sad, regretful memory
Recalls the loved and gone.
And though these mortal eyes no more
Their cherished forms may see,
Yet somewhere on thy radiant shore
I know they wait for me.

Like fragrant zephyrs from the shore
Of some far ocean isle,
Ye pass my fainting spirit o'er,
And every care beguile.
Oh, when the dews of death hang chill
Upon my dying brow,
Sweet thoughts of heaven, be with me still,
And cheer my heart as now.
—*Morning Star.*

A Vegetable Stone.

We were shown one day last week a stone about two inches in length, and one inch in thickness, nearly the shape of a bean, by Mr. Nicholas Plummer, who resides near North Liberty, in this county. We were asked if we had any ideas to what the stone owed its origin and upon answering that we did not, Plummer gave us a history of its formation.—He said at one time he was afflicted with rheumatism, and was told by two or three persons that if he would procure a common Irish potato and carry it in his pocket, it would cure him. He doubted the story, but at last was prevailed upon to try the simple remedy, he procured the potato, and after carrying it nearly eighteen months, it turned to stone, and the stone shown was the original potato and the veritable stone, as Mr. Plummer is willing to make oath.—He states that he was perfectly cured of the rheumatism and is not now afflicted with it. The stone is light-brown in color with white streaks in it, and has upon being struck with a knife, quite a substantial and metallic ring, showing that it is sound and firm, and just about as much of a success in the capacity of a rock as it was in the shape of a potato.—*West Union (Ohio) Defender*

Peace of Mind.

By nature mankind are not at peace with God or themselves. Consequently they are restless and unhappy. They seek for solid enjoyment in the world, but find it not. If for a moment they think they have found it they soon discover their mistake.

We have heard of a lady who once came suddenly upon an Etrurian monument, in which there was just aperture enough to see, for a moment only, a sitting figure, with its look and drapery of more than a thousand years. She beheld it for a few seconds, preserved only in the stillness of antiquity, when it fell to dust at her very breathing. Such is the world to its pursuers—beautiful in prospective—dust in possession. Except religion all is vanity. This is "the conclusion of the whole matter."

The Christian Shall Triumph.

The Master, who is the grand type of manhood—God in the flesh; God clothed in the person of Jesus Christ—represents to man true manhood; and if there be one thing true, it is this: that he never flinched from trouble. And when it came upon him, he did by it what the ocean does by storms—drank them up. All troubles seemed to sink into the vastness of his being. He bore our sorrows and our sins, they were a part of his cross. Multiform, ever changing, and forever continuing, the cross rested upon his heart as well as upon his person; and he bore it, and bore it to the end. And he turns and says to us: "Because I live, ye shall live. I have overcome; ye shall overcome."

The Heart.—When the heart is pure and straight forward, there is hardly anything which can mislead the understanding in matters of immediate concernment; but the clearest understanding can do little in purifying an impure heart, or the strongest in straightening a crooked one.

Imaginary troubles are to us like the dissolving views of a camera—sometimes magnified a hundred-fold.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Dear Brother Henry; As I have not heard where the next meeting of the Middle Pennsylvania District is to be, I thought perhaps other brethren feel as some of our members did before the last meeting, some would say our meeting-house is too small, it will be so burdensome and expensive. I thought if we only had a meeting-house like they have at Milltown or at Mohler's, so convenient, we would be well fixed. But when the time came, heaven smiled on us with such beautiful weather, that we had no trouble at all. Yes, we had a season of joy. The brethren and sisters, and some of their children, came from far and near. We were glad to see them come, and sorry to see them leave, not knowing if we ever shall see their faces again in this life. We formed many pleasant acquaintances which shall long be remembered. We had communion and District meeting together, and we had only five bushels of wheat more than we formerly had for the communion alone. Some others and myself feared we would not have enough, we therefore made arrangements to bake at home if necessary; but I must confess we had too little faith, for we had enough and to spare, without baking any more. The second day of our meeting sister Grove came to me and said: "Surely our bread is blessed, just go to the cellar and see, it seems not to be much less than it was at first, and how many have eaten already!"

As is our custom, the day after meeting we met to divide the fragments, clean up, and settle up. We found there were sixty loaves left and baskets of fragments. When they settled the brethren were surprised that it did not cost more. I have frequently asked the members: "How did you enjoy the meeting?" Not one of them said they were weary; but all were pleased. And why should they not, when we had so much good preaching? If we were not edified and built up in the most holy faith once delivered to the saints, it was our own fault. Christ says: what ye do to the least one of these, ye do it unto

me; so I believe what we do for any of God's people we will be rewarded for. And what we do cheerfully is no trouble: it is a pleasure, always, to me to entertain the brethren, and make them comfortable and happy.

Paul says: "Let the elders that rule well be counted worthy of double honor;" and at another place he says: "know them which labor among you, and are over you in the Lord, and admonish you and to esteem them very highly in love for their works' sake." If we have a desire to do this we will not think so soon, it is too burdensome or expensive. SUSAN GITT.

To Elder John Murray.

Dear Brother; When I read of your affliction in C. F. C., I felt sorry, having learned to love you years ago. I asked myself: why were you not protected in your duty? Then I thought of the language of the poet:

"God moves in a mysterious way;"

and then of that soul-comforting passage: "And we know that all things work together for good to them that love God." So I hope and pray that the Lord will the more abundantly bless you hereafter, like he did old Job.

HANNAH KNAUFF.

Covington, Ohio.

Brother Holsinger: I noticed an article in *Companion* No. 33 headed, "To a Young Disciple," that contained harder language with reference to picnics than I have ever heard. I at once came to the conclusion that C. H. Balsbaugh would better modify the language, where he said that the minister that showed his face at a picnic was a servant of the devil. Here where I stay, we have four Sunday Schools in the township. These four schools are organized into a township organization. Its officers consist of a President, two Secretaries, Corresponding Secretary, and Treasurer. This organization has three quarterly meetings and one annual meeting. We go to these meetings just as we are used to go to church. The exercises are opened by singing and prayer, after which there is a sermon preached on the propriety of Sabbath Schools. Then the morning exercises are closed by singing and prayer. Then dinner comes or what we call a basket dinner, or a picnic, as we are not so tenacious about names. This all comes off with good order, much better than dinner comes off at our communion meetings. Then the afternoon exercises are again opened by singing and prayer after which there is another sermon preached or turned into a social meeting. Then the exercises are again closed with singing and prayer, to adjourn till the next quarterly meeting comes off.

Now, dear brother, can you say with a heart of love to the Sabbath School cause, that if our brethren show their faces at such a place as afore named, they are servants of the devil? There are a good many of us brethren and sisters attend these meetings, and we think we have the love of God in our hearts. I am afraid, dear brother, that you may be as I used to be—entirely too full of prejudice concerning these meetings. I used to think Sabbath Schools were only a Methodist arrangement, but since I take part in them, I came to the conclusion that the Sabbath School is the nursery of the church; still if the brethren will not help to raise trees, the nursery will be small. There are picnics held which we would be ashamed to be seen at, but if evil men abuse a good cause, shall we abandon it on that account? I wish our brethren would attend Sabbath Schools more than they do, but if they will not taste the fruit they cannot tell when it is sweet or sour. And even if sinners meet at picnics there is just the place that the minister of the Gospel ought to be, to teach them the errror of their way. The Christian is compared to the salt of the earth, so if the minister does not come in contact with the sinner how shall he be brought from the error of his ways? We also learn that the Savior was found among the publicans and sinners. I think there is the place where ministers ought to be found, in place of the blind sinner hunting the minister. When the minister is at a picnic and he sees anything done there that is not right he can then reprove them. I am afraid our ministers are not getting around enough in the world, to see what is going oninit. My little son just came home from Piott county, Ill. He told me that he could not find out anything of the Brethren: the people did not know anything about such people Dear minister why not get around a little more, and let the sinner know that God has a church in the world?

We in this place came to the conclusion that the Sunday School is the best means of leading the children to Christ, of preserving the church and maintaining religious and civil liberty.

MARTIN MOK.

Huntington, Ind.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 Jno. 3: 9.

Since he who is born of God cannot sin, he insures of a home in heaven; for he can do no wrong. If he would do any wrong, that wrong would be sin; but he cannot sin; hence can do no wrong or wicked act.

Is the above reasoning correct? If not some brother or sister will please amend Remember dear brethren and sisters, that if you see any error, which you have power to correct, and leave the work undone, you commit the sin of "omission."

Then let us labor together in eradicating all error from among us that we may all see alike, talk alike, act alike, & finally, get to Heaven alike.

E. UMBAUGH.

Yearly Meeting of 1871.

The place appointed for the next yearly conference, is at the residence of brother John E. Merkey, in the Little Swatara congregation, Berks Co., Pa., 8 miles north of Meyerstown, a station on the Lebanon Valley Railroad.

Further arrangements will be reported in due time.

(*Visitor and Pilgrim please copy.*)

C. BOMBERGER, } Cor. Secs.
S. R. ZUG, }

I would propose that brethren Beechly and Custer publish their report of R. R. privileges all at one time, instead of from time to time, as arrangements are made with different companies. S. R. ZUG.

Mastersonville, Pa.

FAYETTEVILLE, W. VA. }
Aug: 29, 1870. }

Brother Holsinger: I left home on a mission of love, in company with Brother G. W. Crouse, on the 9th, of August. Left Loop Creek Landing, Kanawha River, the 10th, aboard a steamboat. Arrived at Coal's Mouth the same day. Went up Coal River about 5 miles, and on the 12th commenced a series of meetings in Kanawha county: thence to Putnam county and thence to Lincoln county. Had in all 18 meetings. Found a people anxious to hear the word preached, and much interest was manifested. As many as believed, and were willing to become new creatures in Christ Jesus, were baptized and added to the church.

Last winter was the first preaching they ever heard in that section, by the Brethren. The harvest there, I think, is ripening, and a great gathering in may be expected, if laborers can go there and keep the banner of truth up. A more sociable, kind, and interesting people, I never was among. Hope the Lord will abundantly bless them for their kindness to us while with them.

Left on the 22nd, and arrived at Coal's Mouth just in time for the boat. Lay over awhile at Charleston which is now the permanent capital of West Virginia. The place is beginning to thrive rapidly. The capital house now being built, will be a fine and extensive building. Left Charleston the morning of the 23d, and arrived at home the 24th, and found all well. Thank the Lord for his goodness.

The cause is prospering here some; some additions this summer. There is a cry for more laborers; hope some ministering brethren that expect to change location will come this way and help move on the Ark of the Lord.

Yours in the bonds of Christian love. J. S. FLORY.

Announcements.

DISTRICT MEETINGS.

Southern District of Iowa, six miles North West of Richland, Keokuk county, October 4th.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

LOVEFEASTS.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.

In the Jacob's Creek congregation, Westmoreland Co., Pa., commencing on Saturday at 1 o'clock P. M. October 1st, also preaching on the next day. ABRAHAM SUMMY.

In the Greenland congregation, near Greenland, Grant Co., W. Va, on the 1st and 2nd of October.

In the Beaver Run congregation, Mineral Co., W. Va. on the 5th and 6th of October. WM. LEATHERMAN.

Antietam branch, Franklin county, Pa., Weity's meeting-house, Oct. 7th.

Near Neotia Falls, west of Marmaton, Kansas, October 1st and 2nd.

Buffalo Valley branch, Union county, Pa., October 12 and 13th, 1 o'clock.

Dry Valley meeting-house, Mifflin co., Pa., on the 7th of Oct.

Falling Spring branch, Franklin Co., Pa., at the Spring meeting-house, Oct. 9th.

In the Cook's Creek branch, Rockingham county Va., on the 4th and 5th of October.

On the 17th and 18th of Sept., at the house of brother D. Shella, Grundy county, Iowa, eight miles East of Eldora. Conveyance from Eldora on Friday the 16th.

In the Mohican congregation, Wayne co., Ohio, on the 4th of October.

In the Mineral Creek church, Johnson Co., Mo., on the 8th of October.

In the Shipshewana branch, Lagrange Co., Ind., at the house of brother George Moomots, 5 miles East of White Pigeon, on the 6th of October. ABNER BUMGARDNER.

In the Fairview congregation two and one half miles south of Unionville, Appanoose, Co., Iowa, on the 24th and 25th of Sept.

Smith Fork, near Plattsburg, Clinton Co., Mo., Sept. 17th and 18th.

Aughwick, Huntingdon county, Pa., Oct. 3rd and 4th.

Antioch, Huntington county, Ind., Oct. 7th, 10 A. M.

Beaver Creek, Washington county, Md., October 22nd, and 23.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Mill Creek branch, Adams county, Ill., October 6th,

Falls City, Richardson county, Nebraska, October 1st, and 2nd.

Smith Fork, Clinton county, Mo., 1½ miles north of Plattsburg, September 17th.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa., Oct. 4th and 5th.

Hudson, McLean county, Ills, Sept. 30th.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Jefferson county Iowa, Oct. 1st and 2nd.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.

Bell Creek branch, Nebraska, at S. A. Honberger's, Sept. 17, 18.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Monocacy, Frederick Co., Md., Oct. 8th.
Bush Creek, " " " " 11th.
Sams Creek, Carroll Co., Md., Oct. 12th.
Meadow Branch, " " " " 13th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Wakendah branch, Ray county, Mo., at the house of D. B. Bowman, Oct. 4th and 5th.

Sugar Creek branch, near Auburn, Sangamon county, Ills., Oct. 5th and 6th.

Spring Run branch, Mifflin county, Pa., near McVeytown, Oct. 5 and 6, 1 P. M.

Near Bristolville, Trumbull county, Ohio, [time not given.]

Missouri Valley, Iowa, Oct. 15, meetings to commence on the 8th and continue until the 16th. Stop off at Missouri Valley Junction, and inquire for L. S. Snyder or I. Dell.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Shipwanee branch, Lagrange county, Ind., Aug. 28th HENRY, son of brother William and sister Elizabeth MOORE; aged 6 years, 7 months, and 2 days, Funeral discourse on the 30th by David Truly, from John 11: 25, latter clause. "Thoug he were dead, yet shall he live," ABRAHAM BENDER.

In the Sandy congregation, Columbiana Co., Ohio, Aug. 23rd, CLEMENTINA C. CONNELL, baughter of brother Amos, and step daughter of sister Sarah Connell; aged 18 years and 4 months. Disease, Typhoid fever and Inflamation of the bowels. Funeral services by the brethren, D. Byers and L. Glass, from 1st Peter 1: 24. She was congned to her bed but six days, bearing her affliction patiently.

Death has no respect for age. Having been called to her deathbed, I would say: Youth, hearken to the wise admonition: "Remember now thy Creator in the days of thy youth." John A Clement.

In Germany Valley, Aughwick congregation, Aug. 29th, sister SARAH S., wife of Elder John B. GARVER, and daughter of brother Sam'l and sister Sarah Lutz; aged 26 years and 8 months.

We truly condole with our bereaved young brother; but we have the consoling assurance from the true Christian deportment of our departed sister, that his loss is her eternal gain. Her remains were followed by a large concourse of people, to the meeting-house, thence to the place of interment. Occasion improved by the brethren present, from Micah 2: 10. "Arise ye and depart, for this is not your rest." JOHN SPANOGLE.

LIST OF MONEYS received, for subscription, books, &c.,

J S Masterson 1.50, Joseph Mishler 3.00, Jacob Bare 1.25, Levi Sipe .35, James Kelso .35, A Crumpacker 4.50, P R Wrightsman .50, Aaron Diehl 1.75, D H Bonebrake 1.00, Chester U Gates .75, Annie E Stoler .50, E S Miller .50, Mrs. Callie Bowers .75, Jacob Mohler .60.

J B Stoner 1.50, E G Zug .75, Wm G Lint .40, John D Armstrong .50, Jacob Pysell 1.50, Christie J Everett .50, David Shong .30, Ephraim W Stoner .50, J M Messamore .65, G W Hoxie 1.50, Jos. Amich 1.50, Wm Bookwalter 3.35, David Zook 1.00.

Philip Boyle 1.50, Samuel Wilcox 1.00, Jacob Mohler .25, Lewis P. Keim .25, Abraham Summy 2.00, Hannah Knauf 5.00, S M Smith .50, James Hockenberry 1.00.

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VOLUME VI. TYRONE, PA. TUESDAY, SEPT. 20, 1870. NUMBER 37.

Selected by DAVID D. SELL.

"Come and See." John 1:46.

Jesus, dear name, how sweet it sounds!
Replete with balm for all my wounds;
His words declare his grace is free;
"Come," needy sinner, "Come and see."

He left the shining courts on high,
Came to our world to bleed and die;
Jesus, our Savior, bled for thee!
'Come,' thoughtless sinner, "Come and see."

Your sins did pierce his bleeding heart,
'Till death had done its dreadful part,
Yet his dear love still burns to thee;
"Come," trembling sinner, "Come and see."

His blood will cleanse the foulest stain,
And make the filthy leper clean;
His fountain open stands for thee;
"Come," guilty sinner, "Come and see."

The garments of his shining grace,
His glorious robe of righteousness,
In this array thou bright shalt be,
"Come," naked sinner, "Come and see."

No tongue can tell what glories shine
In our Immanuel all divine;
Oh! that in sweetest melody,
Each heart may sing "He died for me."

For the *Companion*.

An Exhortation.

"Come unto me."

"Come unto me"—words of the Lord Jesus while upon earth. But come unto me where I *now* am, are words sweeter still, and more encouraging to those mourning the love of Jesus to know. Come unto me where I now dwell, and behold the radiant countenance of a merciful, sin-atoning Savior, and throughout the ceaseless ages of eternity dwell at my right hand with saints and bright angels, is what Infinite mercy still pleads. And who that reads those lines will not obey that voice that calls, "come unto me," when Jesus calls the weary from earth to "where the wicked cease from troubling, and where the weary are at rest?" Readers, it is to you who are yet living in sin that I pen those lines. I want you to seek him who is ready to take poor mortals from this vale of tears to wear a crown of glory in the midst of holy angels and the redeemed of Heaven. The dreaded monster death is still visiting our land, and like a hurrying torrent is carrying its victims to the silent tomb. But "blessed *are* the dead *which* die *in* the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Hark! the Savior is still crying: "Come unto me." Come now, the door of mercy is yet open. The angels of heaven are yet waiting to rejoice over another rescued sinner; and saints of the living God are yet sending their earnest petitions to the very throne of infinite mercy, in behalf of dear friends and relatives who are yet traveling upon destructions broad road, that they may, without delay, flee to the church of God, the pillar and ground of truth. O ye readers of this heavenly message! your souls are too precious to be lost. Suffer me again to whisper in your ears the words of him who died for you, "Come unto me." May I not ask you one question, have you not already mourned over your lost condition? If you have not, others have. Perhaps you reject the very means of procuring your eternal salvation, for no other reason than that Christians sometimes appear so sorrowful. But did you ever try to find out the cause of their sorrow? Do you not know that the Christian's greatest sorrows are "the sorrows of others"—the sorrows of those who will seek happiness where it cannot be found without coming to Christ? Have you not some friend, yea, have you not a kind father or mother, perhaps a sister or brother, that is mourning over your sins? Saw not I to-day, while listening to the ministers of God, warning, soliciting, and persuading sinners to quit the service of Satan and serve their Redeemer, the sorrows of one who perhaps would be one of the most happy characters on earth if it were not for dear friends, (yes, two by the endearing names of brother and sister,) fighting against the noble cause of her Redeemer? O ye thoughtless and gay! will ye suffer the prayers of the righteous to be bestowed upon you in vain? Will you not now heed the admonition of a kind Savior: "Come unto me?" Do not resist him who has suffered death to obtain your salvation. Oh! could you have seen your Savior while in Gethsemane, sweating, as it were great drops of blood from every pore; could you have seen him while so borne down with human guilt, scourged, smitten, and even spit upon; could you have seen him wearing a crown of thorns, which caused the blood to trickle down from his temples; yea, could you then have seen your Savior after suffering all this with trembling steps led to Calvary, there to saturate the earth with his precious blood; could you have seen all this, you certainly would crucify the Lord of glory no longer. Yet you believe all this, and still dishonor, and even disown your Savior and King. Oh! shall Jesus still, after suffering the most painful death that you might by obedience obtain eternal life, cry: "Come unto me," and you not respond? Will you, knowing "the wages of sin is death," still serve Satan while your Savior is yet pleading for you, and yet says: "Come unto me all ye that labor and are heavy laden and I will give you rest?" But perhaps some who read those lines may say: "I have not yet become tired of sin." Not tired of sin, when you do not know but that before another sunrise you may be called from time, unprepared to meet God in eternity! Oh! say not that you are not tired of sin! "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Although you are not tired of sin, your conscience is not at ease, your mind not at rest. Peace is more desirable than gold, "but there is no peace saith my God to the wicked." O ye who are unconcerned about your precious souls, continue in sin and you will never gain anything worth living for; but seek the Lord while he yet may be found, and you cannot fail to obtain peace to your soul. None will ever regret that they have found a kinder friend than earth can afford—the Lord Jesus. And you, dear readers, who are mourning the love of Jesus to know, do not rest until you have found your Savior. Be assured that Satan will try to keep you out of the service of your Redeemer as long as he can, but despair not, by the grace of God you can overcome his

temptations. Remember God has said: "My grace is sufficient for thee." Satan's object to deceive you is no other than to ruin your precious souls. But God, who will hear the prayers of the penitent, will not cast off those who cry night and day unto him.

F. M. SNYDER.

DeGraff, Ohio

For the Companion

The Devil's Traps.

BY E. UMBAUGH.

The musk-rat is an animal which inhabits burrows in the earth, or even the cavities in the roots of trees when they are near water. The skillful trapper, who is always on the alert; scrutinizing every movement of the little animal, learns its nature, and believes that the nearer his traps approximate to the burrow in appearance, the more successful will be his attempts in capturing the animal. Hence he constructs his traps accordingly, and thus incites the animal, which without thinking twice before it acts, enters, and is soon surprised at having entered the wrong burrow.

This is a pretty good representation of the maneuvers of the Christian's greatest foe. By careful study he soon learns that the Christian is disposed to attend some place of worship, and obey God in all his requirements. Hence he institutes, or devises a mode of worship as nearly similar to that required by the Lord as he possibly can, only he is very careful to have some dissimilarity, and tries to catch his game by construing the Christian's directions in such a manner as to make it suit the mode of worship which he has constructed. Ever since he has been in the business, he has been making improvements by making new traps, but is ever careful not to destroy the old ones, thinking they will be of some service to him yet. It is very remarkable that some of his old traps are even more serviceable than his new ones.

Collamer, Indiana.

Works.

BY J. S. MCFADDEN.

We are placed in this world not as mere spectators, but for a purpose, and that purpose should be our chief concern. We are not to stand all the day idle; and as Jesus when he was but twelve years old said that He must be about his Father's work, so we must be about that work which concerns our happiness here and in eternity. Many come into the world, pass through a long journey of life, and finally death closes the scene; the wheels of time roll on, and soon they are forgotten; and why so? Because they did not live to that purpose, that design for which they were placed here: to make good use of their time, to work out their soul's salvation, to worship God. It does appear to me that some people base their hopes of respectability, and even their hope of everlasting happiness in eternity, on their parents and friends; and because they were respectable and pious, vainly expect that these qualities in their parents and friends will cause them to be highly spoken of, and make them Christians. No doubt but that these qualities have quite an influence, and often are a "savor of life unto life;" yet nothing will it profit the individual who expects to ride to Heaven on the merits of any one: he must work—work out his own soul's salvation. Even to the worldly man do the influences of pious friends and parents have a potent effect in after years; they sound in their ear like a trumpet and cause them to think on their future; but with all these they must do a great work themselves; for in that great and notable day spoken of in Malachi shall all works be tried by fire; and what loss will those sustain whose works are not in accordance with the Scriptures! I do not contend, that a man can work his passage to Heaven; that is, he cannot be saved by works alone, but faith and works must go together. Faith must always precede works, but they are mutually dependent on each other. No sane man would go to work and clean up a brushy farm, unless he had some object in view; he must see by faith the benefits which will accrue to him if he persists in his work. So the Christian has a grand object in view—a soul to save, and a God to adore. But at the same time if he contents himself by merely pausing, contemplating, and talking of the joys that shall be his in Heaven, and does not work too, while it is called today, he certainly will have all his dreams of felicity only in shadow and not in substance; and will wake up, perhaps too late, to find that faith is dead without works.

You know that insurance companies have regulations, according to which, for a consideration, they become surety for your property should you meet with loss. You subscribe to their terms,

but you must try to keep that property from destruction, for if you cause its destruction, can you receive damage? So in the Bible the terms on which Jesus will insure yon a happy home beyond this world, are plainly laid down; the great policy laid down there has ouly a few words in it to express it. Do you know what they are? I will tell you; "Do whatsoever I have commanded you." Every person that can read or hear reading, should have a policy and learn there what God wants him to do. Work then while it is called to-day; for in the grave, work ceases. As we are when death comes, so will we be through eternity. Time waits for no one, but is bearing us rapidly on toward the end of life. Do your work well, for only one journey through life can we make. Work so that it will stand the fire at the last day.

For the Companion.

The Bush Burned; But was not Consumed.

When we refer to the history of the Bible, we notice a certain leader of the children of Israel called Moses, who was a great favorite of the Lord. He was so upright, that he was permitted to speak to the Lord face to face. On one of those occasions there appeared a wonderful light in a bush. Moses looked with wonder and astonishment. The children of Israel were amazed, wondering what should befall them. Behold a voice from the bush calling Moses to come forth, then commanded to halt. What next, are the thoughts of the venerable Patriarch? Moses gazes at the burning bush and from it a voiceproclaims: "Take thy shoes from off thy feet, for the ground on which thou standest is holy ground." Here we have a beautiful figure of the church of the living God. The burning bush represents the church: Moses a type of Christ its living head. Oh! the wisdom of God in selecting the little bush! Here we might ask the question why did the Lord select the lowly bush to center that burning flame upon? Why did he not select the towering oak with its mighty branches looming heavenward? He chose the little bush to show to mortal man the humble position the church should occupy: It is characteristic of humility. He chose the bush to exhibit his glory, so that the church, by imitating it in loveliness and true holiness, should not exhault herself. But when we look over the different churches of the Christian world, we find many that have lost sight of the lowly bush; many have become exalted, causing strifes and bickerings, hence so many schismatics. O brethren! let us be more careful; let us take our shoes from off our feet, that is, divest ourselves from every besetting sin; for the ground whereon we stand and for which we are contending is holy ground, and we should approach our God with holiness of heart. Let us labor for the church and for the welfare of souls, walk in the valley of humility, that we may ever be found at our post to flank the enemy of our souls. When we look around us, we see humanity at large striving for the supremacy, for honor, wealth and fame. We fear the church is losing its saltness from the fact that there are so many strifes between membess in churches. We do not have that spirit of forbearance which the Savior so earnestly urges us to have. O brethren and sisters, let us more earnestly strive for the welfare of souls; let us strive to have the grace of God shed abroad in our hearts, for we feel that we are living in perilous times. Our Christianity may soon be brought to a test; then, oh! how many of us would be willing to sacrifice all for Christ? Oh! let our works be of such a nature that when they shall be tried as by fire, they may burn but not be consumed; that they may be purged from their dross, and come forth fit meat for our Masters use. Let us put on the whole armor of God, and fight as valient soldiers of the cross. The laity of the church has its office to perform as well as the officers of the church. Then let us all be up and a doing; labor for one common cause, namely the welfare of souls; live in humble submission to God, until at last it shall be said: "It is enough come up higher."

S. T. Bosserman.

Dunkirk, Ohio.

Liberality should have banks as well as streams, say some. True; but even the banks should be green and verdant. When we cannot relieve another's want, we can a tleast refuse with kind and courteous words.

Prosperity too often has the same effect on a Christian that a calm sea has on a Dutch mariner, who frequently, it is said, in these circumstances, ties up the rudder, gets drunk, and goes to sleep.

For the *Companion*.

Going Fishing.

During the time between the resurrection and ascension of our Lord, the disciples were scattered as sheep without a shepherd. Once or twice we find them all together, and then again they are separated. Two are found on the road to Emmaus. Thomas is wandering, we know not where. Seven of them had wandered all the way from Jerusalem to Galilee. Perhaps they were searching for the Master. They may have had a faint hope of finding him in some of the familiar places around the sea of Galilee.

The forty days were days of gloomy doubt and sadness. The darkness which overshadowed them was occasionally broken by the sudden appearance of the Lord: "Then were the disciples glad when they saw the Lord." But his stay with them was always very brief; and, when the light of his presence was withdrawn, they would again fall into the dark and troubled waters of suspense and unbelief: every one of them burdened with the consciousness of having forsaken the Savior in his great trial; and Peter, who seemed to be chief among them, carrying the double burden of having forsaken and denied his Lord. They led an aimless life until the ascension; after that they kept together, waiting for the promised endowment from on high.

Forty days was a long time for the energetic Peter to wait until the Lord should point out his future mission, He must do something, and his thoughts turn to his fishing boat which lay so long idle at its anchorage on the sea of Tiberias, only used as Jesus had need of it. God keep us, in days of gloom and mental anguish, from turning back to our fishing nets, lest we labor all the long, dark night in vain. Peter having decided to return to his old occupation, says to six of the disciples, who were with him at the time: "I go a fishing; they answer, We also go with thee." They appear to have forgotten, that when the Lord called them to follow him he had promised they should be "fishers of men;" or they may have been very poor, and knew not how to provide for their daily wants. "They enter into the ship immediately, and that night they caught nothing."

The same thing occurred once before—they labored all night, and took nothing, and only succeeded at the bidding of Jesus. I suppose it was so overruled by the Lord, and was designed to teach them that henceforth they were not to labor for the meat that perisheth; that all worldly occupation and labor should be subordinate to the higher one of tending God's flock. The disciples having labored all night without success, doubtless felt sad and disheartened. But their sorrow was about to be turned into joy. In the misty morning light they discern a solitary form on shore, and a gentle, loving voice comes over the water: "Children, have ye any meat? They answer him: No." And having done as he directed they catch a great "multitude of fishes," in number something like the great draught they took when fishing with the Gospel net on the day of Pentecost. John is the first to recognize the Master; but Peter, with the impulsiveness peculiar to him, plunges into the sea, and is the first to reach him. The first to propose going fishing, he is the first to leave all when the Master comes. The others are careful to bring the fish with them. Having reached the shore, they find a "fire of coals, and fish laid thereon, and bread." And Jesus bids them come, and break their fast. Once more he assumes the position of a servant, and waits upon the seven. Having called them from the occupation by which they obtained a livelihood, he furnished the first meal —an earnest that henceforth they should be provided for. It is now the duty of the flock to see that there is always "a fire of coals," kept brightly burning in the homes of her shepherds, and that there is "fish thereon, and bread." If the shepherds do their duty to the flock, there will not be much time for them to "go a fishing." The aged, those who are about to go over into Heavenly pastures, need the support of their shepherds in passing through the dark "valley of the shadow of death." The weak and doubting are to be confirmed, and strengthened. The lambs of the flock, who are so liable to stray into the flowery pastures of forbidden pleasures, where so many dangers lurk, are to be followed and brought back. And then, the great multitude of lost sheep need so much urging before they can be made willing to come into the fold. The Savior, as though he would indelibly impress it on the mind of Peter, that if he loved him, he was not to go fishing; repeated three times: "Feed my sheep," "Feed my lambs;" and we have no account that Peter ever again went fishing.

The shepherds sometimes, like Peter, volunta-

rily go fishing: let us be careful lest by allowing the "fire of coals" to die out, we furnish them with an excuse for going. But very often through the carelessness and (shall we say it?) parsimony of the flock, they are compelled to go. They are obliged to take up the greater part of their time in labor. When such is the case the flock is always the loser. If the shepherds had more time to devote to the sheep, there would not be so much leanness among them. They would not so often go into neighboring fields, and have their souls made sick unto death by feeding on poisonous weeds. So many lambs would not stray into the wilderness, and into strange folds, never to return. And how crowded the folds would become, if the shepherds had more time to bring in the lost sheep. I can imagine that the shepherds, after six days of weary labor with their fishing nets, have but little heart, on the seventh day to go fishing for souls: especially if they had not time on the previous evening to search the scriptures, and prepare themselves for throwing out the Gospel net. Dare we complain if they catch nothing? Flock of God, how will it be when the chief Shepherd appears, if we have not done our duty to his "under shepherds"?

It is right and lawful that the shepherds should sometimes go fishing, as was shown by the great draught the seven disciples took at the bidding of the Lord, and as we can learn from the epistle of the Apostle Paul. In establishing churches Paul found it necessary to labor with his hands, lest he "should hinder the Gospel of Christ." He was anxious to show them that he was seeking them and not theirs. But when they voluntarily contributed towards supplying his wants, he praised them: but at the same time lets them know that he was only receiving his just dues: "For they that preach the gospel, should live of the gospel." The Lord had said the same, in other words: "The workman is worthy of his meat."

On another occasion, the Savior said to the apostle: "He that hath a purse let him take it." There are many shepherds, who have in their home all the comforts, and many of the luxuries of life having a purse they use it according to the instruction of the Lord. But even those, though they need no pecuniary assistance, would doubtless be grateful for sympathy, and encouragement in other respects. Let us manifest a little more interest in their labors and trials, more appreciation of their services to us, and see if we do not inspire them with new courage. When they are trying to lead us to the "fountains of living water," let us gladly follow. Often, by our listlessness and lingering behind, we make it appear as though we would rather drink from "broken cisterns. No doubt many of the shepherds would prefer to feed among the flock; and, when called to be shepherds, came with strong crying and tears. They feel as if they needed some one to lead *them* "into green pastures, and by the still waters." Putting their confidence in the "Chief Shepherd, they still sometimes feel weak, and fear they may not feed the flock of God aright; and perhaps tremble, lest, in their ignorance, they should mingle unwholesome food with the bread of life. They need the assurance, in word and deed, that they will always have the co-operation, sympathy, and encouragement of the flock, in all their labors for the good of souls, and for the prosperity of the fold. With what confidence they could then go in and out among them! First of all let us pray God to help them, and then help them ourselves.

E. WILLIAMS.

Saying "Hateful" Things.

What a strange disposition is that which leads people to say "hateful" things for the mere pleasure of saying them. You are never safe with such a person. When you have done your best to please, and are feeling very kind and pleasantly, out will pop some under-hand stab which you alone can comprehend,—a sneer which is masked, but which is too well aimed to be misunderstood. It may be at your person, your mental failing, your foolish habits of thought, or some little secret of faith or opinion confessed in a moment of genuine confidence. It matters not how sacred it may be to you, he will have his fling at it: nay, since the wish is to make you suffer, he is all the happier the nearer he touches your heart. Just half a dozen words, only for the pleasure of seeing a cheek flush and an eye loose its brightness, only spoken because he is afraid you are too happy or too conceited. Yet they are worse than so many blows. How many sleepless nights have such mean attacks caused tender-hearted men! How after them, one walks with aching eyes and head, to remember that speech before everything,—that bright, sharp, well aimed needle of a speech that probed the very centre of your soul!—*Household.*

Joseph and his Brethren.

Joseph knew his brethren, but they knew not him. Genesis 42 : 8.

How affecting is the history of Joseph! Who can read it without emotion? What amazing scenes of Providence open to our view! Spiritual minds may see many things in it, typical of our beloved Savior. Here Joseph's brethren are introduced to him as Governor of Egypt. He knew them; they knew not him. How does he deal with them? does he instantly make himself known to them? No: though he had the most tender affections of heart to them, and wept tears of joy at sight of them, yet he speaks roughly and sends them to prison. Why this? To bring their sins to their minds, and to affect them with a deep sense of guilt for their cruelty towards him. See we not something typical of the conduct of Christ in all this? Christ knew us before we knew him. We never seek after him, or come to him unless we find a famine in our hearts, and are ready to perish for want of the bread of life, And when we come to him, does he instantly make himself known to us, and assure us that he is our Savior? No: for a season he speaks with the authority of a Governor, causes his law to treat us roughly, threatening us with the prison of hell. Why? Deeply to affect our souls with a sense of our sins and deserts.

Many trying and afflicting scenes Joseph's brethren passed through before he said, "I am your brother." Did Joseph do them any real harm by all this? So Christ, though he proves us, and tries us, and shows us what is in us before he gives us full assurance of his love and salvation, intends nothing but real good to us. By all this he teaches us humility.

Joseph's brethren did not at first come to him as their brother, but as the Governor of Egypt; so we come as perishing sinners to Christ, believing him to be a Savior, and praying him to save us: we have faith in him before we have the assurance of his love to us, and know that we are his brethren.

All the blessings and comforts of Joseph's brethren flowed from his knowledge of them; so does all our safety and comfort in time and eternity spring from Christ's first knowing and loving us as his brethren. Though true faith may be without special assurance of interest in Christ Jesus, yet Christ assures us. "I will manifest myself unto you." John 14 : 21.

I. H. THARP.

A Good Hearer.

We often read about *good preachers*, and we wish there were hundreds of them where there is now but one. But we are disposed to think that *good hearers* do much to make good preachers. Ministers often find that they can do far better to some hearers than they can to others. This shows that hearers have an effect on preachers, as well as preachers on hearers. I propose to characterize a good hearer.

1. He comes to the house of God with a desire to be instructed and profited by the word preached. Do not many attend church without any such desire? But the good hearer has an object in view in visiting the sanctuary—he wishes to increase in divine knowledge and grace.

2. That he may be profited by what he hears, he humbly asks God to make his heart like the good ground, which brings forth a hundred fold when the good seed is sown upon it. He that prays well before going to meeting, will be likely to hear well when he gets there.

3. The good hearer endeavors to fix his mind on divine subjects while on his way to the place of worship. Men are too apt to think and talk on worldly matters when going in company to the house of God. The good hearer guards against this.

4. When he arrives at church, he goes directly to his seat, and raises his earnest aspirations to heaven that he may not be a sleepy or forgetful hearer, but a doer of the word. People are too apt to linger about the steps, to meet old acquaintances, shake hands, and talk on worldly subjects. The good hearer seeks to avoid this.

5. He gives devout attention to each part of divine worship. During prayer, he puts himself in a devotional attitude, instead of sitting erect with his eyes open. He looks out the hymn, and *sings with the spirit and the understanding*, if not with his voice. During the singing, instead of looking at the singers, he looks at his hymn-book, and follows the sacred song with his eye and mind as it proceeds.

6. Instead of gazing about the house, below or above, or putting his head down in a comfortable attitude for sleeping during the delivery of the sermon, he keeps his eyes most of the time on the speaker.

7. If he does not make a memorandum on paper of the text or main thoughts of the discourse, he endeavors to fix them in his memory and conscience.

8. He endeavors not to have his attention so taken up by the manner and style of the speaker as to lead him to forget the truth which he utters. He does not hear to *criticise*, but to *remember* and *practice*.

9. While he is charitable enough to desire *all* the hearers to "receive with meekness the ingrafted word," yet he hears for himself as well as for others.

10. After returning from the Lord's house, he endeavors to recall to mind as much of the discourse as possible, and inwardly digest it, that he may grow thereby in knowledge and grace. And perhaps he recounts the main points of the sermon in the presence of others, for his own and their profit.

REMARK.—Good hearers, as well as good preachers, are quite to scarce in our day.—Well for all to seek to improve.

There dwelt an old and prosperous couple near London, of whom a charty was asked, to which the ife replied, "why, sir, we have los a deal by religion since we first bean: my husband knows that very ell. Have we not, Thomas?" Afr a solemn pause, Thomas answed, "Yes, Mary, we have. Before got religion, Mary, I had an old shed hat, a tattered coat, and meded shoes and stockings; but I hav lost them long ago. And Mary,you know, that, poor as I was, I ld a habit of getting drunk, and qurreling with you; and that you kw I have lost. And then I had a ardened consciene,and a wicked hrt, and ten thousand guilty fearsbu t

all are lost, completely lost, and, like a mill stone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing tray, in which you washed for hire; but since then you have lost your tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain.

A Word to Employers.

Pay regularly and promptly what is due to your employees. Read the Scriptures on this point:—"The wages of him that is hired shall not abide with thee all night until the morning." Lev. xix: 13. "Woe unto him that useth his neighbor's service without wages, and giveth not for his work." Jer. xxii: 13. "I will be a swift witness against the sorcerers, and against the adulterers, and against the false-swearers, and"—note the company—"against those that oppress the hireling in his wages." Mal. 3: 5.

What may seem to be a small thing to you, may, in reality, be a very great thing to one whose living it makes. Indifference and thoughtlessness in this thing frequently cause an amount of pain which no man or woman should be willing to inflict. Because the prompt payment of the daily wages may involve momentary inconvenience, perhaps a mere breaking through a prescribed routine, or even because it may interrupt a conversation, with scarcely thought enough to look the editor in the face, the debtor—just as truly a debtor as if the man or woman were asking a million—cries out: "Call again." He complacently turns to his paper, or his talk, as if he had done no wrong. *He has committed a crime.* He has sent that man away sad at heart to his home. He has compelled him to see his family deprived of necessities, perhaps put to suffering; he has forced him to make excuses to creditors with shame of face; to endure the feeling of wrong and helpless indignation—simply because, for some reason, he has chosen to deprive a brother man of his rightful dues. All this is *shamefully* wrong; and, what is solemnly to be considered by such is, that God is offended by it, and they need not wonder if He, who cares for the poor, shall deal with them for it. They may deem it a small thing, but it is not small in His sight, and shall not escape His visitation.—*Life at Home, by Dr. Aikman.*

Early Rising; or, Mary at the Savior's Tomb.

"Wake while yet the sparkling dew-drops
Gem each floweret's tiny bell—
While the joyous woodland warblers,
Loud their grateful chorus swell—
Kneel with calm and thankful spirit,
Kneel and breathe thy morning prayer."

The morning air, how sweet, delicious, charming! No season is so precious, so sacred, so well calculated for reading, composing, meditating, prayer, and praise. Hail, lovely morning,—precursor of a brighter day.

"Sweet is the breath of Morn, her rising sweet,
With charm of earliest birds; pleasant the Sun
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistening with dew."

Friends, are you aware how much you lose by dozing away the precious season of early dawn? The morning air adds brightness to the blood, freshness to life, and vigor to the whole frame. "The freshness of the lips is one of the surest signs of health." Would you be well, enjoy health, life, vigor of soul and body? have your heart dance joyfully, like the April breeze, and your voice flowing like an April brook? Up with the lark! Inhale the pure sweets of early dawn! Breakfast on the morning air, fresh with the odor of budding flowers and all the fragrance of the maiden spring. Up! wake up ere the glorious king of day streak the east.

"Up! rise up and see
The dew-spangled herb and tree.
Ye who would couple labor and health,
Must begin at an early hour."

It is remarkable what numerous examples we have of early rising in the Scriptures. Let any one take a concordance and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on Christians—on all? Abraham rose up early in the morning to offer sacrifice: "Early will I seek Thee," said the psalmist. Shall not Christians early rise to pay their vows unto God? "Very early in the morning" the holy women came to embalm the Savior; and shall not his disciples seek their risen Lord early in the day? Christian, when are you most apt to neglect prayer, or perform it hastily and unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred page negligently? Is it not when you act the sluggard, and waste precious hours in repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is it not when you early rise to pay your sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading, and prayer.

"Nature herself ever shows her best
Of gems to the gaze of the lark,
When spangles of light on earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the rich breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour."

All the most eminently distinguished for elevated piety and usefulness have been early risers. The Lord Jesus, our great Exemplar, not only spent whole nights in prayer, but, also, "in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (See Mark i: 25.) And no doubt this was his frequent custom. Mark, too, those who first visited the tomb of our blessed Lord. Who were they? what the hour of this visitation? Before the dawn, "while it was yet dark." Their souls were kindled, lighted up in a flame most holy."—*Author of "Apples of Gold."*

Practical Economy.

In the way of practical poetry there are not many stanzas that convey a more direct lesson than the following, which gives instruction "how to replenish the church treasury."

Let Annie buy one ribbon less,	$4 00
And Fannie give one ring ;	5 00
Grace sacrifice one change of dress,	50 00
One sash and fancy string.	3 00
Let Julia from her next new suit	
One lace-trimmed ruffle spare ;	3 00
The time required one such to flute,	
Let it be spent in prayer. (Blessing invaluable.)	
Let Mesdames A, B, C, and D,	
Their households watch with care ;	
Each save from waste (theft ?) one ounce of tea,	
One needless luxury spare (50 cents per week x 4—1.)	2 00
Let Kate and Rose each take her turn,	
With their wise ma's consent,	
Each for one week three dollars earn,	6,00
(As Bridget left in Lent).	
Let Mary once with Jane forego	
Their pleasant carriage drive ($5 saved),	
And help dear sister Abbie sew (earned $5),	
Thus save and double five.	10 00
Let Susie save her furs with care,	
To serve next winter's cold,	
And guard her dress from stain and tear,	
That she may give her gold.	20 00
Let Lizzie stop and think again,	
Ere she concludes to buy,	
"This *diamond's cost might save lost men !*	
I'll GIVE ITS PRICE—and try."	500 00
	$603 00

For the *Companion*

Sowing and Reaping.

"For he that soweth to his flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting."

These are words worthy of our attention, my dear brethren, sisters, and fellow travelers to an endless eternity. We find them recorded in the Apostle's writings to his Galatian brethren, and it is written that "all Scripture is given by inspiration of God, and is profitable," &c. We will try, to our profit, we trust, to consider the words before us for a few moments. We have two distinct characteristics before us to consider. We would appeal to you dear sinner, you for whom Christ died, you that are sowing to the flesh, you that are procrastinating your return to God, let us in love ask you, what are you waiting for ? Do you ever look forward to the reaping time, when it is written that the Angels will come forth and sever the wicked from the just, and shall cast them into the furnace of fire when you shall of the flesh reap corruption ? You might inquire, my dear young friends, what sowing to the flesh consists in. The works of the adversary are various, and many. We would not enumerate them, but would tell you, almost in everything you are engaged in outside of the service of the blessed Master. We beseech you then, dear friends, to awake and "arise from the dead, and Christ shall give thee light;" and instead of sowing any longer to the flesh, commence at once sowing to the spirit; and then when the time comes to reap, you shall of the spirit reap life everlasting. Methinks this life is too short to spend in anything save our Master's service. Why, the young are dying! Soon, soon the time and place that know us now, will know us no more forever! How is it with us, my dear brethren and sisters ? Are we sowing to the spirit, or does the work of the flesh still engross too much of our attention ? Let us examine ourselves daily, whether we be in the faith. Prove our own selves, so that in the end we may receive the everlasting life that fadeth not away.

B. A. STONER.

For the *Companion*.

To the Young.

Dear young readers of the *Companion*, I have seated myself for the first time to try to converse with you through the medium of the press. I do not expect to drop you many lines at present, knowing my weakness, as I am young in years and also in the good cause of our Lord and Master.

But we all have talents to improve, and if we do not improve them the fault will be ours. All of us who have arrived at years to know good from evil, have a work to do ; a spiritual work, for the benefit of our souls. It is necessary that we should attend to it before it is forever too late. This is a thought that should make deep impressions upon our minds, both saint and sinner, that we may secure our soul's salvation while living here upon earth. As we have no lease of our lives, we do not know how long we may live here in this unfriendly world ; but we know, that according to nature, at the longest it will not be long. But if we are only prepared to meet our God in an acceptable manner, it matters but little when we are called from this world of sin and trouble, to a world of joy and happiness. Therefore we should all try to make our peace, calling, and election sure, while the lamp of life is still burning. We will have no time to repent after death. As death calls us, so the Judgment will find us.

We who have come to the years of accountability have a law to go by ; and if we abide the law, we may have a "right to the tree of life, and enter in through the gates into the city." These are lasting promises, which our Savior, who suffered, bled, and died, and rose again, left on record for us, "that we might live a peaceable and quiet life in all Godliness and honesty, in a world without end.

CYRUS M. SUTER.

Ashton, Ill.

I Pray Thee, Have Me Excused.

The following tract, translated from the Swedish, has been the means of making many consider their excuses before God. In the hope that it may prove a blessing in an English garb, it is here given to the reader :

Why are you not a Christian ? You have some reason, something that holds you back. What is it ?

1. *I am too young.* Thank God that thou art young. "Those that seek *early* shall find me." If you are old enough to sin, then you are old enough to repent of sin. If you are old enough to die, then you are not too young to prepare to die. The sooner you seek God, the better and easier it will be for you. The tender twig may be easily torn up by a child, but when it has become the strong oak, it bids defiance to the hurricane. Do not tarry till sin has entwined you and bound you hand and foot. "Remember thy Creator in the days of thy youth, before the evil days come."

2. *The world is too dear to me.* Have you concluded to empty the cup which the world will hold to your lip before you repent ? And will you devote your best and brightest days to the service of Satan, and the remnant of your days to God ? How sad to come with such an offering ! What do you choose instead of God ? Nought but vanity. 'Tis certain the time will come when only anguish and a bitter remembrance of your carnal pleasures are all that will be left you. And will not then the thought of squandered opportunities torment your soul ? Why plant thorns in thy

dying piilow? Flee from the world ere it flees from you. Let the empty bubble pass! Seek more substantial joys. Come to Jesus, that through him you may become a participant of that kingdom which is "righteousness, peace and joy in the Holy Ghost."

3. *I have no time to devote to religion.* I ask you then, for what purpose time has been granted you at all? To be devoted to carnal pleasures? Or to gather riches, that you may be tempted to say: "Soul, thou hast much goods laid up for many years?' ' Alas, God may say: "Thou fool, this night shall thy soul be required of thee!" Do you wait for a more convenient season? So did Felix, when he said to Paul, "Go thy way for this time, when I have a convenient season, I will call for thee!" But that time never came for him as far as we know, and so it may never come to you. The cares of this world increase with our years. What do these words mean: "Ye shall seek me and die in your sins?" If you *will*, you can find time or seek the Lord now. You have all the time God ever made.

4. *There is yet time enough.* Has God said so? No. How do you know it then? "Hast thou made a covenant with death? "It shall be disannulled;" "Or an agreement with hell?" "It shall not stand." Are you sure that you have time enough, so that you can afford to postpone your repentance to a certain time? Can you pray God to let you sin until then? Why not, if you have time enough? Or if God should answer such a prayer, are you certain that you would repent of sin when that day came? Shall it be any better or easier to repent then when you have grown old in the service of sin? Ask that old man—old in years and old also in sin—and he will tell you that his heart has grown harder every year. O then, delay not sinner, to repent, till the heart has become hardened against the chastisements, the mercy and the grace of God.

5. *I am not as wicked as others.* Perhaps not. But if so, it is God's grace that has kept you from falling into gross sins? Would you thus return thanks to God? But you are wicked enough. The best sinner on earth is too wicked for heaven. You are really much worse than you think. If God should at once reveal to you the depth of your depravity, the sight would crush you. O that you might judge yourself, that you be not condemned with the world. If you knew your own heart, you would cry aloud with the publican: "God be merciful to me a sinner."

6. *What would the world say of me?* "What is that to thee? follow thou me," says Christ. Let them say just what they please. Follow that warning voice. None else can answer for your soul the last day. Your best friend cannot take your place at the bar of God. Why then be directed by what they say? Rather ask what God says. They cannot say anything that will hurt you. All those who know what they affirm, would say that you did well. And Christ at the last day, in the presence of the assembled universe, will say: "Thou good and faithful servant, enter thou into the joys of the Lord."

7. *I have been so great a sinner, I fear he will not accept me.* Jesus says: "Come unto me all ye that are heavy laden, and I will give you rest." These are his words, and why doubt them? Are you a greater sinner than Saul of Tarsus, Mary Magdalene, or the thief upon the cross? If so, God says: "Though your sins be as scarlet, they shall be white as snow." Are you worse than those who crucified Christ? For them he prayed, "Father forgive them." Are you a great sinner now? You will be a still greater one to-morrow, and another day's guilt be added to that already on your head. Again he says: "He that cometh unto me, I will in no wise cast out." He says this just because it is *this* the poor sinner thinks that Jesus will do. He will cast me out! Ah no. Have you ever known one to be cast out? Have you ever been cast out yourself? You have his word and the evidence of thousands that you need not fear. Come to Jesus *now*. He is far more ready and willing to receive you than you are to come.

8. *I delayed so long.* Therefore do not delay a single day longer. The Lord does not ask you how long you have lived in sin. He saves unto the eleventh hour. O flee to his extended arms of love; delay not a moment. He is ready, yea willing to receive you. The Savior waits to be gracious; the Father to receive his returning prodigal in his extended arms; the Holy Gohst to cleanse and sanctify your heart, and the angels are waiting to rejoice over a sinners return to God. All things are ready. But are you ready? Alas! you never have been ready; you are not now—and will you ever be?

9. *God is merciful.* Why then not fear? Why delay? Knowest thou not, O man, that his long suffering leadeth thee to repentance? Consider a parable. A father has cherished a plant planted in his garden. One day, as he is gone, his child tears it up root and branch. On his return he sees it dead and withered upon the ground. He asks his child: "My darling, boy, have you destroyed my plant?" The child replies: "Father, I know that you are a kind father, and lovest me above all others; therefore I thought that I might just as well tear it up, for you wont punish me—and I can do as I please." Would not that father punish his son? Yea, verily. Ah, sinner! beware making God's mercy an occasion for sin!

THE MOST PITIFUL SIGHT.—I have been often touched by the sorrows of the drunkard's child. Pitiful little things they are sometimes! I was once asked by a gentleman at whose house I was dining at Washington, " What was the most pitiful sight I ever saw?" After a little thought, I said: " An old child; a child with wrinkles in its face, that is not yet in its teens; a child made old by hard usage; whose brow is furrowed by the ploughshare of sorrow; *that* is one of the most pitiful sights on earth.—*Gough's Autobiography.*

Covetous men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death. They are held by their own greed as surely as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish apes which in some countries are caught by narrow necked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them they cannot draw out their fists unless they let go the grain; sooner than to do this they submit to be captured Are covetous men, then, so like the beast? Let them ponder and be ashamed.

Christian Family Companion

Tyrone City, Pa., Sept. 20, 1870

An Impudent Elder.

At some time during 1869, a Baptist preacher, by the name of M. Ellison, had published a small work entitled "Dunkerism Examined." That it was his privilege to do. By the kindness of brother J. S. Flory a copy of the work was sent us. Since then brother Flory has replied to many of his statements, as our readers well know. And now this man Ellison has the audacity to send us several foolscap pages of "Reviewer Reviewed," and asks us to publish it. And not only that, but in the conclusion he embodies an advertisement of his book. It is only occasionally that we meet with a more insolent request. Occasionally an impertinent "quack" ventures to offer us an advertisement of his nostrums; but then if he even be a humbug, the very worst he can do is to offer body-poison, which is not to be compared, in the extent of its evil influence, with the seeds of error, for

"Sin kills beyond the tomb."

But such presumption is in perfect keeping with his manner of reasoning in his little book. A man that can persuade himself that a Christian may fight from the words of Jesus when he says: "My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews," and who, from the words: ye ought to wash one another's feet, understands, that we need not wash one another's feet, is ready for any act that he may desire. But he mistakes his man when he presumes that we will publish any of his sophistry. He may complain of injustice, partiality, bigotry, and prejudice; but we are used to that cry. We hear it alike from the vender of "pinchbeck jewelry and the advocate of "Woman's Rights" and "Free Love," as well as from all intermediate grades of error, and the greater the error the louder the cry.

If our onerous duties will permit we shall at some time in these pages point out some of the mistakes and false reasoning of "Dunkerism Examined," especially since the author at several different places refers to our paper, and dubs us with the "popular organ of the Brotherhood."

Abused Privileges.

The harvest is past, the summer is ended, and we are not saved; Jer. 8:20.

Death by starvation is continually staring the whole human family in the face; and it is only by continuous, persevering effort, under the blessing of Heaven, that the sad end is averted. According to the promise of God to Noah the seasons are rolling on; and, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." But in order to have bread it is necessary to cultivate the soil, to deposit the seed, to gather the grain, and to prepare it for the oven. If the earth should lie uncultivated, if no seed were deposited, there would be no rich harvest to be reaped in summer, no bread for the time to come, and famine and death would be the inevitable results. The harvest would be past, the summer would be ended, and there would be no deliverance, or salvation from starvation and death. The prophet seized upon this fact and used it as a figure to set forth the deplorable situation of his people.

The Lord had chosen Israel as his own peculiar people. He had manifested his love to them in numberless ways. By his strong arm they had been saved out of Egypt and led through their long wilderness-journey. He had given them refreshing waters from the solid rock to quench their thirst, and bread from heaven to satisfy their hunger. He had driven out their enemies from before them, and led them into "a land flowing with milk and honey." And he had given them a law, and upon condition of their obedience he had promised them his presence and guidance, and abundant provision for their various wants; but he had also forewarned them, that if they would disobey his commandments, they should lose all these promises, and suffer defeat, rout, and captivity: according to their sowing they should reap and enjoy the fruits of their labor. Hear the word of the Lord: "See I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou goest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the Lord sware unto thy father's, to Abraham, to Isaac, and to Jacob to give them." Deut. 30:15–20.

All the mercies, promises, and threatenings of the Lord notwithstanding, they forsook the commandment of God, and turned to the worship of idols; and in consequence suffering was their doom. The Lord said: "They have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. There-

fore, behold, the days come saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of Slaughter; for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of the princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves; and they shall spread them before the sun, and the moon, and the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered nor buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts." Jer. 7: 30–34; 8: 1–3.

The prophet beheld the misery that was about to come upon the daughter of the Lord's people. Sorrow filled his heart; and when he tried to comfort himself, his heart was faint within him. He said: "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me." In his deep grief he cried out mournfully: "Is there no balm in Gilead; is there no physician there?" His enlightened reason told him that there was a physician, and that there was balm. Then he inquired: "Why then is not the health of the daughter of my people recovered?" He saw why not. They had abused their privileges; they would not apply to the Physician, and they would not apply the balm. He saw their hopeless condition, and with a heart overflowing with sorrow he cried out: "Oh! that my head were waters, and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh! that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them!" But his anguish, and his bitter tears were of no avail; and, in despondency, the weeping prophet pronounced with solemn emphasis; "*The harvest is past, the summer is ended, and we are not saved*"

Inasmuch as Paul is referring to the sufferings of God's ancient people on account of their sinfulness and idolatry said: "Now all these things happened unto them for our ensamples; and they are written for our admonition upon whom the ends of the world are come," we will try to appropriate this lesson to ourselves.

We are highly favored. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Christ died for our sins." "And he is the propitiation for our sins: and .... also for the sins of the whole world." The will of God is clearly revealed; and life and good, and death and evil are before us. We are encouraged to accept life by the mercies, promises, and threatenings of the Lord. Life, and gospel light, and church privileges are ours, and we are told: "Whatsoever a man soweth that shall he also reap." God's children are safe, they sow to the Spirit, and shall reap life everlasting. But sinners, how is it with you? We know that you are exposed to danger and to death. We know too that there is a Physician and there is balm; and you are invited to come to Jesus the great Physician of the skies, that you may be healed. If you will apply to him and submit to his treatment, you shall be healed and shall live forever. Bestir yourselves while Jesus calls, and the Spirit woos, and the church invites, and weeps, and prays. We see your danger and invite you to come. Your life is short and swiftly passing; your opportunities are decreasing; then come, oh! come, while the God of mercy still hears, and you have yet an inch of time! But if you will not heed the call and obey the commands of the Lord; if you will still cling to the world and worship your idols; soon, ah! very soon, it will be too late! Too late! and you will lift your eyes in hell, and in torment your tongues will cry: "THE HARVEST IS PAST, THE SUMMER IS ENDED, AND WE ARE NOT SAVED!" E.

A. E. HARP. The price of the Brethren's Almanacs is 10 for 1$. By the 100 a liberal deduction. How many shall we send you?

JOHN B. DAVIS. Your order for Christian Harps is all right; but the books are not ready. Hope they will soon arrive from the binders hands, and then we will immediately forward yours, with a number of others.

A. CRUMPACKER. See No. 36, page 575.

ISAAC DELL. We have no remembrance of the letter to which you refer, and are sorry that you are deprived from reading the *Companion*. We have sent you a package of back numbers. By examination you can ascertain what numbers are yet wanting: Let us know, and we will supply as far as we can.

C. G. LINT. 50 cents each; we sent from No. 34.

CATHARINE T GOOD. According to our books you sent us $1.50, for which we sent you the *Companion* one year, commencing with Vol. 5, No. 16. Did you send us any money since? We will send the paper.

MANY. The *Companion* costs at the rate of three cents per number. If you want it for the balance of the year, send us three cents for each number from the No. with which you commence to the end of the Vol.—remembering that 50 numbers constitute a volume.

Dissuasive from Indifference.

A few days ago I was talking to an old Christian brother, and he remarked: "After nearly forty years experience in the church, I am confident that nothing else so much retards the progress of the gospel as the indifference of those who are God's professed people."

Brethren, is it not emphatically true that "the children of this world are wiser in their generation than the children of light?" How can the apathy on this subject be reconciled with Bible Christianity? The tree is known by its fruit, not by either the leaven or the flowers. The characteristics of a Christian, as laid down by the blessed Lord, are now but too dimly shadowed forth by His professed people. Is not the light of many hid under a bushel? What proportion of them are now living epistles, read and known of all men? When and where do you hear men and women of the world say, See how these Christians love one another? Ah, Christians, that is, those who profess to be Christians, frequently pass you in the church house or street, and never notice you. Is that godliness? Where is the church in which perfect love ruleth in every heart? Do not the rich slight the poor and pass them by without notice? Do not the poor envy and despise the rich? Some sit in adjoining pews in church for months, or years, that scarcely know each other; and a stranger may attend worship with them for years without notice, unless he have large wealth or high-sounding titles. Is it possible for any church to be made up of Christian workers where such a state of things exists? Christian influence, when concentrated and united is an irresistible power of itself; but when that united influence is accompanied with united effort, the powers of darkness must flee before it. It is then that one will chase a thousand, and two put ten thousand to flight. It is then, and not until then, that God's people become terrible as an army with banners.

Whoever you are, I ask you to ponder the question, What have I done for Jesus Christ? Ministerial brother, whatever position you occupy in the church, have you done all you can? If called to your account to-day could you say, "Lord, I have done as thou commandedst?" Have you made such an advance in holiness of life and purity of soul that it gives power to your work and inspires others to seek after higher attainments in the divine life? Is there not something more still that you can do for Jesus? Cast around you and see if you cannot start another wheel in the machinery, that will do Bible work.

Officers of the church, have you done all you can? Is there not some place in which you can do more yet? Are you an Aaron or a Hur? Are you standing shoulder to shoulder with the pastor in doing God's work? or is your office merely an honorary title? I see no promise of pay to such delinquents.

Professional men, and men of business, I appeal to you. What are you doing for Christ? Are you doing nothing more than to give the least pittance that shame and conscience will admit for Christ's work? Your grudging mites and frowning gifts will soon meet you before a heart searching Judge, and the hidden talent receive a just reward. I entreat you to begin to day to work for Jesus Christ; both do and give, plough and sow, as you have God for paymaster. Speak a word for Jesus. Give a tract or a precious book, and have something to ask God's blessing upon when you retire for the night.

I appeal to the Marthas and Marys. Attend well to that little church in the house; preach Jesus in all you do; draw lessons of instruction for the little ones from all your employments. Show them God in everything.

W. O. Darsey.

Christ in the Bible.—In ancient times, a celebrated artist made a most wonderful shield, and worked his own name into it, so that it could not be removed without destroying the shield. It is just so with the Bible and Christ.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

A few Words to Sister Rohrer.

Dear Sister, It appears you do not fully coincide with my views, in the article written on the covering of the head. But I really am pleased that you do agree with me, at least, in part of it; and I do hope, by the time I am through with what I want to say, my sister will fully agree with me.

The word "angel" does not always mean a spiritual being. The Savior says: Take "heed that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." These are the angels Paul has reference to when he says: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" These are our attending angels, sometimes correcting us, and sometimes cheering and comforting; but they cannot be seen, they are invisible. Webster defines angels, a spiritual being;" and also, "a minister of the gospel; a messenger; an embassa dor." Those of God are the ministering angels—not spirits, but angels sent forth by the church, "to minister for them who shall be heirs of salvation." These are invested with flesh and blood, and are as liable to err as we are. Therefore, many have fallen; the number is greater in proportion than the fallen laymembers. It was so in the Apostles' time, and we cannot expect it to be better now. But I wish only to speak of those who have kept their first estate.

What angels were those that John when in the isle of Patmos, was directed to write to? They certainly were not disembodied angels, but overseers of the churches.

You say it is the Lord we are to fear, and not man. Certianly, sister fear God above anything else; and when we fear and obey him, we will also know and respect his embassadors. "Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and doctrine." So, dear sisters, let us

take the advice of tister Mary, to "be equally yoked together, wearing the helmet of salvation, a modest head dress, which becometh women professing Godliness.

Written in love by your unworthy sister.

MARGARET DEARDORFF.

Report of Visit.

Met brother Grabill Meyers at Altoona on the morning of the 25th, of Aug., and at Johnstown we were joined by brother Solomon Benshoof. We arrived at Indiana in due time, where a private conveyance awaited, and conveyed us to the house of brother George Shaffer, in the Plumcreek congregation, where we enjoyed a Lovefeast with the brethren and sisters of said branch that evening. We had a pleasant and interesting season; but the evening being wet, the crowd of spectators was not large. Elder Samuel Leidy, of the Manor branch, one of our oldest laborers, was with us on the occasion. He has borne "the burden and heat of the day" well nigh half a century, and still at his advanced age manifests the same zeal as when in the prime of life: "Ready to spend and be spent," in the good cause. Brother Mark Minser, of the Montgomery branch, was also with us, and preached on the next day and evening at the same place. We were conveyed by brother Levi Wells towards the Cowanshannoc Meeting-house, where an appointment awaited us at 2 P. M. on the 27th., and Communion in the evening. Everything passed off pleasantly, very good order during the evening.

28th. Preaching at 10 A. M. and 4 P. M. Very attentive congregations: one addition at this place.

29th. Were conveyed by brother Elias Zimmerman to Indiana; took cars for Johnstown, were met by brother S. Stutzman, who took us to the Benshoof meeting-house; and after meeting to his house.

30th. Met the church at the Horner meeting-house, where they had appointhd to hold a choice, which resulted as follows: Joseph L. Burkhart for minister, Benjamin Gochnour and John Wissinger for deacons.—This evening preaching in the Methodist church at the stone turnpike.

31st. This afternoon we visited Elder Samuel Brallier and family, who are sorely afflicted, and have been more or less for ten weeks. At this date, his eldest two sons are so far recovered that they can assists in nursing. His oldest two daughters, and sister Hannah Wise, are quite bedfast, and two younger girls to all appearances about taking the Fever. Preaching this evening at same place as last night.

September 1st and 2nd, preaching at the Horner meeting-house in the evening.

3rd. Brother Myers returned to the stone pike, where he preached in the evening and next day at 10 A. M., and I, in company with brother Stephen Hildebran, attended an appointment at Mineral Point in the evening.

4th. At 10 A. M, in company with brother S. Benshoof attended at the Giffin or Menealy meeting-house. In the evening met brother Myers at Mineral Point, who reported one addition to the church, and brother Brallier's family all on the mend except his second daughter. Preaching this evening again at the "Point," to a crowded and very attentive congregation. Besides those named we found all in reasonable health, and apparently in spiritual prosperity.

5th. Arrived home in safety, and found all in reasonable health. Thanks be to the Lord for all his mercies.

DANIEL M. HOLSINGER.

Duncansville, Pa.

Brother Henry: I last wrote you just before I started to visit the George's Creek congregation. In this trip I had brother Jonathan Kelso for a traveling companion. We enjoyed ourselves much while on our journey; and especially among the brethren there, who were all at the time enjoying a good portion of God's desirable blessing—health. I also met my dear old, and much beloved brothers, H. D. Davy, John Wise, and Jacob Mock of Ind., who were also enjoying good health.

In my last I wrote that the fever here was abating; that there were not many sick in our village at the time. And at this time there are comparatively speaking, but a few, and those we have in town, are all to the best of my knowledge, convalescent. When I started on my trip to Fayette, there were scarcely any in the country. The people in the immediate neighborhood, with few exceptions, were afraid to come to where the fever was; but I am sorry to say the disease found its way to a great many families in the county. I now think of some dozen families of the brethren near at hand, where there are from 1 to 5 ying in a family.

Our regular meeting was at Meyers Mills yesterday. Oh! how many of the seats were vacant, which seldom are! My heart felt sorry when looking at the empty seats before me; and more especially so, when my thoughts ran to the bedsides of so many who would have gladly been with us could they only have been. Brethren, pray for us and our sick. There have but 3 died of fever since my last, and those now sick with a few exceptions, are in a fair way of recovery. I would have written sooner, but the second day after I got home I took sick and did not consider my mind strong enough for the work; but at this time, I feel, thank God, much better, and in a few more days may be able to take my place in the field to battle for the Lord.

Brethren let our prayers ascend in the behalf of our faithful physicians, that they may hold out and bear up under their incessant labor. Above all I am happy to say that it seems as though this visitation is working for the good of the sinner. Every Sabbath, or nearly so, we see the brethren leading some into the water and burying them with Christ. I do hope, that, by the time I write again, I may be able to say the disease is abating in the country.

Yours until then.

C. G. LINT.

Meyers Mills, Pa.

Beloved Brother; This Sabbath evening I drop you a few lines to let you hear from a poor, wandering pilgrim, in this far forsaken place. I see in the *Companion* so many calls for the Brethren to preach that I thought I would hold my peace; but as the Yearly Meeting granted the privilege of sending missionaries, I thought the brethren traveling might stop with us—as we are but a few members it might please the Lord to send some here, for we have not heard a sermon by the Brethren for a year.

We live in the east end of the town of Martinsburg, Berkley Co., West Virginia.

I think if we had preaching here there might be a great deal of good done. As it is, we wait patiently for the moving of the waters, that some poor soul may step in and be healed

I hope to see some of the brethren this way. They can direct their letters to

JAMES H. HOCKENBERRY.

Martinsburg, Berkley Co., W Va.

Brethren Editors: I attended a meeting of the Brethren at Baresville, a week or so ago, and in the afternoon of the same day attended a meeting of the Lutherans, and at the close of the meeting the preacher (Rev. Streamer, of Martinsburg,) announced that in four weeks (Sept. 25th, 2½ o'clock P. M.,) he would preach on the subject of feet-washing, giving as his motive that they did not regard it as a church ordinance, and that Christians of other denominations, who do hold it as such, regard them as being in error; and further, some of his people had been reading the Scriptures "casually," and had come to the conclusion that those who do hold to the ordinance of feet-washing are about *half right;* and he wished to confirm them in the practice of their own church, as was his duty and privilege to do. Others received a winning, cordial, and gentlemanly invitation to attend, and if in confirming his own people he could convince others of their error, he would accomplish a double purpose. Or if others could convince them of their error, they would receive it thankfully, and should make amends speedily.

Now, brethren, here is a chance "to instruct a man more perfectly in the ways of the Lord." Of his sincerity I do not know. That word "*casual*" suggests the idea that he has a very low opinion of our attainments in biblical lore; for if a *casual* reading caused his people to think we are about *half right*, and a *careful study* of it has convinced him that we are in *error, how must we have read it to conclude that we are altogether right?*

With brotherly regard,
Truly yours,
JAMES A. SELL.

Editor of C. F. C.: Please insert a few lines. My object is to find where some of my relatives are, and their Post-office address. I give a list of some of their names: my brothers, William and John Stockmyers; uncle, John Wolfe; cousins, David, John, Christ., and Abraham Wolfe, also their sisters Susannah and Anna.

If these lines reach any of you, please write to me soon and let me know where you all are, as it will be a great help to me, as I am bereft of my husband again. It seems that bread of sorrow is my food.

Direct your letters to Oakland, O.

ELIZABETH SONAFRANK.

A Change.

The brethren of the Hudson Branch, Ill., have changed the time of their communion on account of the District meeting. The communion will be on the 30th of September, if no providential hindrance, near the house of brother John Snavely, about half a mile northwest of Hudson, McLean Co. We give a general invitation to the brotherhood, hoping that many of our brethren and sisters will be with us. We hope especially the ministering brethren will come over and help us. We think their labors would be blessed.

ELMIRA ARMSTRONG.

Visitor please copy.

Religion and Politics.

These are two separate and distinct bodies, and each body has its own king and dwells in its own kingdom: the one body is of God, and Christ is the king; while the other body is of the world, and satan is its king. Christ says: "my kingdom is not of this world;" "I am not of the world," and, to those that will follow him, he saith, come ye out from among the world—follow me; and we cannot find in all the life of Christ, that he ever concerned himself about the government of the world. He came to do his Father's will, to seek for himself a "Peculiar people, zealous of good works," by whom the name of the Lord shall be magnified and extolled. And we as a body of brethren and sisters profess to be these very people, being regenerated, having put off the works of darkness and presented us in the light. Can we, then, be followers of Christ, and participate in politics, which belong entirely to the opposite kingdom and not to Christ? There is not one sentence in the holy Book that will favor political party spirit, but it undoubtedly condemns it. The principles of Christ's kingdom are love, peace, and harmony, while the principles of the political kingdom, are opposition, confusion, and strife. And shall God's "royal priesthood" defile themselves by participating in this fatal spiritual poison? Oh! the depth of this deadly evil, planted and nourished in generations one after another: two parties working in opposition to each other, showing the very essence of their leader or king, the devil! And yet brethren will mingle with them, and support their own party. Brethren, which is your own party?—Have you forgotten that you were purged from your sins, that ye should no longer obey sin in the lusts thereof?

The apostle in admonishing the brethren says: "Finally, brethren, be ye all of one mind." So we can be, if we remain under, and serve in our kingdom. And here is our own party, and besides this the Christain has no party. How can brethren be of one mind when some are for one party and some for another, each striving for the mastery of his party? And we see this spirit carried so high, even in the church, that we sometimes hear men say "I am no party man, I don't vote," yet will use their strongest influence in favor of the party they sustain, when after all, one party is really no better than the other. Yet men will forfeit their own souls in order to gratify the lust of the flesh!

Beloved brethren, would it not be better if our spirits were aroused to good works, and our zeal manifested, and influence given to the building up of God's house, that Zion could be comforted and not distressed? Oh! we mourn Zion's desolation! Her Glory is departing! We see that in the "flesh dwelleth no good thing." Consistency has lost its virtue. Brethren, will distress themselves about a brother

serving honestly and uprightly in the civil government, yet will give their influence for men, they care not who so they are the man of their party. Brethren, I appeal to you, is this the spirit of Christ? or from whence doth such a spirit arise? Are you indeed concerned in the welfare of our country? It does not appear so. The eye has become evil; and it has gone further, the heart has become corrupt, and the enemy is going to rule. The political spirit is antagonistic to the spirit of Christ, and they cannot dwell together.

If brethren feel a real interest in the welfare of our country, and feel that they should give their influence let them do it by voting openly and honestly, yet scrupulously, for the man of principles and not for party. But my advice is, according to the best knowledge that I can get from the Book, to love God with all our heart, and soul, and strength, and to love our fellow beings as we do ourselves; and be subject to the higher powers, for they are ordained of God for his people's, protection: and God has promised to be with his children even unto the end of the world. Amen.

Written by a lover of that which is good.

[According to request, circumstances being considered, the writer's name is witheld. Æ.]

Announcements.

DISTRICT MEETINGS.

Southern District of Iowa, six miles North West of Richland, Keokuk county, October 4th.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

LOVEFEASTS.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.

In the Jacob's Creek congregation, Westmoreland Co., Pa., commencing on Saturday at 1 o'clock P. M. October 1st, also preaching on the next day. ABRAHAM SUMMY.

In the Greenland congregation, near Greenland, Grant Co., W. Va, on the 1st and 2nd of October.

In the Beaver Run congregation, Mineral Co., W. Va. on the 5th and 6th of October. WM. LEATHERMAN.

Antietam branch, Franklin county, Pa., Welty's meeting-house, Oct. 7th.

Near Neotin Falls, west of Marmaton, Kansas, October 1st and 2nd.

Buffalo Valley branch, Union county, Pa., October 12 and 13th, 1 o'clock.

Dry Valley meeting-house, Mifflin co., Pa., on the 7th of Oct.

Falling Spring branch, Franklin Co., Pa., at the Spring meeting-house, Oct. 9th.

In the Cook's Creek branch, Rockingham county Va., on the 4th and 5th of October.

In the Mohican congregation, Wayne co., Ohio, on the 4th of October.

In the Mineral Creek church, Johnson Co., Mo., on the 8th of October.

In the Shipshewana branch, Lagrange Co., Ind., at the house of brother George Moomots, 5 miles East of White Pigeon, on the 6th of October. ABNER BUMGARDNER.

In the Fairview congregation two and one half miles south of Unionville, Appanoose, Co., Iowa, on the 24th and 25th of Sept.

Aughwick, Huntingdon county, Pa., Oct. 3rd and 4th.

Antioch, Huntington county, Ind., Oct. 7th, 10 A. M.

Beaver Creek, Washington county, Md., October 22nd, and 23.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Mill Creek branch, Adams county, Ill., October 6th,

Falls City, Richardson county, Nebraska, October 1st, and 2nd.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa., Oct. 4th and 5th.

Hudson, McLean county, Ills, Sept. 30th.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Jefferson county Iowa, Oct. 1st and 2nd.

Beaver Dam congregation, Kosciosco Co., Ind., at Daniel Barket's, Oct. 1st.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Monococy, Frederick Co., Md., Oct. 8th.
Bush Creek, " " " " 11th.
Sams Creek, Carroll Co., Md., Oct. 12th.
Meadow Branch, " " " " 13th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Wakendah branch, Ray county, Mo., at the house of D. B. Bowman, Oct. 4th and 5th.

Sugar Creek branch, near Auburn, Sangamon county, Ills., Oct. 5th and 6th.

Spring Run branch, Mifflin county, Pa., near McVeytown, Oct. 5 and 6, 1 P. M.

Near Bristolville, Trumbull county, Ohio, [time not given.]

Missouri Valley, Iowa, Oct. 15, meetings to commence on the 8th and continue until the 16th. Stop off at Missouri Valley Junction, and inquire for L. S. Snyder or I. Dell.

In Union Co Minn., on the 15th and 16th of Oct. Stop off at Lewistown station, Winona & Peters R. R., and enquire for J. S. Lewis.

In the James Creek congregation, Huntington Co., Pa., commencing Oct. 7th at 10 o'clock P. M. and continuing over Sunday.

Near Cerro Gordo, Ill., October 14th and 15th. Stop at Cerro Gordo.

In Warrior's Mark branch, Pa (Tyrone) October 15 and 16.

At Peter Stockman's 6 miles southwest of Mennamowa, the county seat of Dume county, Wisconsin, Oct,

MARRIED.

On the 1st of Sept., 1870, Nathaniel Wells to Miss Hannah J. Wilson, both of Cowenshonnoc township, Armstrong Co., Pa. LEVI WELLS

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Yellow Creek branch, Bedford Co., Pa., Sept. 9th, 1870, SUSANNAH, infant daughter of Bro. L. B. and sister Mary REPLOGLE; aged 2 years less three days. Funeral occasion improved by the writer, from Luke 18: 16. S. A. MOORE.

In the Howard congregation, Howard Co. Ind., Sept. 1st, of Consumption, brother ABRAHAM EIKENBERG; aged 40 years, 5 months, and 24 days. He was afflicted five or six months, but bore it patiently. He was a faithful deacon in the church; his seat, was seldom found vacant in the house of worship. He had two compaions and three children in eternity, five orphan children living to be cared for by friends. Funeral by the brethren to a large congregation of people. GEO. BRUBAKER.

In Bristol, Trumbull Co., O., July 3rd, JOHN M. BARB; aged 33 years, 3 months, and 14 days. He leaves a wife and one child to mourn their heavy loss, which it is hoped his great gain. Disease, Consumption. He was ailing nearly a year, but was not confined to his bed until a few days before he died. He was a worthy member of the Disciple church a little over two years. The funeral occasion was improved by Eld. E. Wakefield, from Rev. 14: 13, which was a very suitable text. His sufferings and pain at times were very great; but he bore it with Christian patience. He was followed to the grave on the 14th of July, by many sorrowing friends, and a large concourse of people. ELIZABETH N. BARB.

LIST OF MONEYS received, for subscription, books, &c.,

William Bookwalter 3.35, C. F. Wirt .60 Mary Shellenberger .40, Elizabeth N. Barb .50 Margaret Deardorff .50, James H. Hockenbery 1.00, Jacob Steel 1.00, Nancy M. Burris 1.50, George Witwer 100, J. R. Foglesanger 1.50, John Fritz 1.00, Rosa E. Stukey 1.50 James Wirt 1.10, James A. Sell 2.50.

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VOLUME VI. TYRONE, PA. TUESDAY, SEPT. 27, 1870. NUMBER 38.

Time.

We take no note of time
But from its loss: to give it then a tongue
Is wise in man. As if an angel spoke
I feel the solemn sound. If heard aright,
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands despatch:
How much is to be done? My hopes and fears
Start up alarmed, and o'er life's narrow verge
Look down,—on what? A fathomless abyss!
A dread eternity! How surely mine!
And can eternity belong to me,
Poor pensioner on the bounties of an hour!
How poor, how rich, how abject, how august,
How complicate, how wonderful, is man!
How passing wonder He who made him such!
Who centred in our make such strange extremes,
From different natures marvelously mixed,
Connection exquisite of different worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam etherial, sullied, and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory, a frail child of dust!
Helpless immortal! insect infinite!
A worm! a god!—I tremble at myself,
And in myself am lost. —*Dr. Young.*

For the Companion.

Let Brotherly Love Continue.

Time is fleeting, and as it is rapidly passing we will try to improve the moments as they pass, by advancing a few thoughts on the above words of the beloved apostle in his letter to his Hebrew brethren. These are words worthy of our consideration, my dear sisters and brethren, that pure brotherly love might continue among us.—We are told in the Scriptures of divine truth that because iniquity doth abound, "the love of many shall wax cold." We often see where love is not a reigning element in the family circle, what unhappiness is the result; much more in the church where brotherly love does not continue, discord and disunion seem to be the natural consequences. What unhappiness in that church where we do not all try to cultivate more of that heaven-born principle which has emanated from God himself! We say unhappiness in the church, because we are informed in the Scriptures, that as in the natural body, so in the body of Christ, if one member suffer, all suffer with it. So let us all strive, my beloved, to let our light so shine before men, that they may also be constrained to glorify their Father which is in heaven; and never consent to do anything, or say anything, through which the body may suffer, lest the cause of our blessed Savior which we have espoused should suffer. We think sometimes the cause of our blessed Master suffers severely in this one particular, that we do not all live up to our baptismal vow. We as members of that one body, know what that is: the world was renounced and all its vanities. Have we not been too much like the world in appearance, in conversation, &c.? My sisters have we not indulged a little too much, yea, *entirely too much* in the vanities of this vain world! We cannot serve two Masters. Let us strive to purify our souls "in obeying the truth unto unfeigned love of the brethren." See that we love one another with a pure heart fervently.

B. A. STONER.

Union Bridge, Md.

For the Companion.

Bishop—Husband of one Wife.

Just having read the *Companion* of August 30th, and having before me a piece headed "Qualification of Bishop, &c." in which E. Umbaugh so brotherly asks for information, that we feel to hand in our little mite. If it will do him any good, I shall feel myself amply paid for my labor; for if any one knows how to sympathize with him, I do, in asking for light and getting none.

In the first place let us look at the condition of the sons of Abraham at the time Christ commenced his ministry. But long before this, Moses, for the hardness of their hearts, had allowed them to put away their wives, and to marry as many as they pleased. For proof of this we cite you to David and Solomon.

Now this liberty was not taken from them until Christ came. Go read the 19th chapter of Matthew, when Christ speaks of putting away

and marrying again, and then hear what his disciples say, that if the case be so with a man and his wife it is not good to marry. From the above scripture, we believe that there were many among the three thousand Jews that were baptized on the day of Pentecost, that had more than one wife living. I feel confident they had, for Abraham to whom they always looked as their father, who was in favor with God, to whom the promise was made, had more than one wife; and Israel, after whom they were called, had two, Leah and Rachel, hence they had no scruples about having as many as they were able to support, till Christ came. But now they had them, and what shall they do with them? Do like David did with his ten concubines, put them away in widowhood until the day of their death, but continue to feed them.—2nd Sam. 20:3.

We believe they were allowed to keep one, but the rest were called his widows. Hence Paul, in the same epistle he speaks of Bishops, Tim. 5: 16, commands them to support them, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows, indeed." Now, in selecting a bishop or deacon, they were not to take one of them that kept one and put away two or three others, but to take one that has at present but one living wife. LEAH CRONCE.

The Elder and Younger Sons.

In No. 17, page 126, present volume, there was a request in the form of a suggestion, that some brother give the fruits of his investigation of the parable of the "Elder and Younger Sons;" taking as a basis, "Divine nature, as it is exemplified by the teaching of the word of God, as the elder son;" and human nature as the younger son. As nothing has yet appeared, we give the following letter sent by brother J. W. Hopping, Prairie City, Kansas. The letter was written to brother J. W. H. some two years ago by brother Christian Shank. We solicit for it a careful and impartial reading.

I can not delineate in full all the thoughts I had, and now see on the different points of the subject; but I can give an outline, so that in your meditation you can find the solution—what the Savior tried to convey by His teachings, in this greatly instructive parable. That it is a parable is evident, from the figurative language it contains; for if the saying is not figurative, then it is no illustration, and consequently conveys nothing to us of what we ought to know. It is assumed by most of the (so called) eminent and learned, that it is a representation of the Jews or Israelites, and the Gentiles. But this cannot be; for from what information we have in our possession of both these nations or races, neither can have been represented by this illustration.

"A certain man had two sons." Now if we would try to understand that this "certain man" was God, and the "two sons" the Jews and Gentiles, neither would answer for either the elder or younger son. The Jews and the Gentiles, never were together in the Father's household, nor were they joint heirs of the Father's effects or property. Gentiles only existed in the world, and from among them Abraham was chosen to be the father of many nations; and only the grandson of this Abraham was called Israel; and his descendants Israelites; of which the Jews constituted about a twelfth part.

By the "certain man," however, God, the Father and Creator of all things is represented in this illustration, and by the "two sons," the two natures, human and Divine, as they manifestly existed in Christ Jesus while he was on earth; and as they, but not to such perfection, existed in man.

The "elder son" represents the Divine nature; it is God, begotten and brought into existence by his power at the beginning of creation, remained with the Father and never transgressed his commandments.

The "younger son" represents the *Human* nature. It also was engendered by God and brought forth by his power. These two natures were together for awhile, in the care and nourishment, of their parent; but on maturity of the younger son, or at a time when *Human* nature became aware of its own existing power, it degenerated, and demanded all the qualities of its own nature, and thus after receiving them left the abode of the Father, or the state or condition where it had been matured, and where it had its very existance. We can clearly see to what condition mankind was brought, and it is thus illustrated by the Savior, in the wanderings of the younger son. So it was when human nature took its ascendency over Adam and Eve; and so it is when it assumes its nature over the children of men. There is a departure from the first condition, and a wandering off to a far country—or far away from all condition of enjoyment in the Father's presence. All that the Father and Mother of our existence, and Giver of all heavenly blessings has bestowed upon us, is wasted; and starvation—want of joy and happiness—consequently is our lot. We may attach ourselves to what usage or fashion of the world we please; we may engage in such pursuits as we can find; at a distance from the way and will of God nothing will satisfy. Hunger for better enjoyments, will arise in our breasts; and a desire for the rich provisions of the Father's board, will be an admonitory agent to cause us to return, from that condition to which we had so recklessly departed.

The "riotous living" represents the condition mankind was in, from the transgression of Adam to the appearance of the righteousness of Christ; as also the condition sinners and the unregenerated are in, from the time of arriving at the age of maturity, and from the time the difference of right and wrong, of good and evil is known, to the time when repentance takes place. That the younger son is feeding swine, and that he desired to satisfy his hunger with what they did eat, is illustrative of the abominable engagements men are in, when thus the human nature God has given, is violated and abused. And thus understood, the swine and its food are unclean, and were therefore, in the old dispensation, an abomination, to all Israelites. Well, the better qualities of this nature under consideration, are working; the tormenting agencies, (the conscience) bring about a reformation. "How many hired servants of my Father have bread enough and to spare, and I perish with hunger?" This is indeed a preparatory question to a resolution for a return. It is a power and quality of nature itself; for nature is endowed with laws and qualities or else it could not exist; and these laws

and qualities are represented, as servants,as ministers to hold up its existence.

"I will arise and go to my father." This represents that the design of God in creating all things, was that all should manifest his purpose and answer the end for what they were created; and after they had fulfilled their missions and done their allotted duties, to return to whence they emigrated. They make confessions and in humility would be satisfied with the lowest stations of duty, yet no pardon is asked, nor any granted. But still the Father anticipates the return, and his love is manifest. He is satisfied: all has answered his design. His own glory is accomplished. He sees by all he did, he received honor, and he benefitted his creation. Hence he orders the best robe, to be brought and put on his offspring. Although the son had not done anything worthy a reward, yet a Father's love is manifested, and the son experienced it in every particular act. Here we may conclude, that whilst God, in his infinite love and mercy, freely and without asking, restored life everlasting, to a lost, ruined and sinful creation which by this nature had gone astray, and by and through its own laws and agencies did return again, Christ, the anointed of God the Father, showed by this illustration what the design of heaven's wisdom was to do, not only at the beginning of the life and existence of man on earth, but even before anything was created, what should be for the benefit of the men on earth; consequently this parable illustrates the mind of Jehovah, the great I AM, what would be from the beginning of the creation of the universe, when all existed in God, till all should be in him again. Therefore it is shown by the preparation for this reception of the lost and dead, that the love and mercy of God is stronger than even justice itself; for the ring which was ordered to be put on the hand of the returned one, is an emblem of endless and never-ceasing love, and so are the shoes a token of mercy and good will.

The "fatted calf" for the feast of merry-making and enjoyment, is without doubt a representation of the working of the glorious gospel dispensation, whereby the lost are found, and the dead in trespasses and sin are made alive through the preaching of the gospel and the atonement of the Son of man on the cross, to expiate for the sins perpetrated through the influence of this corrupted and degraded human nature. This atonement, these gospel preparations, had been in course of preparation for some time before they were put in use, the same as the fattening of the calf, therefore a proper comparison in all its points.

The servants also, even the returned son as a servant to his father, is illustrative that God employs means in all things to accomplish his own good purpose and design, and these means are under his control the same as servants under the control of their masters. And to this subjected condition, corrupted and degraded human nature is to come before it is accepted again. It must be pure and undefiled for the use it was intended, and cleansed of all its base and improper influences before the Father takes it as his own again. It must be made fit to be incorporated into the other or first nature, as it is in the illustratton to be given to the "elder son," who now when all these preparations are in a way to be accomplished, comes from the field, or from the sphere of his assigned duties, and after understanding what is going on, with a brother's justice, complains of being so long neglected and so poorly rewarded, for his tedious service. Yet a Father's love, a Parent's feeling, and a tender affectionate sympathy for his own offspring, is manifested, soothing words of comfort are spoken and a declaration made, that now all the Father has, belongs to the "elder son"; for he is ever with the Father. All is united: even human nature, after it has answered its design, and done its intended mission, is incorporated again in its Creator and he gives all he has, and unites all in the Divine nature, or God, all in all.

Then you see, that imperfect and insufficient as my explanation is, the application of the leading parts and points, are in the main correct: they meet, and this is the strongest evidence in the whole. God is the author of the two natures; one degenerates and departs of its own will, returns of itself through the aid of different visitations; gives all back to its author; even self becomes subject to him; and the author who had the other always with himself, declares that no separation should take place between that nature and him:—"Thou art ever with me, and all that I have is thine."

CHRISTIAN SHANK.

REJOICING IN THE GOSPEL.—Procopius reports, that near the pole, where the night lasts many months, the inhabitants go up to the tops of the mountains, when it is time for the sun to appear, striving who shall get the first sight. At his appearance, they deck themselves in their best apparel, embrace each other with joy, and cry, "*Ecce Sol!*" "Behold the sun!" How much more should we rejoice in the light of the gospel!—*Spencer.*

Baptism in the Catacombs.

A writer in the Baptist Quarterly (July), in an article entitled "Subterranean Rome," says:

The pictures representing baptism are not numerous. There is always an abundance of water indicated, and no suggestion of anything but immersion, unless, as in the instance above, belonging to the last part of the third century, there are what may be considered doubtful signs of affusion. There is a painting in St. Lucina, one of the most ancient cemeteries,of the baptism of our Lord, where John is leading him up out of the water. And the immersion is unmistakable. Aringhi gives a picture of the same baptism from the Portian cemetery. Our Lord stands in the Jordan, which is barely wide enough for the purpose, the water above his middle, while John stands on the bank, his left hand holding a rod, while the right is placed on the Savior's head, as if in the act of submerging him. There is no sign of affusion. This method of baptism, by placing the hand on the head of the candidate, who bows himself till he is submerged, is not strange. We understand that Dr. Judson baptized in this way, and that he took it from an Armenian bishop. The attempt to banish Baptists from subterranean Rome cannot succeed.—*American Baptist.*

REMARKS. Take particular notice, that this testimony from the Catacombs in favor of immersion, is equally in favor of forward action

For the *Companion*.

Trine Immersion.

Being attacked sometime since,on the subject of Christian baptism, in rather a hostlie manner, by one who professes to know God, but in works denies him, who tried to make light of it, as did some at the time of the Savior's tabernacling on the earth, we feel constrained through love of the truth, to present a few thoughts and quotations on the subject: hoping that our views may do no injury to the cause, but help to build up, and have their due weight and bearing in the advancement of the kingdom of our Redeemer. The subject is greatly contested by many learned men of the world of other persuasions, and while it is eloquently debated by so many eminent and learned men of the world, we think they have lost sight of the true meaning of the language of the Son of God, couched in Matthew's record in the 28th chapter and 19th verse: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." We understand the above quotation to be an elliptical sentence. It is evident, according to the scrutinizing principles of our language, that "name" can only belong to, and be modified by "Father;" consequently, it is an elliptical sentence. The words *Father*, *Son*, and *Holy Ghost*, being joined by the conjunction copulative, accompanied with the preposition "of" and the definite article "the;" and "name," being placed in the singular number, can only belong to, and be modified by "Father." What is it, then, that belongs to, and is modified by "Son." It is "name," in the singular which must be supplied, that belongs to, and is modified by "Son." Likewise "name," also, before Holy Ghost. Hence it is a compound sentence, as well as elliptical. For an example see Mark 10: 35. "And James and John, the sons of Zebedee, come unto him." Here, then, though James and John are singular names; yet, being connected by the conjunction "and," the noun "sons," which represents them, must be a plural noun, according to the rules of syntax. But to say, James and John the *son* of Zebedee would evidently not be correct. So in the language of the quotation under consideration. For, if the words *Father*, *Son*, and *Holy Ghost* are nouns, and connected by the conjunction copulative, then, according to the above rule, and according to the principle which requires "sons" in the example presented to be in the plural and not in the singular, we must also have "names" in the plural number, and the syntax of names will then be "names of the Father, Son, and Holy Ghost." But as we cannot change "name" to *names*, but must leave it as couched in the text, we, therefore, only read, "name of the Father," as the syntax of "name;" leaving us to supply "name" before "Son," and giving it the syntax, "name of the son;" leaving us to supply *name* before "Holy Ghost;" and giving it the syntax, "name of the Holy Ghost." It is evident that we cannot, without violating the rules of snytax, join Father, Son, and Holy Ghost together, and make them all modify name; for they will not agree with name as the rule requires them to do.—Hence it is an elliptical sentence, and the believer, to fill the language of the holy injunction, should be baptized once in each separate name of the Holy Trinity. For an illustration see Luke 23: 38. "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew. THIS IS THE KING OF THE JEWS." It is conclusive (and denied by none) that the superscription was written three times. It was written in letters of Greek, and it was written in letters of Latin, and it was written in letters of Hebrew. Any rational mind, with one moment's reflection, can see that the one superscription was written three times, once in each language, that each tongue might understand the one superscription. We inculcate the idea that we have plainer language in the text for repeated actions in baptism, than we have for repeated actions in the illustration presented; for we see the words "Father, Son, and Holy Ghost," are each connected by the conjunction "and" accompanied with the preposition "of," and each separately designated in the singular number by the definite article "the," which sets forth clearly to the mind of any unbiased man or woman, that the design of the language in the sentence is, that those taught should be baptized in the name of the Father, and be baptized in the name of the Son, and be baptized in the name of the Holy Ghost. We understand, that the text under consideration tells us to be baptized once in each separate name of the Holy Trinity, and not into the essence of the three in one by one action, as many of our friendly competitors pretend to say and teach.

There are many who repudiate trine immersion because it is three baptisms, and say that it is absurd to baptize three times, when the Apostle says: "One Lord, one Faith, one Baptism." In reply we would say to those, that they present the quotation to sprinklers to prove one mode, while they present it to us to prove a something else, namely, to prove one action.—There is no absurdity whatever in it, when we make one immersion denote the ordinance, and the three immersions denote the manner in which the ordinance is performed. The Church is sometimes represented as a unity: "And upon this rock I will build my church." It is likewise represented as a plurality; as, "the churches of Christ salute you;" and, John "to the seven churches in Asia." Now is the idea, that three immersions may make one immersion, any more absurd than the idea that three or seven churches may make one church? We think not. The plurality of churches are the parts which constitute the whole church, and the plurality of immersions are the parts which constitute the ordinance of baptism; for we are plainly taught in the Apostle's instructions to the Hebrews (6:2,) "Of the doctrine of baptisms." So we see that our friendly competitors are all in an error when they quote "One Lord, one Faith, one Baptism" to prove single immersion; for the Scriptures recognize a plurality of baptisms, and settle the question against the idea that there is but one immersion. So we conclude that the Apostle in his instructions to the Ephesians 4: 5, had direct reference to but one mode—one way—in which to perform the ordinance of baptism, and not to one action, for if he had reference to but one immersion, when instructing the Ephesians, we see in his instructions to the Hebrews a collision in the Apostle's doctrine, for he there teaches a plurality of baptisms. But we would rather say that our friends are wrong and the Apostle is right. Now, while the Apostle instructed the Ephesian brethren that there was but one mode or manner in which to perform the ordinance, he also taught the Hebrew brethren a plurality of baptisms to be performed in the ordinance.

The Apostle also instructs the Roman brethren (6: 34, 5.) that there are three things to be represented in baptism—his death, his burial and his resurrection. See particularly the 5th verse: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." How can we be placed in a condition to be planted or baptized in likeness of his death? Answer. By bowing the head forward, and in no other position; for the Lord of Glory, when extended upon the cross, "bowed his head" and died; even so, we, when baptized in the likeness of his death, "bow the head" in death to sin, as he did in death to the world; and buried in water from light, as he was buried in the earth from the eyes; and rise to a newness of life as conquerors over sin, the devil, and his adherents, as he arose triumphant conqueror over death, over death, hell, and the grave. Thus do we represent the three distinct things in baptism; and oh, what a consolation it is to those who are planted together in the church, in the likeness of his death, by baptism: the promise is, they shall be in the likeness of his resurrection; first, they shall live holy and pure, without spot or wrinkle; second, these bodies of ours shall be called forth from their mother dust, and shall put on immortality, to live and reign with him forever and ever, worlds without end. Amen.

We will now present a few quotations from our friendly competitors, and from ancient writers to further prove our position.

First, we see in "The Great Iron Wheel," by Graves, on the 106th page, in quoting the life of John Wesley by Henry Moore, vol. 1, page 425, published for the M. E. Church, he says: "When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion if the persons would submit to it, judging it to be the apostolic mode of baptizing."

In a little work published by a single immersionist, entitled, "Reasons for Becoming a Baptist," on the 25th page, in quoting Justin Martyr in his apology before the Roman Emperor, he says of those who dedicate themselves to God through Christ: "Upon their conversion, they are brought to a place of water and washed in the name of God the Father, moreover the person baptized and illuminated is baptized in the name of the Lord Jesus, and in the name of the Holy Ghost;" and he further says the Archbishop of Cesarea puts the following questions in his lent sermons to the Catechumens before their baptism. "How can we be placed in a

condition of likeness to his death? (Answer.) By being buried with him in baptism. How are we to go down with him into the grave?—By imitating the burial of Christ in baptism, for the bodies of the baptized are in a sense buried in water: by three immersions we administer this important ceremony of baptism, that death may be represented in a figure'. And he also quotes Dupin, who says: "In the first three centuries, they plunged those three times in the water whom they baptized."

The above are quotations presented to the public by single immersionists to prove immersion the primitive mode, or the administration of the ordinance. We acknowledge the correctness of their quotations, and feel to return to them our congratulations for their kindness in proving the Apostle's doctrine—"the doctrine of baptisms"—the very doctrine that we are trying to sustain in this article.

We will also quote, while we think of it, from Tertullian and other ancient Fathers from other works treating upon the subject.

From Tertullian's comment upon the commission, "Go, saith he, teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; not into one because we are dipped, not only once, but thrice."

Chrysostom claimed that the commission plainly taught us three dippings in baptism, for he says: "Christ delivered to his disciples three immersions in one baptism, by dipping the body thrice, face forward, under the water."

Clement says to the believers: "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed, signifying the three days of his burial."

We find from ancient church history, that baptism was performed first by Praxeas and his followers by one immersion about the close of the second century; but these were reputed heretics, and did not perform baptism as did the Apostles and first Christians according to the formula as given by Christ: "In the name of the Father, and of the Son, and of the Holy Ghost," but only into Christ.

Clergyman's Vade mecum, vol. 2, page 25, says: "The Eunomians, another sect of heretics, which arose in the fourth century, baptized by one immersion. They did not use the formula given by the Savior in the administration of baptism; but used the following form, "I baptize thee into the death of Christ." From all the information that we can gather from Ancient history, and the Greek fathers, baptism by single immersion, when first introduced, was not performed "in the name of the Father, and of the Son, and of the Holy Ghost," as the Savior had commanded, but into Christ, or into his death. Now, as the formula given by the Savior in the grand commission for the administration of baptism, containing the three names, Father, Son, and Holy Ghost, was not used, but another containing but one name, or one thing, when baptism by single immersion was first introduced, it is evident that the words in the commission were understood to require more than one immersion. We have, therefore, from the history of baptism by one immersion, conclusive evidence that the formula as given by Christ for baptism requires three actions. The formula, as given in the commission, when viewed with the principles of our English language, and compared with other passages of scripture similarly constructed, teaches trine immersion. Nearly all of our learned and eminent Greek Fathers, and Lexicographers, among whom were Chrysostom, Theodoret, Tertullian, and Donegan, with many others we could name, referred trine immersion to the words of Christ in the commission. Did not those learned and eminent Greek Fathers understand the construction of their own language? We think they did. The uniform practice of the Greek Church has always been trine immersion; and the church held trine immersion to be as necessary to the form of baptism as water is to constitute the element. A knowledge of the antiquities of the Christian church showsthat trine immersion is the first form of baptism mentioned in the history of the church.

We will let the foregoing suffice for this time; and hope that all may search the Scriptures and take Christ for their leader and shepherd, who will give, liberally, living fountains of water, and they that drink shall never thirst. Hear ye the words of the Son of God, for the time will come when they that are in their graves shall hear the voice of the Son of God and they that hear shall live; and be friends to him, for he says, "Ye are my friends, if ye do whatsoever I command you." We would further say to those who are seeking truth, to search the Scriptures and obey all things whatsoever God has commanded; and, if need be, forsake all others, father and mother, brother and sister in religious persuasion, as did your unworthy writer, and be baptized according to the formula given to us in the commission.

ANDREW STALNAKER,

Jane Lew, W. Va.

Come to Jesus.

Hell is not a fable, invented by priests to frighten their fellow-men; but as sure as the Bible is the word of God, so sure is it that "the wicked shall be turned into Hell, and all the nations that forget God." "It is appointed unto men once to die, but after this the JUDGMENT." Then all men must give an account of "the deeds done in the body." "God will judge the secrets of men." Then all sinners who have not obtained pardon by coming to Jesus will be on the left hand of the Judge, who will pronounce their dreadful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! who can tell the torments of that place?

No more pleasant light of day, no more cheerful voices of friends, no more comforts of home, no more pleasures of the world and sin. The rich man can take none of his wealth with him, the gay man none of his amusements; conscience will dart its sting; past sins will be clearly remembered; and past opportunities of escape now gone forever. Oh! that one of them might come back! Oh! for one more sabbath! Oh, for one more hour to pray for mercy! But it will be then too late, too late. Darkness forever, sin forever, woe forever, death forever.

Jesus speaks of it as "the lake that burneth with fire and brimstone"—"outer darkness, where there is weeping and wailing and gnashing of teeth"—"where the worm dieth not, and the fire is not quenched"—where the wicked rich man, being in torment, cried out, "Send Lazarus, that he may dip the tip of his finger in water, and touch my tongue, for I am tormented in this flame." There he that is filthy shall be "filthy still," and "the smoke of their torment ascendeth up forever and ever." What misery can be

greater than what such words as these describe? How dreadful, then, to be in hell. What more horrible? And every unforgiven sinner is on his way to it. You whose eye now reads this page, if you are not pardoned, are on your way. Every hour brings you nearer. Once there, and all hope is gone forever. But is there no escape? Yes, one way, and one only. Flee to Jesus. He came to save you from hell. "God so loved the world, that he gave his only begotten Son that whosoever believeth in," cometh to "him, should not perish, but have everlasting life." Nothing can save you, if you will not come; nothing can prevent your salvation, if you do come.

SYLVESTER STRAYER.

Johnstown, Pa.

For the Companion.

The Christian Race.

"So run that ye may obtain." 1 Cor. 9: 24.

The great apostle of the Gentiles very often alludes to the Olympic games. These games were celebrated in different parts of Greece, particularly on the isthmus which joined the Morea to the main land; hence called the Isthmian exercises. They were beldon the banks of the river Alpheus, near Olympia, a city of Elis. They were considered of so much importance, that from the period of their regular establishment a new era of reckoning time was constituted, just aswe reckon from the birth of Christ. Each Olympiad consisted of four years hence they from the first, second, third or fourth year of any par ticular l ympiad. The first Olympiad commenced 776 years before the Christian era. These exercises consisted of five different kinds, viz:boxing, wrestling, leaping, quoit, andracing. We, however, confine ourselves tothe illustration of the latter. The celebration of the running match excited great interest. Hence the preparation for these festivals was very great. No man could become a candidate for the prize unless he borea good character, according to the rules prescribed. The rules werevery severe: a strict regimen had tobo observed—unpalatable tood to beeaten—abstinence from all luxuries—exercises were to be contined through all weathers, and we know not what besides. And now the grand day has arrived; the judge is appointed; having been previously sworn to deal impartially—race-course is cleared—the place of starting fixed—thejudge takes his seat at the goal, or end of the race ground, and holds in his hands the crown of olives, or of laurel, destined to grace the victor's brow; officers are appointed to keep order. The city is emptied of his inhabitants—all the principal men are there. The candidates make their appearance; every eye is fixed upon them; every heart is in motion. Divested of needless clothing, sometimes naked, they await the signal;—'tis given—off they start. Not a whisper is heard among all that multitude; with intense interest they watch the runners as they pass along. A shout is heard. The victor returns, like a triumphant conqueror, drawn in a chariot of four, wearing the crown of victory, and is everywhere greeted with the exclamations of the people. Religion is compared to a race; the race-ground is the path of piety leading through this world to the next; the runners are those whoprofess religion: the officers appointed to keep order, the ministers of the gospel; the spectators, men and angels; the judge, the Lord Jesus Christ; the reward, a crown of righteousness. Let us imagine a company of young persons just commencing the Christian race. They let off together; the directions are given to all, they are four in number: 1. Be sure to lay aside every weight; 2. Relinquish the besetting sin; 3. Exercise patience; 4. look to Jesus. They go along pretty well for a while. Soon one is seen lagging behind. What is the matter? He has too much weight about him. Another drops off; his besetting sin has prevailed. A third is missig; what ails him? Oh, he is out of patience with God, and himself, and everybody besides. Young Christians, run with patience the race, so that you may obtain the crown of eternal life.

THOMAS G. SNYDER.

Dry Creek, Iowa.

Expectations from God.

"The less we expect from the world the better for us; the smaller will be our disappointment. He that leans on his own strenth leans on a broken reed. God never deceives us, and never disappoints us, although sometimes our most cherished projects fail us. When we obey God we always find our reward, either sooner or later—just as surely as light comes with the sunrise. When we trust God he never deceives us. When we pray to him *aright*—that is, with faith, with perseverance, with submissiveness, and with a single eye to God's will—he answers us. He *always* returns the best answer possible. He makes no mistakes in his dealings with suppliants. He is a sovereign, not a despot. If it pleases him to keep us waiting for the trial of our faith, then we must wait. But delays are not denials. God fulfils no foolish, greedy, presumptuous requests. But he does keep his promises. (He never promises to let you or me *hold the reins.*) He always answers a right prayer, and in the way and at the time which his all-wise love determines. And with unexpected deliverance and blessings he often surprises us. In Christ dwelleth all the *fullness* of the Godhead. In my Lord and Savior Jesus Christ is a fullness of grace and strength, and peace and consolation that no man has ever been able to explore, and all the needy sinners in the universe could never be able to exhaust. God must take it ill in us that we ask for so little, and with such a puny faith. He must wonder that we expect so little from him. Paul *looked for* and confidently expected the magnificent inheritance of 'a crown of righteousness laid up for him.' So may all the followers of Jesus. I expect, that if I endure to the end, I shall be saved. I expect, and confidently too, that through faith I shall be kept by the power of God unto salvation. I expect that when I walk through the valley of the shadow of death he will be with me. Heaven is to me an expectation. Behind the night, called Death, lies the daydawn of heaven's exceeding weight of glory! I expect that if I hold fast to Christ I shall see it. "My soul wait thou only upon God! My expectation is *from him.*"—*Theodore Cuyler.*

A fine sentiment: I am a man, and nothing that relates to man is foreign to my sympataies.

Farewell to Earth.

Farewell, farewell to all below,
My Jesus calls and I must go,
I launch my boat upon the sea;
This world is not the home for me.

Cho.—This world is not my home,
This world is not my home;
This world hath many scenes of woe
This world is not my home.

I found the winding path of sin,
A rugged path to travel in;
Beyond the chilling wave I see
The home my Savior found for me.

Cho.—Oh that shall be my home
Oh that shall be my home,
That land hath neither sin nor woe,
That land shall be my home.

Oh praise the Lord ye saints on high,
The angels sing and so will I;
Where seraphs bow and bend the knee,
Oh that's the land, the home for me.

Farewell, farewell I cannot stay,
The home I seek lies far away;
Where Christ is not I cannot be,
For this is not the home for me.

Oh that bright world appears in view;
My friends are there, and Jesus too,
Upon that peaceful happy shore,
We'l meet them all to part no more.

For the *Companion*.

Pride.

"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Then let us try to not be as stubble, that we may escape that day when it cometh and shall burn as an oven; for, "all the proud," and "all that do wickedly," shall be consumed in that day. Dear brethren and sisters, let not pride come into our hearts. Let us look for a moment at what John says: "Love not the world, neither the things that are in the world. If any man love the world' the love of the Father is not in him." Let us not love the world, that the love of the Father may be in us; "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. Just look for a moment at MYSTERY BABYLON! Hear her say: "I sit a queen, and am no widow, and shall see no sorrow." But great is her destruction at the last. What is *Mystery Babylon?* The pride of the people, and the pride of the people is dressing in costly array, wearing gold, finger-rings, breastpins, flounces &c. Such things are highly esteemed among men; but what "is highly esteemed among men, is abomination in the sight of God." Let us lay aside all those things that are not of the Father, and run with patience the race that is set before us, "looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Why should our garments, made to hide
Our parent's shame, provoke our pride?
The art of dress did ne'er begin
Till Eve. our mother, learned to sin.
When first she put the covering on,
Her robe of innocence was gone;
And yet, her children vainly boast
For the sad marks of glory lost.
Then will I set my heart to find
Inward adornings of the mind,
Knowledge and virtue, truth and grace:
These are the robes of richest dress.
It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot but still refines:
The more 'tis worn, the more it shines."

MARY S. BOWYER.

Rocky Hill, W. Va.

For the *Companion*.

An Approval.

Order in the house of God cannot be too strictly observed. Our fraternity deems it just and right to observe and keep the ordinances of the house of God as our glorious Head (Jesus Christ) has delivered them unto us. And that we yet are imperfect and come short in observing order as we should in practicing and performing the ordinances which belong to the church of Christ while in the sanctuary or house of God we will admit. But when we are once informed of our duty, we should hasten to perform it, let the information be derived come from what source it may. Our paper the C. F. C, is liberal enough in permitting the entire brotherhood to give such views in matters that tend to build up Zion and advance the cause of Christ. And when a brother or sister informs us that we have been somewhat careless in performing the ordinance of feetwashing we should at once adhere to any reasonable suggestion brought to our view, that our mode of practice may better tend to the advancement of the cause of Christ. I have reference to an article written some time ago for the C. F. C. by a brother whose name I have now forgotten. The author suggested or rather cited us to our duty of deferring the performance of feet washing until after the chapter (the 13th of John) has been read. Now I think the brotherhood will unanimously agree (as many practice) that this is the mode in which we should perform this ordinance, as by so doing the audience will give more strict attention to the chapter being read, having less to divide their attention. Hoping that the brethren will adhere to what they deem to be right, I will forbear.

F. M. SNYDER.

For the *Companion*.

This is for you Sinners.

Dear sinner, as I am young, I wish to say a few words to the young about that which appears to be of no account to you: it is Religion.

It is good for me, and I know it would be a great comfort to you if you were in possession of the same. It is good here, and it is what we should have to prepare us for the future. But it is said by some that God is too merciful to save some and let others perish. God is good, but why do you ask God to damn some when they do you a wrong? You call upon God to do something which you say he will not do. God will not grant your prayer as long as you are a sinner; for you do not understand what you say. Now, dear young friends, if God stood right close by you, and you could see him, I think you would not desire what you so often ask him to do. Do you not know that God is Omnipresent? then be careful what you say; for, for every idle word you shall give account.

Young friends, you are living in sin, gratifying the carnal mind, which is not subject to the law of God, and can not be. Then forsake those actions which you are engaged in, which would make you look guilty if you knew that even your neighbors knew them. You have not the right kind of a mind; for just see, you desire to satisfy your fleshly mind, (I am not ashamed of Jesus or of his words) and your mind is as the mind of other sinners, which is placed upon fornication, and other works of the flesh which you can read of in Gal. 5: 19, 20, 21. Read it, and if you are guilty you can not inherit the kingdom of God without forsaking your sins.

As long as you live in sin your temptations will be greater than if you were a Christian; for when your mind corresponds with the promptings of the flesh, it creates temptations more difficult to avoid. But if you become a Christian, you would abhor the lust of the flesh, and then the flesh "would lust against the spirit, and the spirit against the flesh." Now you see these

are contrary the one to the other, and we cannot do as we would, for we would not that the flesh should lust against the spirit. But here is where we must endure temptation; we must not give way; we must put our trust in him who said we should not be tempted over that we are able to bear; we must resist the devil in all things that are contrary to the word of God, and he will flee from us. We only have day by day to resist temptations; we need not think ahead, for we know not what the morrow may bring forth. So we will ask God to give us grace to resist temptations day by day; then when the last day comes, we will be thankful that we have tried with all our hearts to serve the Lord. Be Christians, dear young friends, it is more pleasure than to live in sin: try it and see.

CHESTER U. GATES.

Vistula, Ind.

For the Companion.

The Resurrection.

The resurrection of Christ is everywhere in the New Testament represented as a pledge and earnest of the resurrection who are united to him by faith. 1 Cor. 15: 49; 1 Thess. 3: 14. In virtue of their union with him as their head he is "the resurrection and the life." John 11: 25 they "sleep in Jesus," and shall be brought to glory with him. 1 Thess. 4: 3,17; 5: 10; and because he lives they shall live also. John 14: 19.

The Scriptures also teach that there will be a resurrection of the unjust not to be glorified with Christ, but to be judged by him and sentenced to eternal punishment, Dan. 12: 2; Jno. 5: 28, 29, compare with Matt. 25: 31 46; Acts 15: 24.

To cavilers against this doctrine in his own day, Christ said: "Ye do err, not knowing the Scriptures nor the power of God." The work is miraculous, and he who is omniscient and omnipotent will permit nothing to frustrate his designs. He has not revealed the precise nature of the spiritual body, nor in what its identity with the earthly body consists; but it will be incorruptible, fashioned like Christ's glorified body, Phil. 3: 21, and meet companion of the soul made perfect in his likeness.

C. A. MASON.

Love all, trust a few, and wrong no one.

Late Hours.

The following extract opens up to the vision of young men the inevitable consequences of dedicating the hours intended for sleep and rest, to the "unfruitful works of darkness." Many young men are led into the habit of night strolling, and finally into associations demoralizing to their soul's eternal interest. "If you want to make the ruin of a child sure, give him liberty after dark. You cannot do anything nearer to insure damnation than to leave him at liberty to go where he will without restraint. After dark he will be sure to get into communication with people that will undermine all his good qualities. I do not like to speak to parents about their children, but there are thousands who think their child cannot do wrong. Their child will not lie, when his tongue is like a bended bow; he will not drink, when there is not a saloon within a mile of his father's house, where he is not as well known as one of its own decanters; he never does iniquitous things, when he is reeking in filth. Nineteen out of every twenty allowed perfect freedom at night will be wounded by it. There is nothing more important than for a child to be at home at night; or if he is abroad, you should be with him. If he is to see any sights, or take any pleasure, there is nothing that he should see that you should not see with him. It is not merely that the child should be broken down, but there are thoughts that never ought to find a passage in a man's brain. As an eel, if he wriggles across a carpet will leave his slime, which no brushing can never efface, so there are thoughts that never can be got rid of, once permitted to enter; and there are individuals going around with obscene books and pictures under the lappets of their coats, that will leave ideas in the mind of your child that can never be effaced. There are men who have heard a salacious song, and they never can forget it. They will regret having learned it to the end of their lives. I do not believe in a child's seeing life, as it is called, with its damnable lust and wickedness, to have all its imagination set on fire with the flames of hell. Nobody goes through this fire but he is burned, burned, burned;—and he never can get rid of the scars."

Bacon asserts that reading makes a full man; but without digestion, fulness is dyspepsia, and creates sleepiness and inert fat, incapable of action. Hazlitt says you might as well ask the paralytic to leap from his chair and throw away his crutch, or without a miracle to take up his bed and walk, as to expect the learned reader to throw down his book and think for himself. He is a borrower of senses. He has no ideas of his own, and must live on those of others. The habit of supplying our ideas from foreign sources enfeebles all internal strength of thought, as a course of dram-drinking destroys the tone of the stomach. The Word of God is pre-eminently a book for direct reading, and is never seen in its glory if we will persist in wearing the colored spectacles of another man's comment. Pure and cool are its streams if we drink immediately from the well-head; but when the precious crystal has long stood in earthen vessels, its freshness is gone. The truth is there, perhaps, but not the life. We should let texts lie on our hearts till they melt into them like snow-flakes dissolving into the soil.

HINDRANCE TO ELOQUENCE.—A loquacious young man came to Socrates, to learn the art of oratory. Socrates asked him double price. "Why charge me double?" asked the youth. Socrates replied: "Because I must teach you two sciences—the one, how to be silent; the other, how to speak."

MINISTERIAL BOLDNESS.—A Minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.—*Gurnall.*

True greatness consists in being great in little things.

Solemn Days!

BY N. CASTLE.

Yes; these are solemn days! There is something fearful to consider in connection with each one. The joyful and the sorrowful, the hopeful and the despairing, the dying and the living, crowd themselves so closely together, that their strange and sudden mingling, produce, in the mind of the reflecting, excited expectation. Do you ask me of what? Why, of going hence. The long, black roll of mortality is rapidly lengthening as these days of sickness go by. How many mothers have folded their tender, but lifeless, infant forms over their beating hearts, and then laid them down for their last sleep, within the last few weeks! Many a bright morning has dawned hopefully on the unbroken households of the village and city, which have ended in clouds and storm. I have been where the young and the aged were confined, heard the wail of the bereaved, and seen the mournful retiring from the vaulted city, if not a better, a more reflecting, considerate man.

What a world? How physicians study, drive, and give medicine in order to keep the soul in its prison-house! How many anxious hearts beat with increasing quickness as death is sundering the moorings of a returnless spirit! How sadly silent the watchers sit, in the darkness of the night, only partially relieved by the dimly-burning lamp, keeping watch with death! Eternal things rush upon their lonely spirits, and the night is spent in converse with the dead.

But the sickness and mortality of these days is not the only thing which makes them solemn,—I mean to true Christian hearts—it is the wickedness of the wicked. Is there any check put upon pleasure? Do not the dance, the comedy, the low farce, and the wild festivities of a vanity-seeking world go on as unremittingly as though the knell of death had never been rung on this planet? Is there any less indecent jesting, brawling, nonsensical laughter, and foul-mouthed profanity? Is there less lying, cheating, and licentiousness? Who can say that there is? Oh, when will the wickedness of the wicked have an end?

Are Christians and Christian ministers more in earnest in view of these things? Death is busy all the time, gathering the wicked with the righteous, to the silence of that land where "there is no work, knowledge, or device." The chances of the salvation of the wicked are lessening every day. What might be accomplished to day may be hopelessly undone to-morrow. Men are drifting, and some may soon be forever beyond our reach. Sin is hardening; and words that might now melt and move the deadening heart into life, will soon fall like the rain drop upon the brown and barren rock. To-day they may "have ears *to hear*," but to-morrow they may be dull in death.

Christian brother, the message of God is fast dissolving in your mind, and the bright vision of the Lord's glory and mercy will soon hate passed away, and eternity, in the language of one of our own ministers when dying, will be in view. I hear the voice of God in the distance, calling one after another of his watchmen from the walls. Soon, it may be very soon, we will hear him speaking to us, either in our own or a stranger,s home, bidding us get down, for our work is done. But until then let us stay and work.

ENTRANCE TO HEAVEN.—You see yonder ship. After a long voyage, it has neared the haven, but is much injured. The sails are rent to ribbons; and it is in such a forlorn condition that it cannot come up to the harbor. A steam tug is pulling it in with the greatest possible difficulty. That is like the righteous being "scarcely saved." But do you see that other ship? It has made a prosperous voyage; and now, laden to the water's edge, with the sails all up, and with the white canvas filled with the wind, it rides into the harbor joyously and nobly. That is an 'abundant entrance."—*Spurgeon.*

Christian Family Companion

Tyrone City, Pa., Sept. 27, 1870

Taking the cars at Mill Hall, Pa., we passed on to the mountain city of Tyrone. At this place nature and art vie with each other in presenting their respective attractions.—Elder H. R. Holsinger, editor of the *Christian Family Companion*, resides in this city. He is a member of the German Baptist or Dunkard Church, and publishes his paper in the interests of that people. He is an earnest, pious man, and the *Companion*, which is a weekly paper, is gaining a fine circulation. On a few points we believe brother Holsinger to be wrong. The washing of feet as a church ordinance, trine immersion, the name of his church, etc., all of which he teaches and practices, we hold to be contrary to the word of God. He teaches faith, repentance and baptism "for the remission of sins," as the New Testament directs. We hope he will emerge more fully into the light, and that the day will come when all the people of God will see eye to eye.

The above is from a Campbelite paper, the name of which we have forgotten. The writer is Mr. David Calderwood, a young man who formerly taught school at this place, but who is now a Campbelite preacher. We used to meet him occasionally in public discussion, when here, upon the live subjects of the day, and thus we formed an acquaintance. He was good in debate, and rather enjoyed it. Perhaps it was that spirit that induced him to associate himsel with theDisciples of Mr. Campbell, who are proverbial for their combativeness. But what led him to refer to us in this public manner without furnishing us with a copy of the notice, is not so easily accounted for, unless it is from the fact that he has a very vivid memory.

What he says about ourself and the *Companion*, is not at all offensive to us, and if it is not, it ought at least to be altogether true. That we may be wrong in a few things may be possible, yet we trust they are very *few* and very *small* "points." But upon the points mentioned by our friend we are right, altogether sound, and when he reads the word of God a little more carefully, with a little more desire to *obey* it, and less for the sake of controversy he will find himself gradually emerging out of darkness. He certainly is not posted in Scripture or he would not hold Feetwashing and Trine

Immersion, to be contrary to the word of God. As for the name of the church, if he has reference to the name we "teach and practice," viz: "Brethren," then he is again sadly mistaken, for the New Testament Christians never called each other anything else than brethren. How can he, in the face of this fact, hold it to be contrary to the word of God for us to use the same name? Surely it must be from the fact that he does not know what the word of God does teach.

Next time he passes through our "mountain city," if he will tarry with us we will endeavor to "expound unto him the way of the Lord more perfectly."

The PHRENOLOGICAL JOURNAL for October—now ready—contains twenty leading articles, with numerous illustrations, on Scientific, Social and Literary Subjects, and a large amount of rich Miscellaneous Matter, Poetry, Personal Incidents, etc. A new volume is announced, and a very enticing List of Premiums is offered. The person who invests $3 in a year's subscription to this Magazine, will not forget to renew when the year expires. Price per number, 30 cents. New subscribers for 1871, who send in at once, will receive the Oct., Nov. and Dec. Nos. of this year FREE!!! Address Samuel R. Wells, 489 Broadway, New York.

The Pious Youth.

The *Pious Youth* for October is now ready. It is a good number, though it does not contain as much original matter as some of its predecessors. The selections are quite appropriate, and some of them very excellent.

Those who have a lesson for the young people should contribute to the November number, and should do it early, as we wish to keep fully up to time.

Important changes are in contemplation for the second volume. Thirty-two pages and a cover have already been decided upon. Illustrations may be added, and new features introduced.

The Brethren's Almanac.

Our Almanac has gone into the hands of the printer, and is expected to be ready by the first week in October. We are informed that it will make 38 pages instead of 32, and then several pages of matter intended for its columns have been crowded out. This will add considerable additional expense to the publication, while our prices have been fixed. Those who order them will therefore send us the price in full, and if even change cannot be made, give us the benefit. Ten for one dollar. Retail 12 cents.

Who Wants Them?

For one dollar we will send the back Nos. of the present volume (except 7 numbers) and the remaining part of the year. This we think a good offer.

For fifty cents we will send from No, 34 to the end of the volume. And if five cents more are added, for postage, we will enclose other odd copies.

Get Ready.

We are making calculations and arrangements for a vigorous campaign for Volume Seven of the C. F. C., and Volume Two of the Pious Youth, and expect shortly to offer better inducements to our friends and agents than we have heretofore offered. We therefore now invite all to get ready to go to work as soon as the announcement is made. In order to be successful you will need specimen copies to distribute among the people for examination. Now is the time to order these. We have them on hand and in our way, and are glad to get them out, if those who order them will pay the postage. We can send them for eight cents a pound. Send for them, friends. Get ready for 1871.

Books, Books.

We have now a good supply of Hymn Books on hand, single German, single English, and German and English, of the different styles of binding, and can fill orders by the single copy or by the dozen.

The Song Crowned King is on hand, in good order. "I have no Mother Now," "Recognition," "By-and-By," and belief" are alone worth the price, with many other good pieces thrown in the bargain.

A fresh supply of the Vest Pocket Lexicon. It contains only "big words," and "hard words."

"Man in Genesis and Geology" has come to hand, and one copy has already been sold.

The Christian Harp has not yet arrived. A new edition is being issued, and it seems to be progressing very slowly. Suppose the publishers are making a good job of it. Suppose we must wait on them.

For prices of our books see our advertisements.

Does Anybody Owe Us?

It is drawing toward the close of the year. It has been a long time since our pay day. We have paid a great many bills, and some were quite large. Our funds are growing frightfully small, in view of the expenses that must necessarily yet be incurred to finish the present volume. As we think our business ought to bear its own expenses, we have concluded to inquire through these columns whether there may not be some out-standing accounts that could be paid, and thus relieve our present wants. We know that some have asked us to trust them for awhile for subscriptions, books, and other trade, and we think we granted their request. This does not refer to anybody personally, but to everybody whom it concerns, particularly.

Answers to Correspondents.

DANIEL M. SHENK.—Your letter came to hand, but it was not accompanied by any money.

C. P. SPANGLER.—From No. 29 to the end of the volume, costs 60 cents.

J. G. WINEY.—The money came to hand and the book was sent on the 5th inst.

S. A. WALKER. Have we had the question agitated for the past 18 months and you have not observed it? Or is there something especial in your query that was not brought out by the former queries and their answers? "Who was least in the kingdom of heaven?" We think the subject has been thoroughly ventilated.

MISCELLANEOUS.

What is needed to elevate the soul is, not that a man should know all that has been thought and written in regard to the spiritual nature, not that a man should become an encyclopedia, but that the great ideas in which all discoveries terminate, which sum up all sciences which the philosopher extracts from infinite details, may be comprehended and felt. It is not the quantity, but the quality of knowledge which determines the mind's dignity. A man of immense information may, through want of large comprehensive ideas, be far inferior in intellect to a laborer who, with little knowledge, has yet seized on great truths. For example, I do not expect the laborer to study theology in the ancient languages, in the writings of the fathers, in the history of sect; nor is this needful. All theology, scattered as it is through countless volumes, is summed up in the idea of God; and let this idea shine bright and clear in the laborer's soul, and he has the essence of theological libraries, and a far higher light than has visited thousands of renowned divines. A great mind is formed by a few great ideas, not by any infinity of loose details. I have known very learned men who seemed to me very poor in intellect, because they had no grand thoughts. What avails it that a man has studied ever so minutely the histories of Greece and Rome, if the great ideas of freedom and beauty and valor and spiritual energy, have not been kindled by those records into living fires in his soul? The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles of which that knowledge is the foundation and inspirer. The truth is, that the most laborious and successful student is confined in his resources to a very few of God's works; but this limited knowledge of things may still suggest universal laws, broad principles, ideas, which by their nature rule over all knowledge, which are intrinsically glorious, quickening, all comprehending, eternal.—*Dr. Channing.*

Testimony of the Catacombs.

The Catacombs of Rome have recently been explored by a Christian traveler to ascertain what testimonies may there be gathered as to the hope and faith of the early Christian Church. Among the testimonies gathered by him, as he wandered through miles after miles of dead are three that may be of some value and significance. 1. No *cross* is found till about A. D. 420. It then begins to appear. Its absence from Christian graves for four centuries is remarkable, and furnishes a lesson against its improper use in the latter centuries 2. The name *Christian* is not found. Its absence indicates that it was first and for centuries applied to the disciples by the Pagan and Jewish opponents of the Nazarene, and not apprrpriated by themselves. 3. The word *Sabbath* does not appear on the tombs. But the phrase *Lord's day* is frequent among the incriptions. This is a new proof of the change of our *rest day* from the seventh to the first day of the week—from the Jewish Sabbath to the Resurrection day.—*Christian Radical.*

A text well quoted not only gives force to human, uninspired speech, but shows a new power in the Bible itself. The parable of the Pharisee and Publican, I recollect, moved one of Edward Everett's audiences as if they had never heard it before. I remember hearing him quote, in one of his most finished addresses, Paul's apostrophe to death. He was speaking of a departed friend, whose memory, he said "would be green forever," like the photograph of him which the speaker held in his hand. "See the features!" he said; "how life like! the eye flashing with animation and beaming with love; the lips, they almost speak!" Then he exclaimed: "O death! where is now thy sting? O grave! where is now thy victory?" The text thus introduced was not only the most effective passage in his speech, but it appeared itself in a diviner light, as if directly from the lips of the apostle, all aglow with inspiration and immortality.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Agustus Toplady.

While brother D. B. Mentzer occupied the assistant editor's chair, he gave the readers of the *Companion*, in an editorial, a sketch of the author of that beautiful hymn, "Come thou fount of every blessing." A short time after, brother J. A. Sell gave us an article on "hymns," in which we obtained some knowledge of the author of, "I love to steal awhile away." Those articles were particularly interesting to me, and I thought of adding another on the subject, for the columns of the *Companion*. Other matters have engaged my attention, and it was deferred from time to time. I now present the readers of our welcome family paper, with a sketch of the author of "Rock of ages, cleft for me:" and for the sake of brevity, I make the following selection.

"In the pleasant county of Devon, (England,) and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Agustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn, where an illiterate layman was preaching—but preching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment, the Gospel wielded all the powers of his brilliant and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in Fathers and Reformers than most reformers can boast when their heads are hoary. His chief works are controversial, and in some respects bear the impress of his over-ardent spirit. In the pulpit's milder agency nothing flowed but balm. In his tones there was a commanding solemnity, and in his words there was such simplicity, that to hear was to understand. Both at Broad Hembury, and afterwards at London, the happiest results attended his ministry.

Many sinners were converted, and the doctrines which God blessed to the accomplishment of these results may be learned from the hymns which Toplady has bequeathed to the church—"Rock of Ages, cleft for me;" "A debtor to mercy alone;" "When languor and sickness invade;" and "Deathless principles arise"—hymns in which it would seem as if the finished work were embalmed and the living hope exulting in every line. During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered, with sparkling eyes, 'Oh, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy heaven already in my soul.' And within an hour of dying, he called his friends, asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, 'Oh, what a blessing that you are willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul!'" And thus died the writer of the beautiful hymn, "Rock of ages, cleft for me."

Two of the above named hymns are not in our hymn book. One of them I have in a Lutheran selection; the other is not in my possession. But in place of these two we have two others in our selection, making four hymns from the pen of Toplady in our hymnbook. They are "Blow ye the trumpet, blow;" "Inspirer and hearer of prayer;" "Rock of ages, cleft for me;" and "When languor and disease invade;"—all of which breathe forth a spirit of manifestly alive divinity.

When Marcellus took the ancient city of Syracuse, Archimedes was so deeply engaged in solving a problem, "that he was even ignorant that the enemy were in possession of the town." It appears as though Toplady's mind was as much engaged in his labor for the good of mankind, as was the great philosopher's in solving his problem.

As the hymn, "A debtor to mercy alone," is not in our hymn book, and it is so beautiful and faith-triumphing, I give it to the readers of the *Companion*.

"A debtor to mercy alone,—
Of covenant mercy I sing;
Nor fear, with thy rigteousness on,
My person and off'rings to bring:
The terrors of law and of God
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view.

The work which his goodness began,
The arm of his strength will complete
His promise is Yea and Amen,
And never was forfeited yet:
Things future, nor things that are now,
Not all things below or above,
Can make him his promise forego,
Or sever my soul from his love.

My name from the palms of his hands
Eternity will not erase:
Impressed on his heart it remains
In marks of indelible grace:
Yes! I to the end shall endure,
As sure as the earnest is given:
More happy, but not more secure,
The glorified spirits in heaven."

J. H. WARSTLER

New Paris, Ind.

Brother Henry: Will you, or some other brother, tell us through the *Companion* what authority we have for calling Sunday, or the first day of the week, Sabbath? Have we Divine authority? There is a sect in our country, that teach that we have no Divine, but heathen authority for calling or holding the first day of the week for Sabbath.

GEORGE BRUBAKER.

Brother Editor: Allow me to say through the *Companion* that we had the pleasure of a visit from Elder Jesse Crosswhite and Joseph Sherfey for several days, and the brethren here thought it a good opportunity to organize our church more fully and elect a deacon. With solemn prayer they presented the case to God and then proceeded to an election, by which brother J. W. Byrne was chosen. We then agreed to hold a love-feast, and we trust all the members returned home more fully resolved to live nearer to God than ever. We have now eleven members with good prospects for the future. And now, if any brethren in the north wish to avail themselves of our fine climate, they may rest assured that they will find loving hearts here to receive them.

S. Z. SHARP.

Brother Holsinger: Please announce through the *Companion* that the brethren of the Thorn Apple branch, Ionia co., Mich., contemplate holding a love-feast, God willing, on the 16th, and 17th, of October, in their new meeting house, 11 miles north of Hastings. A cordial invitation is given to all, and especially the laboring brethren. Those coming by rail—the Grand River Valley R. R. — will stop off at Hastings, and will be conveyed to place of meeting, by giving the undersigned notice previous to their arrival.

JOSIAH G. WINEY.

Campbell, Michigan.

Brother Henry: This informs you that I have changed my home from Grundy co., Mo., to Mercer co., Mo. Brethren passing along will please to give us a call; and brethren seeking homes, would do well to come and see us here in Mercer co. We have a good country, prairie and timber equally divided, and plenty of water. For further information, address WM. H. HILLARY

Grand River, Wayne Co., Iowa.

Brother Holsinger: I desire a little space in the *Companion*, to acknowledge the receipt of thirty four dollars twenty five cents, donated by the brethren in Macoupin co., Ills., to to the Smith's Fork, Clinton co, Mo., branch, to be applied to the paying of the indebtedness on our meeting house. I wish to say to those who have contributed of their earthly means in aiding in the advancement of the cause of our Divine Master, that I believe they are laying up treasure in heaven, where moth cannot corrupt, nor thieves break through and steal. Brethren, accept our thanks for your kind aid in our behalf, and may the Lord reward you, one and all, in the resurrection of the just. Remember the words of the Master: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." There is one incident in connection

with my visit to Illinois that I will name, for it indicates the providence of God. While receiving contributions after services at the meeting house, where I had tried to preach the Gospel, an old sister came to to me and gave $5.00 for the house, and $1.00 for myself, saying: "I put this money in my pocket this morning, I did not know why, but now I know brother Daniel." The Lord reward her. After laboring with the brethren a few times, to the best of my weak ability, I bade them farewell, and departed for my home in Clinton co., Missouri, where I arrived safely, found my family well, for which I fervently thank God our heavenly Father.

Those wishing to aid us pecuniarily, can do so by sending their donations to me, or to Elder D. D. Sell, same address; and we will acknowledge through C. F. C., or as requested.

DANIEL B. GIBSON,
Plattsburg, Clinton Co., Mo.

Brother Henry: You may add to the church news the follywing, if you think it expedient. Lately our little church was increased by the addition of two members; and many more, in every direction around, are convinced that the Brethren teach the plain, common sense of the Gospel, and, with a little good help in the ministerial department, would, no doubt, be persuaded to enlist in the good cause of the Lord. Hence we say as we have heretofore said: Brethren, call and help us. Send us appointments whenever it suits you and we will announce them. Brethren passing on the train who wish to call with us will stop off at Macomb, McDonough co., Ill. on the Burlington and Quincy R. R. Brother Jonathan Blue, lives two miles due east of the court-house; brother Hymen Morrison, two and one half miles south east of town; and brother W. Rigg, in town, first street south of the square and one half mile east. All of us would be glad to have brethren call, and especially ministering brethren who would give us an appointment.

Your brother A. G. BLACK.

Thoughts in Expectation of our coming Communion.

The thoughts I here hastily pen, I enjoy not alone; but every heart actuated by the love of God, sends greeting with this its anticipated joys, which only can be realized by those who love above all else to enjoy sweet communion with God, his people, and the Holy Spirit, in the house and sanctuary of the Lord. Would to God that all who read these lines would already have tasted the sweet love of Jesus, and enjoyed the sweet communion of the Holy Spirit and our Father in Heaven. But, alas! how many, who even believe that unless they become obedient to the mandates of their Savior they can have no hope of being blest with the "joys on high," stand and look on Christ's people feasting on his love, as though they were eating and drinking sorrow to their souls.

We are glad to know that our friends will assemble themselves with us on such occasions. Perhaps some of them will be brought to realize the saying of him who died for them: "there is joy in the presence of the angels of God over one sinner that repenteth," and come to Jesus and feast on his love, that they may not be deprived of communing with him, his people, and the holy angels of Heaven. Oh, I wonder if any who have not yet enjoyed peace of mind, and confidence in their God and his son Jesus, on reading these lines will resolve at once to resist Satan, whose only aim is to deceive them at the expense of their precious souls, and flee to Jesus for safety, while mercy is so freely offered, and the invitation given; "Come unto me." I wonder, too, when those ministers, that will be kind enough and who have the privilege to respond to our call, when they rise to address us from the word of God, whether they will have any time, after exhorting us as brethren and sisters to unity and peace with God and man, to invite and persuade, as the spirit of truth may give them utterance, our friends to give Jesus their hearts, and take us by the hand and follow heavenward, that we may eventually gain the mansions of eternal rest. Wonder how many will resolve to do as the poet says in the following beautiful lines:

"'Tis in meek religion's humble cot
The dove has built her downy nest:
I'll seek that sweet secluded spot,
And win her to my breast."

F. M. SNYDER.
De Graff, Ohio.

Brother Henry: I send you a short report of our affairs since I last wrote to you. Our communion meeting was on the 2nd, and 3d, of September. We had a good, and, we hope, a profitable meeting. We had a choice for two ministering brethren; the lot fell upon brethren Thomas Graham and George Hopwood. On the 5th, we went in company with the brethren, to our District Council in Linn co., Iowa; arrived there the same evening. Council commenced on the 6th,. All the Queries and business presented by the delegates, were disposed of in order, and satisfactorily. Communion meeting after the council closed. On the evening of the 8th, we took the train for Pierceton, Indiana, and on the eve of the 9th, arrived here. We are enjoying ourselves with the brethren and friends. Have attended several meetings.

Yours Fraternally J. S. SNYDER.
Brooklyn, Iowa.

Proposed Visit to Wayne Co., O.

Decided to stop off at Canton, Ohio, by letter from J. B. Mishler. So, if the Lord will, and we live, we expect to be at Canton, Ohio, late in the evening of the 7th of October, and remain with the brethren in that section, subject to their arrangements, for about two weeks. If desired we may afterward stop at Bristol, Trumbell Co., Ohio, as we see the announcement of a lovefeast (time not given) at that place.

GRABILL MYERS,

Brother Holsinger: I will state to you that we met in counsel yesterday. We found it necessary to change the time of holding our lovefeast from the 1st of October to the 4th at 1 o'clock P. M. The Jacob's Creek congregation is in Fayette county, Pa., instead of Westmor-

land county. Please change in the C. F. C. as above.

By request of the church.

ABRAHAM SUMMY.

Announcements.

DISTRICT MEETINGS.

Southern District of Iowa, six miles North West of Richland, Keokuk county, October 4th.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

LOVEFEASTS.

Tenmile congregation Washington Co., Pa. Oct. 8th. 1 o'clock P. M. To continue some days.

Howard branch, 12 miles west of Kokomo, Ind., Oct. 9th, 10 o'clock A. M. Conveyance from Kokomo on the 8th. Hiel Hamilton.

In Snakespring valley congregation, Bedford Co., Pa., Oct. 21st and 22nd, 10 o'clock A. M.

In the Brethren's meeting-house, Fayette Co., Wt. Va., October 15th and 16th.

In the Muckets congregation, Shelby Co., Ohio, Oct. 4th and 5th.

Panther Creek church, Woodford county, Ill., Oct. 12th, commencing at 3 o'clock P. M.

J. B. TAWZER.

Lost Creek church, Free Spring meeting-house, Juniata Co., Pa., on the 10th and 11th of Oct., commencing at 1 o'clock P. M.

MICHAEL BESHOAR.

Clover Creek congregation, Blair Co., Pa., Oct. 25th and 26th.

JOHN W. BRUMBAUGH.

Seneca church, Seneca Co., Ohio, at the meeting-house near Honey creek, Oct. 1st, commencing at 10 o'clock A. M.

Conemaugh, Cambria Co., Pa., Oct. 5th, commencing at 4 o'clock P. M. Also meeting next day. SOLOMON BENSHOOF.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.

In the Greenland congregation, near Greenland, Grant Co., W. Va, on the 1st and 2nd of October.

In the Beaver Run congregation, Mineral Co., W. Va. on the 5th and 6th of October.

WM. LEATHERMAN.

Antietam branch, Franklin county, Pa., Welty's meeting-house, Oct. 7th.

Near Neotia Falls, west of Marmaton, Kansas, October 1st and 2nd.

Buffalo Valley branch, Union county, Pa., October 12 and 13th, 1 o'clock.

Dry Valley meeting-house, Mifflin co., Pa., on the 7th of Oct.

Falling Spring branch, Franklin Co., Pa., at the Spring meeting-house, Oct. 9th.

In the Cook's Creek branch, Rockingham county Va., on the 4th and 5th of October.

In the Mohican congregation, Wayne co., Ohio, on the 4th of October.

In the Mineral Creek church, Johnson Co., Mo., on the 8th of October.

In the Shipshewana branch, Lagrange Co., Ind., at the house of brother George Moomots, 5 miles East of White Pigeon, on the 6th of October. ABNER BUMGARDNER.

Anghwick, Huntingdon county, Pa., Oct. 3rd and 4th.

Antioch, Huntington county, Ind, Oct. 7th, 10 A. M.

Beaver Creek, Washington county, Md., October 22nd, and 23.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Salem Branch, one and a half miles west of Salem, Ills., at the house of David Shanafelt, Oct. 8 & 9.

Mill Creek branch, Adams county, Ill., October 6th,

Falls City, Richardson county, Nebraska, October 1st, and 2nd.

Perry branch, at the house of E. D. Book, near Blain, Perry Co., Pa.; Oct. 4th and 5th.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Six miles North West of Richland, Keokuk county, Iowa, Oct. 5th.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Jefferson county Iowa, Oct. 1st and 2nd.

Beaver Dam congregation, Kosciosco Co., nd., at Daniel Barket's, Oct. 1st.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Monococy, Frederick Co., Md., Oct. 8th.
Bush Creek, " " " " 11th.
Sams Creek, Carroll Co., Md., Oct. 12th.
Meadow Branch, " " " " 13th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Wakendah branch, Ray county, Mo., at the house of D. B. Bowman, Oct. 4th and 5th.

Sugar Creek branch, near Auburn, Sangamon county, Ills., Oct. 5th and 6th.

Spring Run branch, Mifflin county, Pa., near McVeytown, Oct. 5 and 6, 1 P. M.

Near Bristolville, Trumbull county, Ohio, October 11th. Stop off at Warren. Write to John Strom.

Missouri Valley, Iowa, Oct. 15, meetings to commence on the 8th and continue until the 16th. Stop off at Missouri Valley Junction, and inquire for L. S. Snyder or I. Dell.

In Union Co Minn., on the 15th and 16th of Oct. Stop off at Lewistown station, Winona & Peters R. R., and enquire for J. S. Lewis.

In the James Creek congregrtion, Huntington Co., Pa., commencing Oct. 7th at 10 o'clock P. M. and continuing over Sunday.

Near Cerro Gordo, Ill., October 14th and 15th. Stop at Cerro Gordo.

In Warrior's Mark branch, Pa (Tyrone) October 15 and 16.

At Peter Stockman's 6 miles southwest of Menmarmowa, the county seat of Dume county, Wisconsin, Oct,

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Laura, Miami county, O., June 4th, Bro. JOHN OLWIN, aged 58 years, 4 months and 3 days. Deceased was son of Anthony Olwin and brother to Abraham Olwin, both of whom died within a little over a year in this county.

CATHARINE A. PROUTZ.

In the Berlin branch, Somerset county, Pa., August 13th, of old age, LUDWICK FISHER. He had been a member of the Evangelical Association for a number of years. A few years ago he became a member of the church of the Brethren. Age not known, supposed to be about eighty years. Funeral services by John Cober and the writer.

In the Middle Creek branch, Somerset Co., Pa., August 29th, WILSON, son of brother Valentine and sister Catharine BLOUGH; aged 2 years, 8 months, and 18 days. The cause of death was, scalding. Sufferings lasted some eight or ten days. Funeral services by the writer. Tobias Myers, and Jacob Speicher, from 1 Peter 1 · 24.

Michael Weyand.

In the Anghwick church, Huntingdon Co., Pa., Sept. 10th, brother DAVID GARVER; aged 66 years and 4 months. Disease, Consumption. Funeral occasion improved in the Anghwick meeting-house, by brother Christian Myers of Juniata Co., and others, from Psalm 39 : 4. John G. Glock.

(*Visitor* please copy.)

In the Sandy Creek congregation, Sept. 5th, brother JOHN ROMESBURG; aged 65 years, 9 months and 3 days. Deceased leaves a sorrowing widow (a sister,) one son, and three daughters (all married,) to mourn their loss; but we hope their loss is his eternal gain. He was a consistent member, and for some years a deacon in the church. Funeral services by the writer and Elder Jacob M. Thomas from Job 19 : 23–27, in the presence of a large concourse of friends and relatives.

James A Ridenour.

(*Visitor* please copy.)

On the 9th inst., in Snake Spring Valley, Bedford Co., Pa., at the residence of brother Henry Hershberger, ELTON WISE, son of brother Edward S. and sister M. Kate MILLER, of Hagerstown, Md. Aged 3 months, and 5 days. Funeral services by brethren A. Snowberger and H. Hershberger.

E. S. Miller.

(*Visitor* please copy.)

LIST OF MONEYS received, for subscription, books, &c.,

Katie Keefer .15, John Kunkle 1.70, Wm. Kern 1.50, Eliza A Plain .75, Daniel Wolf jr. .50, A G Black .50, Allen Boyer .50.

Jacob S. Keim, 1.25, David Hargartt, 1.50, J. A. Long, 1.50, Jacob M. Cassel, 1.50, Andrew Stalnaker, 1.00, Gillian Shafer, .75, Andrew Soladay, .15, D. L. Miller, 1.50, Wm. B. Sell, .30, J. T. Rowland, .75, L. M. Kob, .60.

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Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Stolen.

A ROAN HORSE, 7 years old, was stolen on the 12th of August, 1870. The horse was branded with the letter "**A**" under the mane and also a scar or dent below the right eye, and lame in the right hind leg. If any of the Brethren should find the horse, the same shall be recompensed for their trouble.

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VOLUME VI. TYRONE, PA. TUESDAY, OCT. 4, 1870. NUMBER 39.

"Be Not Conformed to this World."

The ancient laws of chivalry declare,
In love and war, all stratagems are fair.
Another step the Church of Rome has made,
And sanctified all means to give her aid.
Our modern churches now have followed suit,
And coveted the world's forbidden fruit—
The livery of heav'n, men would steal,
To serve the devil, in their ardent zeal.
Now, Satan's livery, *good* chieftains wear,
To serve their master, in his house of prayer.
Fairs, festivals, pic-nics, all sorts of fun,
The world ever witnessed, under the sun.
With plays, tableaux, and all games of chance,
Post Office, grab-bag; the fiddle and dance.
All these must now help our churches to fill,
And bring their grist straight to the gospel-mill.
When Christ shall come to his temple again,
Pray what will he do with these merchant-men,
Who have turned his house to a den of thieves?
While his waiting spouse as a widow grieves;
And longs the return of her absent king:
While they live in pleasure, and dance and sing!
To which of these twain will the Savior say,
Now come sit with me on my throne to-day?
Through much tribulation and anxious care,
You have followed me in faith and prayer.
The world and the flesh, you have overcome;
The battle is fought, the victory won.
The victor's crown, now I give you to wear
My throne, my kingdom and glory to share.

Sandy Hill, N. Y. J. PARRY.

[For the COMPANION.

Early Piety the Cause of Joy.

"I rejoiced greatly that I found of thy children walking, in the truth, as we have received a commandment from the Father." 2 John 4 verse.

It appears from verse 1st, that this epistle of love and rejoicing was addressed by the Apostle John, to a pious female and her children. That her piety was very exemplary and commanding, is evident from the manner of salutation: "Unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth." Her piety, too, was influential. God had blessed her, and had made her a blessing to some of her children, who had embraced the truth. What a delightful thing it is for parents to see their children consecrating themselves to God! How pleasing to the church of Christ! Every Christian parent that has a heart born of love, must, with overwhelming joy, join the Elder, and Apostle John, and say; "I have no greater joy than to hear that my children walk in truth." "Walking in truth," is a conviction of its *adaptation* to the wants of the sinner, and of its *superiority*, over every other system; it has been seriously and prayerfully examined, and the verdict is: "this is the salvation I need." Hence they are drawn to Christ by conviction, produced by the knowledge taken of the walk of the pious and Godly. Then being grounded in obedience to the *word*; not to a mere profession, but to the enjoyment of sweet communion with God, through Jesus Christ as the Mediator between God and man: "We have an unction from the Holy One, and know all things." He is made "wise unto salvation,"

"Walking" implies activity. It is the opposite to indifference and inactivity. "If ye love me keep my commandments." The text says: "Walking in the truth, as we have received a command from the Savior." Their conduct was *exemplary*; they were found "walking in truth." Their religion was visible, as well as active: it was such as could be seen, and observed by others. The seed had been sown; it had germinated; the plant appeared; it came forth; in love it bloomed; it yielded its fruit; it was *found* and *seen* by those that passed by. True religion cannot long be concealed; it is like a city on a hill, or a candle placed on a stand, it is visible to all that come near.

The joy which this piety produces. Many things may yield pleasure, peace, and comfort; but very few things afford true joy; for that is the overflowing of the heart. John had great cause for joy; and he properly estimated it, and "rejoiced greatly." He was exceedingly filled with joy, as if he had found invaluable treasure. His joy was like that of the father of the "Prodigal son," when his son that was *lost*, returned home to enjoy the mutual love and friendly advice of a kind parent.

His joy was exceedingly great *on account of*

their state. They were "children," or young people in the morning of life; who, on that account, were calculated for longer and more efficient service in the cause of righteousness than one converted in middle, or advanced life. The conversion of any sinner is great cause for joy; but the conversion of some is more *especially so.* The conversion of an aged sinner affords joy chiefly on his own account—to know that a precious soul is plucked from the vengence of eternal fire, that awaits the disobedient and ungodly. But, in an aged conversion, there is nothing left for God, save the mere dregs of life: the "Blind and the lame for a sacrifice." The powers of his soul are wasted in the service of sin, and his body is worn out in serving the enemy of all righteousness. But when "children" begin to "walk in the truth," they consecrate to God, through Christ, their first and best days—the first fruits of their season and affection—the prime of their being—the strength and energy of youth, and the whole of manhood. In such conversions, there is reason to expect great growth in grace and the knowledge of Jesus: the whole of life to labor in the vineyard of the Lord.

But those we are considering were the children of a friend whom he "loved in the truth." It is delightful to see the children of strangers converted; but peculiarly so, when the children of a friend return to God—those of our brethren, to whom we are bound by a cord of love. We think, how it will minister to their comfort, and quell their fears, and build up their hopes, and strengthen their Christian courage, to know that their godly example has been effectual in saving souls. What delight can equal that which a parent feels in seeing his children rising up intelligent and amiable, pious and useful, approved of God, and acceptable to man? If there be a sight on earth sufficient to arrest the flight of angels in their passage to heaven, it is a father and mother surrounded by their pledges of mutual affection, endeared by grace as well as nature, rising up, and calling on the name of our God and Savior.

But, alas! how often parents prayed for their children that they might be converted, and it seemed, for the time being, all in vain? Sad thought, indeed, to see an object of peculiar solicitude and attention, baffle every effort, and disappoint every expectation! Some godly parents have warned, instructed, and prayed for their children, and perhaps departed to glory, and left them unconverted. Oh! how sad they sink to their tomb! Sometimes they see their prayers answered; then their joy is complete; their souls are at ease; they are ready to depart in peace. JONATHAN MYERS.

Antioch, California.

[For the COMPANION.

Sabbath Schools and Picnics.

Out of institutions having direct Divine authority, grow subordinate arrangements which are so compatible with what is positive and unequivocal, that they may be regarded as also having the Divine sanction. But to keep these within the bounds of the Gospel is the perilous point where the Church needs to exercise special supervision.

In No. 36 current volume of the *Companion*, a certain brother complains of the severity of my language in relation to picnics, and calls for recantation. He thinks I had better *modify* my denunciations, but the tenor of his letter shows that it is not modification but retraction that he demands. Modify, retract, what is spoken disparagingly of picnics! Heaven forbid. When preparing that letter to a "Young Disciple" I was too busy to search for "thoughts that breathe and words that burn." Had circumstances permitted a reference to the vocabulary of adjectives for terms of withering rebuke, I would have blasted the abominable thing still more unsparingly.

What has my article to do with Sabbath Schools? No more than with the Lord's Supper. I am really confounded at the brother's strange commixtion. He thinks I am "entirely too full of prejudice concerning those meetings." This is only another evidence of the weakness, and I might say the precipitancy, of human nature. Why did he not add that I am "entirely too prejudiced concerning" lovefeasts? The charge would have been equally pertinent. In interest in the Sabbath School cause I challenge any member in the Brotherhood to go beyond me. When conducted by the Brethren, in accordance with the principles which we support, they are doubtless a blessed means of evangelization. But to connect such an institution with picnics, taking the term in its acknowledged ac-

ceptation, is to put Christ and the devil into one yoke. The derivation of the term, and the history of what is signified by it, evince its irreconcilable antagonism to the Christian character. I bespeak for the Sabbath School the largest sympathy, and if the cause requires quarterly and annual conventions, be it so; but all association with picnics, as popularly understood, I deprecate as I would playing cards at the Lord's table. Let the term, so ignoble in all its native associations, be expurgated from the Christian's dictionary.

I would rather the brother had not been quite so hasty in his reply. A little more time, and an intelligent digestion of my article, would have saved him the trouble of penning a rejoinder to a point that existed only in his imagination.

Cherishing the liveliest regard for ecclesiastical Sabbath Schools, and hoping brother M. may accomplish much good in that direction, and that he will bear with my criticism of his somewhat inconsiderate remarks, I remain with best wishes and brotherly esteem,

C. H. Balsbaugh.

[For the Companion.

The Family Book.

Two loving parents, who have been joined together by the golden clasp of pure love during their earthly journey, may well be said to resemble the covers of a book, while the children are known as the leaves; and are all strongly bound together by the pure clasp of love.

As the character of a book may often be determined by its title which is exhibited to the world, so may the object of the parent be known by their title which they, through actions, present to those around them.

As the full character of a book may be correctly learned by a careful perusal of the impressions made upon its leaves, so may the true nature of parents be more fully understood, by the indelible impressions stamped upon their children.

At first the leaves are blank, but pure: protected alone by the covers, which are held together only by the pure clasp of wedlock love. But time soon prints the truth or error, as it has been received from those who have long protected the pure and spotless pages. While the truth or error has been stamped in readable characters, the events of life paint the pictures in unfading colors.

Let no one intrude upon the rights of those who protect their pure and spotless children; and be careful that you stamp no language there that will be detrimental to the pages of the Family Book.

Parents, be careful that no enemy soils those lasting pages of nature. They will extend through generations to come. Should the parental covers be dissolved and the golden clasp of love broken, the once spotless, but now, stamped pages will be scattered far and near, showing to the world, the character and skill of those, who formed the book.

Then be careful of your skill. Watching every thought and look,—knowing that the world will yet see your little Family Book.

J. H. Moore.

Urbana, Ill.

Philosophy of Indian Summer.

We have received some replies to the inquiry as to the nature and cause of the periodical smoky atmosphere which accompanies or constitutes what is called "Indian Summer." We shall be glad to have the subject still farther discussed by intelligent correspondents.

A correspondent writes from Port Penn, Del.:—"The peculiar atmosphere of this season, we suppose, originates from the sudden death and consequent combustion (or oxidation or fermentation) of an infinite number of leaves and vegetables, whose vitality is extinguished annually by the first frost (that may extend from Maine to Georgia or California), producing what is equivalent to a 'hot bed' of great extent.

"One of the results of this change in the color of the leaves is the evolution of enormous quantities of hydrocarbon compounds that are characterized (like the diamond) by very high refractive power; the sun's rays are thus concentrated by this peculiar atmosphere, and the heat is reduplicated also. The lurid appearance of the atmosphere may be thus easily explained. Also, we should anticipate a more frequent exhibition of the aurora in lower latitudes at this season, if it is dependent on the refracting power of the air, and certain zones are annually subjected to the same atmospheric changes in the autumn."

Another correspondent writes:—"It is a settled fact that during the summer months evaporation is much greater than during the other months of the year. Now, if this substance is capable of being absorbed by the water, of course, during the summer months it would be taken up by the ascending mists and fogs. If it is so light as to be carried up by such small particles of water, then evidently the same agency which influences the mist and makes it rise would influence this substance. It is evidently of a different nature from water. It is evidently of a dry nature, and hence, when dry, is lighter than water. The reflections of heat from the earth during summer produces a current upward. There are points in this current to which certain substances will go and no further, the lighest substance going highest.

"This substance under consideration, being lighter than water, small particles will become detached from the water and ascend above its range, but not so far above the surface as not to be influenced by its heat. Here it remains while the current from the earth is sufficient to support it. In autumn the air begins to chill, and there is no longer a sufficient expansive force to support this substance, It becomes chilled, it contracts, and follows toward the surface that line of heat sufficient to support. As before remarked, this substance may be seen both before and after rain, but never during the rain. It is also remarkable that the length of the Indian Summer depends upon the amount of rain in autumn. Hence, as the line of heat sufficient for its support approaches the earth, if the autumn is dry, we have a long Indian Summer; if rainy, a short one.

"You have now the opinion of a young student. Of course, it is open to comment and criticism."—*New York Observer.*

Loveliness. It is not your neat dress, your expensive shawl, or pretty figures that attract the attention of men of sense. They look beyond these. It is the true loveliness of your nature that wins and continues to retain the affection of the heart. Therefore let modesty be your dress. Use pleasannt language, and the good and truly great will love to linger in your footsteps.

For the Companion.

A reply to Brother Heckler.

Thank you, brother, for your response: it has given me an opportunity to understand your views; yet not as fully as I would wish to. But one thing I know, you are better posted about the things going on in the world than I am. Those "modern theologians" you speak about, with Napoleon at the head of their programme, I know nothing about: I had no knowledge that any such a set of men were in existence, neither do I care anything about them. We have a better and surer foundation to build our faith upon. And I do hope that all those who have anchored on the Rock Christ Jesus, may never be turned about with any wind of strange doctrine.

You say: "The opinion that the remnant of Israel and Judah would be miraculously converted to God at the end of the Gospel dispensation, was generally held among the Brethren in these parts." That is true; and not only in your parts, but every where else that I have any knowledge of. I was brought up with this belief; and I know I had faithful and God-fearing parents who have left for their children a wholesome and eminent example of faith in God's work. But I never heard that "one brother learned it from another, with a little Scripture that seemed to sustain such views." This is something strange; it is unaccountable, since we have so many positive declarations that they *will* return to their own land and be converted to God. And I shall select but a few chapters out of the many to sustain these views.

Jeremiah, 30th chapter. In the beginning of the chapter we have an absolute promise of the return of Israel and Judah to their own land, and that they *will* possess it. And then we find a declaration immediately from the Lord, of great trouble that shall come upon them. The Prophet goes on and says: "Alas! for that day. It is great, so that there is none like it: it is even the time of Jacob's trouble, but he shall be saved out of it." This trouble ending so unexpectedly, will naturally turn their attention toward their deliverer. And what distinguishes this trouble from all others that the children of Israel ever went through, is, at the very time they will give themselves up as lost, when all earthly help shall fail, their unexpected deliverance shall arise. For we certainly are to understand the Prophet toward the close of the chapter, that they will be saved out of their trouble. We have no account of them being saved out of their trouble at the first destruction of their city, neither when it was destroyed by Titus; the first, they were taken captives; the second, they were dispersed among all nations. And in this same chapter he repeats it again: "Behold, I will bring again the captivity of Jacob's tent, * * * * and the city shall be builded upon her own heap, * * * * and ye shall be my people, and I will be your God." And in the next chapter the Prophet goes on and says, after those days "I will make a new covenant with the house of Israel and with the house of Judah," and this is the covenant that I will make with them:" I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity, and will remember their sins no more." And in the end of the chapter he says, "The city shall be built" and "shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." This is not the city in which the temple was forty and six years in building, for that was completely thrown down, not one stone left upon another: and from the words, not *thrown down any more*, it is evident that it had been thrown down. But this "shall not be plucked up, nor thrown down any more forever," or until the new earth and the new heavens are created. Then all earthly things must give way, for that Holy city from God out of heaven.

But perhaps our brother will say this new covenant has been made, but the Jews did not accept of it. Now I cannot believe the Gospel to be this new covenant: if it is, then there could be no apostacy; and in the new covenant there will be no need to teach one the other, for they all shall know the Lord. But in the Gospel we are commanded to teach all nations. And the time that Ephriam shall not envy Judah, and Judah shall not vex Ephriam, has never been fulfilled since they have been divided into two nations. And Ezekiel's prophecy, when

God told him to take one stick for Judah, and one for Joseph and Ephraim, and join them together, and they would become one in his hand, has yet to come to pass; for they certainly have never become one nation, since they were divided, or since the ten tribes were taken away. And it is not likely that those that were taken away, have become "mixed and remixed;" and even if it were so, there is nothing impossible with God: man's perplexities are God's simplicities. There are some that understand the prophecies relating to the restoration and conversion of Israel in quite a different way than they are described to us in the Bible. And it is altogether likely that such will be the characters that will try to fight against Christ at his second coming. It wont do; we must let the prophecies have their spiritual meaning, and also their literal meaning, then all will harmonize. What would you do with the prophecies relating to Christ's first coming—His being born of a virgin—his suffering—the spitting in his face—the selling for thirty pieces of silver? May be the scribes and pharisees at that time understood the prophecies in a different way from that in which they were described to them, and really did not know what they were doing when they were fulfilling them. But perhaps my brother might think these prophecies ought to be literally understood; but he would have a good reason for thinking so, for we know that they were literally fulfilled. But I think if they were yet in the future, our brother would have a little too much spirit about him then, to allow them to be literally fulfilled; for there are some of them as hard to understand in a literal sense as any that are yet to be fulfilled.

I will cite a few chapters if any one can make it appear that they have already been fulfilled, (with the exception of the seventh verse of the thirteenth chapter of Zechariah), or turn them to some other meaning, then they can do more than I can. Joel, third; Ezekiel, thirty-sixth and thirty-ninth, and Zechariah, twelfth, thirteenth and fourteenth; and many more could be brought in.

I know the prophecies are mixed, and that it takes some care to discern what have already been fulfilled; but this can be done with a little care, for we know what was fulfilled at Christ's first appearance; and what was not fulfilled at that time will assuredly be fulfilled at his second coming. We know that Ephraim and Judah were not in union at the time Christ was here. There were a few at Samaria that embraced the truth, but they had no dealings with the Jews; they even refused any favors from the Jews. See the woman of Samaria at Jacob's well. But the main body of the ten tribes was not present; so the time when Israel and Judah shall become one nation, when "Ephraim shall not envy Judah and Judah shall not vex Ephraim" has not as yet been fulfilled, but will be when Christ makes his second appearance. It is true that those few who embraced the truth in the Apostles' time, became of one mind. But where was the main body of the ten tribes? God only knows. Perhaps they have never heard anything about Christ. Paul says, "That blindness in part has happened to Israel until the fullness of the Gentiles be come in." This is plain that when the Gentiles time is full, then there will be a time for the dispersed of Israel; "And so all Israel will be saved, as it is written. Then shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Then shall that new covenant be made with them when he shall take away their sins. In this new covenant there will be no need for one to teach the other, for they all shall know the Lord. And there is no use for those so-called Christians to try to wrest the land from the Gentiles until their time is full; for Christ has said, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," which will be at its appointed time, which God has kept in his own wisdom.

I perceive by your writing that you do not believe in a Millennium dispensation, or a "thousand years" peaceful reign, when all hostility shall cease, and Satan bound and cast into the bottomless pit. You rather seem to place that glorious period at the time Christ was here establishing the plan of salvation. But the history of that time does not favor the idea that Satan was bound. You say, when the Gospel dispensation is fulfilled, "then will descend from God out of Heaven that new Jerusalem," which John saw, in the Apacalypse.

Now, I cannot believe this; for we certainly read of a thousand years of peaceful reign, when Satan will be bound and confined in the bottom-

less pit; and after the thousand years are expired, he shall be set at liberty again, and shall go out to deceive the nations in the four quarters of the earth. Now we know that such a blessed time of peace has never been witnessed; for we hear of war and rumors of war ever since the prophecy has been delivered to us. Look at the present war in Europe, and our own late war in the United States; what carnage and bloodshed! But we look for that peaceful reign in its appointed time, which is yet in the future; and when that has expired, and Satan is consigned to his fate with the beast and false prophets in the lake of fire; then, and not till then, will descend the Holy City. But we have no account on what part of the globe it will alight. Such a mighty city! Look at its dimensions! All as pure as clear glass, and the streets of pure gold! Mortal man will have nothing to do in building this city; it will be all fixed and framed in heaven ere it descends. But the city that Ezekiel saw in his vision, will be built and occupied by the remnant of Israel during the peaceful reign of a thousand years.

Now I have said nothing about that anti-Christ, or man of sin, that will make a league with Israel. I have given you sufficient Scripture in my other article to sustain me in my belief that there will be such a league made, and this article is getting too long already, so I will not bring it in here again.

But perhaps after all my writing, my brother will say, you have not the Holy spirit therefore you do not understand the prophet, for you say, "The opinion that Jerusalem will yet be rebuilt has arisen from a literal, or carnal understanding of the teachings of the Holy Spirit and all those who hold such views are not spiritually minded." This is plain language. Come brother, this is inconsistent with the commencement of your article; it is uncharitable. There have many good old brethren departed this life with such an opinion, and there are many yet living that are of the same mind, and they have an abundance of Scripture to sustain them in their faith.

Now I have written this long letter and, perhaps, after all, it will be of no avail. My desire is that some able Brother would take it in hand. But as it is something that does not concern our soul's salvation, it does not make much difference. But our brother will have to bring in stronger evidence than he has yet done, to convince me that I am mistaken in my belief.

MARGARET DEARDORFF

[For the COMPANION.

Likenesses.

In No. 22, Page 350, the question is asked, "Why is it wrong to have likenesses taken?"

We waited with anxiety for an answer to what we always considered as one of the "commandments of men." In No. 26, Page 399, the answer came signed Christian Meyers. He says, "We answer, from the fact that the Bible protests against it, Ex. 20:4. * * * * The very least we can say about them is, they are useless and expensive."

Soon after another lengthy article followed with an answer, signed S. F. Sanger, and the very first thing he says he makes a positive declaration, any says, "Why it is wrong *because God said we should not.*" And to prove this he refers to the *same old text* of Ex. 20:4. Then he says, "before we enter the artist's gallary, we change our apparel, decorate ourselves with jewels, such that we would be ashamed to wear in a church capacity, hence we have false representations." We entertain the hope that brother M. and S., and all those who agree with them will bear with us for taking exceptions to such Scriptual proof and reasoning.

Now brethren and sisters in the Lord, it is perhaps time that we look such matters squarely in the face and reason a little before our minds become so prejudiced and our hearts so contracted by a long train of education that our conscience will not allow us to go into the light of the sun for fear of getting a glance of our shadow, for the same agency that casts our shadows upon the wall forms the likeness upon the glass.

Is it possiple that a doctrine must be established upon such Scriptual evidence and reasoning as that contained in the answers above quoted! I ask, do we not all know, especially those of us who gave the Bible any attention at all, that the Lord gave those laws to Moses in Ex. 20:4, for the prohibition of idolatry? Does not even the heading of the chapter and all that is contained in it say so? Let us see what God really did say to Moses on this subject. In connection with the old favorite passage quoted against likenesses we will give the preceeding and a part of the succeeding verses. Exodus 20:3. "Thou shalt have no other gods before me." (Now comes the proof against likenesses). 4. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth." 5. Thou shalt not bow down thyself to them nor serve them." But why go to the law for proof in this case, and reject a positive command given by the Lord in the same law? which says, "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." How would that fit to our nonresistance doctrine?

But brother M., says, "The very least we can say about them, is they are useless and expensive." In answer to this we have only time and space to say what he considers useless and expensive, others may think differently. Is it possible that we must cite you to the satisfaction that a likeness of a near and dear friend gives, who has left us and gone to a far country, or the eternal world. Yes a picture that will last for generations and costs from twenty-five to fifty cents, a sum that is expended every week by some for tobacco to be spit upon the ground, or snuffed into the head to the destruction of God's best gift, the senses (If it comes in contect with any in such heads;) or be blown into the atmosphere to polute it with its poison. In short, a thing that is emphatically "useless and expensive," It is so pronounced by all in and out of the abominable practice. It is poisonous, and has destroyed thousands of lives. It is offensive, is guilty of impurity and ill-manners, and has every "appearance of evil" and often becomes the very god of our nature. Yet with all that we have said and could say upon the subject of tobacco, God forbid that we should assist in making it a test of membership as long as its use is *temperate*; and that is all that we claim for likenesses. Although we oppose the use of this noxious weed, and the use of all intoxicating beverages, and hardly know which is the greatest evil in the world, we have no authority in God's word to deny "a

little" wine for the "*stomach's sake*," nor a pipe of tobacco for "TOOTHACHE," nor if you please a *likeness* to a friend for the *headache*.

There is nothing contained in the whole Bible to justify the Church of God in establishing an ordinance for the total abstinence of all or either of the above. It is the abuse with which we have to deal, and not the use.

But says Brother M, likenesses are useless and expensive. This is the main argument. Suppose a number of us would take it into our heads that boots were "useless and expensive," and that shoes or altogether sandals should only be worn, would this be a sufficient reason for us to drive others to our silly conclusion "by the lash of the church?" But let us bring the subject closer to our heads. Suppose some of us would conceive the idea that our broad-rimmed and heavy hats were useless and expensive, and that an easy, light hat with half the circumference, weight, and price should be adopted, or that instead of the costly and useless silk that dangles over the shoulders of our dear old sisters, we would try to introduce a fifty cent "shaker," with a very narrow frill of blue muslin or something else very cheap. How much human reasoning would it take from us young brethren, without a "Thus saith the Lord," to set aside the "old order," and adopt the new? Yet we venture the assertion without fear of contradiction, that we can produce as much reason and revelation to set aside the above and other things tolerated by the Church, as can be produced in opposition to likenesses. Do not understand me to find fault with hats and bonnets. I believe that God looks upon the heart for He said so, and not so much upon the clothing as some would have us believe, yet we oppose pride and foppery in every shape. But perhaps we get too far from our subject and enter upon forbidden ground.

We will yet consider some of Bro. Sanger's article and then bring our hasty and imperfect investigation to a close.

Brother S., starts out by saying, that God said it was wrong to have our likenesses taken. For the proof he refers us to the same old text of Ex. 20:4; but we have showed what that was worth. Then he says: "Before we enter into the artist's gallery, we change our apparel, decorate ourselves with jewels, such that we would be ashamed to wear in a church capacity" Is it possible that it takes such an effort to establish this theory? Whoever saw the likeness of a brother or sister that was "decorated with jewels"? If there is such a one known to the Church, his case can be met with the New Testament alone without going to the laws of Moses. But he frankly acknowledges in his conclusion that there was no positive "Thus saith the Lord for or against," with which we heartily agree.

But why make a commandment without a "Thus saith the Lord." Remember Christ said in Mark 7th to the scribes and Pharisees when they accused his disciples for not "walking according to the traditions of the elders." This people honoreth me with their lips but their hearts are far from me. In vain they serve me teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the traditions of men. Making the word of God of none effect through your traditions, which ye have delivered, and many such like things do ye."

Now dear brethren and sisters, can we not apply some of these sayings to us? Are we altogether clear, or have we some of our own traditions and commandments, which are only calculated to prejudice the mind, instead of improving the heart? Instead of compelling them to come in, is there no danger of being instrumental in keeping them out of the church by such outside questions, and thus make the word of God of none effect through our own traditions?

Brother S., censures us for "disregarding the decision of the brethren in Annual Council, as well as the Scriptures of divine truth." He has succeeded in giving us the Minutes of 1869, which is, "not to engage in having pictures taken, and those who have to put them away" but in our opinion he has utterly failed as well as Brother M., to prove the sinfulness of likenesses by "divine truth." If it is wrong then we will say with the man of God of old, "*I have sinned*." What we have written was done in self-defense. The presumption of our civil law is that we are innocent until we are proved guilty, and I believe it is so in Divine law. We confess our ignorance upon this subject and continue to ask the questions with our young brother, "Why is it wrong to have our likenesses taken?" If it is wrong we would like to know why. If it is not, we should not meddle with it. May the great and good God help us to cultivate a spirit of forbearance, peace and love, and finally takes us home where we can serve him better. C. C. MUSSELMAN.

Somerset, Pa.

[For the COMPANION.

Something Needful.

I would to God all our friends would turn from their wicked ways, and learn to love the Lord. Our Savior says: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Oh, how I wish all the world would obey that heavenly command, to seek the kingdom of God first. It would shield them from a great deal of trouble in this life, and secure them a happier home in a far better world than this. If we would be happy we should read the Scriptures, and obey him who suffered and died upon the rugged cross to redeem us from sin, that through him we might have eternal life. Now dear readers are you engaged in serving the Lord? Perhaps you may say: "It is useless for us to turn our becks to the world, especially when we are young: we would see no more pleasure; we will wait until we become old, and then we will serve the Lord." But perhaps you will not live until you become old. God is no respecter of persons; he calls the young as well as the old. And how devoted we ought to be in serving God; for we know not how soon we may be called from earth to eternity, and, if not prepared, we will hear the dreadful sentence: "Depart from me, ye workers of iniquity, I never knew you." Dear brethren and sisters, let us try and be more devotedly attached to our Christian cause Oh, should we forsake Heaven's happy home, and cleave to earth's temptations? Nay, let us put away earth's pleasures, that are but for a moment, and seek for pleasures on yonder bright hill which flows with crystal bright waters—the fountain of love. Oh, the joys that await the Christian!

"When will my sorrows have an end?
Thy joys when shall I see?"

CYRUS M. SUTER

Ashton, Ills.

Trifles often lead to serious results.

Binding the Sheaves.

BY SUDIE M. THOMAS.

Glides swiftly the heyday
Of Summer's gay birth;
Soon the storm-cloud of Winter
Will o'ershadow the earth;
Then gather the sheaves,
And bind them with care,
Store safe in the garner,
While harvest is here.

There is many a sheaf
Lies broken to-day,
That might be bound up
And saved from decay,
If the talents God gave
Were rightly improved
And the little ones cared for
As the Savior behooved.

Train up your children
In the way they should go,
And sage Time will teach you
The proverb is so:
"They will *not depart*
From instructions of truth,
But age will exhibit
The pearl of the youth."

O may this great mandate
By each be discharged,
And the field of co-laborers
Be greatly enlarged;
May the sheaves that are scattered
Be carefully bound;
And peace, love and union,
In each heart be found.

Go visit the sick;
Be kind to the poor;
The burdens of weak ones
With patience endure.
Deal gently with those
Oppressed by stern fate;
And the blessings of heaven
Thy reward, will await.

Philadelphia, Pa.

[For the COMPANION.

Mutual Forbearance.

I have frequently thought, and more recently concluded, that the good and prosperity of the Church might be much advanced, if men of influence and authority in the Church were less arbitrary, and would exercise a little more forbearance toward those of their brethren who differ with them on points upon which there is no Bible authority pro or con.

We know that good brethren differ on some points, and we believe they differ honestly and conscientiously. Some brethren believe they are under obligations to have many peculiarities about them. Of course they do not rest their belief on any positive commandment of the Bible, but they rest it on inferences which they think are fairly drawn from the spirit of the Gospel, and the lives and teachings of the Apostles and early Christians. And such being the case it has the force of law unto them, and no doubt binds their consciences. They should, however, in my opinion, not assume the right to bind the consciences of those of their brethren who can not see the force of their far-fetched inferences, or who do not admit the correctness of their conclusions. Yet I distinctly remember instances in which some brethren were *compelled* to submit *blindly* to the views and opinions of others, although those views and opinions did not seem to be based either on sound theology or good philosopy.

Though the Brethren protest against *human* creeds and profess to be solely under the authority of Christ, yet in some localities they partake of the *creed* power in such a degree as to adhere to peculiar tenets, as tests of fellowship, solely on Church authority entirely independent of the authority of Christ. Where such is the case we cannot progress beyond the limits of this "*Church Dictation*" without incurring the frowns of our brethren upon us. Like the tortoise confined in his shell, we are cramped and confined in an iron shell cast at the iron furnace of a human, fallible, church council.

During the dark ages Church authority put to death such as were too honest to *profess* to believe things which they could not believe, while it retained in fellowship those who were hypocritical enough to avow the popular standard of faith whether they believed it or not. Although these barbarities and other "damnable heresies" have passed away with the dark ages, yet it is painful to observe that the same spirit is still manifested in some degree, in all our protestant churches—the "Church of the Brethren" not excepted. A Christian hearted man looks to Christ as the only Savior mediator and authority. He believes Christ has made the way *narrow* enough—has given commandments enough which we do well if we keep them; but unless he submits to some other authority, unless he has some peculiarities about him as a pretended sign of humility, some badge to show that he is more in religion than simply a Christian, something to indicate that he has "wisdom *above* that which is written," he can not be retained in full fellowship, in some localities of the Brethren.

There is nothing in the church which presents to me a more discouraging and soul-sickening aspect, than the cold exactions which church members make from one another, the disposition to seize others by the throat for entertaining a different view, as if you were going to choke them into a better faith—the agressor meanwhile never entertaining a doubt as to his own correctness. What about *his* mistake? He has none. He sees the sun, and no one can see it unless he wheels around, and steps into his tracks. His views are all orthodox, and if you cannot see the "orthodoxy" you must be either too stupid or else too much "carnally minded." If you will not receive the truth as distilled through his mind, and agree with him in all his views, your piety, and your fidelity to the Church, are seriously doubted. He will blow his breath down your throat by day and by night insisting that it is the pure air of Heaven, and if you will not believe it, you must "have departed from the faith once delivered unto the saints." This proud, dogmatical, overbearing spirit in the Church, I hold is at war with the true spirit of the Gospel and detrimental to the best interests of the Brotherhood. If we see a Brother who don't dress as we dress, or think as we think, and act as we act, it does not necessarily follow that he is all wrong and we are all right, if the Bible is silent as to the points of difference among us. And even if he were in the wrong would it not be better to bear with him in his weakness if he is honestly trying to do right? He may be looking through a glass *darkly* and see part of the truth while endeavoring to grasp the whole; and should we not continue to fellowship him if his heart is longing after God? Let our motto be—"Bear and *For*bear," "Give and *For*give." And whenever we come in contact with convictions different from our own, let us remember that we *also* are frail mortal beings, subject to human error and wrong conclusions, and may perhaps be in the wrong as well as others.

J. L. FORNEY.

Cornelia, Mo.

[For the COMPANION

Self-Examination.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2nd Cor. 13:5.

Brethren and sisters, the language of brother Paul in this text should be prized very highly by us, if we

desire to make any progression in the way of holiness. For my part I think we cannot thank him too much for admonishing us to self-examination. I am persuaded to believe that every day of our lives cannot be better spent than in examining ourselves whether we be true to God and man. The Bible says if we judge ourselves we shall not be judged. But if we judge not ourselves one thing is sure, God will judge us. How thankful, then, should we be that God permits us to be our own judges; for "it is a fearful thing to fall into the hands of the living God." But how can we know how to judge ourselves aright? We can soon know this when we become willing to judge ourselves. Christ says, "My words shall judge you." Then by examining ourselves by the words of God we need have no fears but that we can judge ourselves aright. But if we would judge ourselves, the word of God must be examined by us, for it is just as necessary to examine the word of God before we examine ourselves, as it is for us to repent of our sins before we are iniatiated into the church of Christ Let us question ourselves with the poet:

"What image does my spirit bear?
Is Jesus form'd and living there?
Say, do his lineaments divine,
In thought, in word, in action shine?"

"Know ye not yourselves?" says Paul. Yes, we all know or can know our selves. But is it not to be feared that we do not want to know as much of ourselves as we should, and thus hide and conceal our faults and by so doing, suffer bad habits to grow on us until our whole nature becomes contaminated with sin? If such is the case, let us examine and judge ourselves, and lay aside all besetting sin, and ask God to take us entirely into his care, and create within us clean hearts and rule the same to his honor and glory. For, be assured, if we allow one degrading sin to remain in our hearts, all the faults that we may hide will avail us nothing in the great day of accounts, but will work our eternal ruin. We must learn to hate any and every sin if we would reign where sin is known no more. Now I would warn you with my self, to guard against all sin, and entertain no impure thoughts. Paul boldly set forth a number of sins which are an abomination in the sight of God, and, by the way he concludes the subject, we have just reason to believe there were many more; for after he had named several he finishes with the phrase, "and such like." Now, brethren and sisters, I have not called your attention to this, thinking that any of us are actually guilty of any of those abominable sins of Galations 5th, but the thought that any one, who has denounced the sinful pleasures of this world, should be guilty of committing a sin that would cause him to fall from his high calling, and crucify the Lord of glory and put himself to an open shame, is a painful thought indeed. And we need expect nothing else than to fall victims to sin, if we can look upon those abominations with the least degree of allowance. Are we willing to entertain any unkind feelings toward a brother or sister, there is no telling how soon we may even slight the counsels of the loving Savior himself. Are we willing to entertain one lascivious or licentious thought for a moment of time, we need not expect to merit anything than the wrath of Almighty God. We can and must hate sin. Evil thoughts may continually present themselves to our minds, but if we are Christians we will no more willingly entertain them, than Christ himself will cling unto sin. Now with a few remarks on the latter clause of our text I will forbear "How that Jesus Christ is in you, except ye be reprobates." To sum up the meaning of the latter part of that clause in short, we will say, "except ye be lost to virtue." Now, if I understand the Apostle aright, this is the true meaning of his language. Now my dear brethren and sisters, our condition is not so critical as all that. We still can reform and progress in a Christian life. But let us be in earnest, and examine ourselves by the word of God, and submit entirely to his will; and by the grace of God, we will come out "more than conquerors." F.

The old Hymns.

Did you ever know any person who was brought up on the good old Zion hymns, whom they ever failed to move to the foundations when heard? The feet moving on unholy errands linger on their way past the church door, as the melody floats out upon the night air. That man—who has waisted life, and energy, and talent, which might have blessed mankind, to reap only the whirlwind—he is back again with his little head upon his mother's lap while she sings the same hymn, which will never grow old, about "the beautiful river." His eyes moisten as he thinks how pained she would be were she living, to know him now. The hymn ceases, and the low benediction follows, and as the worshipers emerge he recollects himself, and with an impatient "pshaw!" passes on. What! he moved at a "conventicle hymn!" He, who for years has never crossed the threshold of a church? He, who believes neither in prayers nor priests, Bible nor Sundays? He, who has "outgrown all that?" Ah! but he hasn't. He can't outgrow it—it is there. It will come, whether he desires it or not.—Come in spite of all his efforts to laugh or reason it away. Come, though he live in open derision and mockery of that religion whose divine precepts he cannot efface from his mind. Come, as it did to John Randolph, who, after years of atheism, and worldliness, and ambition, left on record that "the only men he ever knew well and approached closely, whom he did not discover to be unhappy, were sincere believers of the Gospel, who conformed their lives, as far as the nature of man can permit, to its precepts." "Often," he says, "the religious preachings of his childhood were banished wholly by business or pleasure; but after a while they came more frequently, and staid longer, until at last they were his first thoughts on waking, and his last before going to sleep. Said he, "I could not banish them if I would."—Fanny Fern.

Let thy carriage be friendly, but not foolishly free; an unwary openness causeth contempt, but a little reservedness, respect; and handsome courtesy, kindness.

Christian Family Companion,

Tyrone City, Pa., Oct. 4, 1870

Thirst for War News.

Eager readers of war news, who feel disappointed when they have no exciting intelligence of a great battle, are thus addressed by the editor of *Every Saturday*:

O be a little patient, we beseech you! If there is no exciting news on this day or that, it is a sign that many thousand aching hearts have been respited a little; that innumerable wives and children who will be widows and orphans on the morrow, are not so yet; that life and youth still beat warm in men who shall be lying cold! We sit, all round the world, like the spectators at the bloody shows of old; we see the gladiators advance; we hear their mournful cry, "Hail, Cæsar, emperor, those about to die, salute thee!" And we know that they are to die for no cause of their own, but for the pleasure of one bad old man, who has filled the earth with more sorrow and sin than any other of our time. Let us be patient, we say, with those poor souls, and not be too eager to have them renew the strife. By and by, soon enough, it will begin again.

It makes our heart leap for joy to read such plain expressions of humanity from our contemporaries of the secular and literary press. Perhaps they are not aware that they are helping to preach the principles of the doctrine of Jesus, as understood and taught by the Brethren; in other words, that they are advocating "Dunkerism." For centuries the Church of Peace has been laboring in portraying the horrors of war, and to quench the thirst for blood by pouring out its oil of peace. And we thank God that the bread is returning after these many days.

"We sit, all around the world, like the spectators of the bloody shows of old!" Ah, yes, so we thought, civilization shudders at the thought of "Bull Fights" where dumb brutes are led to deadly combat, how then can it sit in the galleries of the world and witness the nations of the earth meet in the "ring"—war's dread battle field—without hiding its face from the horrible sight? It CANNOT. It is *not* civilization. Think of a man—a *man*, and a woman—a *woman*, claiming civilization, claiming intelligence, joining the rabble in clapping their hands when one dumb brute drags another to the ground, and makes his dying groans rend the air, and then think of a "Christian"—a *Christian*, witnessing with shouts of approbation the wholesale butchery of a modern (civilized?) battle-field, and tell me thou that judgest equal judgment, which is farthest from his standard. "War is cruelty, and you cannot refine it," is the confession of Gen. Sherman, and he spoke from experience. "No man of refined, Christian sensibilities should undertake the profession of a soldier," said the Duke of Wellington, and he gives us this reason for his assertion: "The exigencies of war often require things to be done from which humanity revolts." And we might safely add that there is no duty in warfare from which Christianity does not revolt. Napoleon 1st declared that "war is the science of barbarism."

How painfully solemn therefore the reflection that not only those who bear the name of Christ, but even such as claim to be heralds of the Gospel of peace, openly advocate these barbarous dramas! Oh, that every one, who has a heart to feel for the sufferings of others, would join us in the worthy cause of disseminating the message of peace and love to all men, which is found in the gospel of Jesus Christ, and is destined to rule the hearts of the subjects of his kingdom.

A Raid,

On Saturday, September 25th, the editorial staff of the COMPANION, in order to have a little recreation, and for other reasons that need not be named, set out for a little raid into the southern part of our County. We put up for the night at the house of brother Daniel M. Holsinger, at Duncansville. We found mother Holsinger confined to her bed with Intermittent Fever; and though she was quite ill then, we have since learned that she is improving. May the Lord administer consolation, for where age and disease unite there is affliction.

On Sunday forenoon we visited brother Robert McFarland, near Newry, who conveyed us in his wagon to the Lutheran Church, at Roaring Springs, (Spang's or now Bear's Mill), where it had been announced that a sermon would be preached upon Feetwashing, in which it would be shown that it is not to be practiced by the Church, avowing however a willingness to convince or be convinced. In due time 2 1-2, P. M., we arrived at the place, found the man, and heard the sermon. The speaker was Mr. Streamer, a Lutheran minister from Martinsburg, a plain, good-natured looking man, who seemed to believe what he was saying. He said about all that could be said against the practice of Feetwashing, but presented his arguments in a respectful manner. At the close of the meeting we asked and obtained liberty to make an announcement. We then stated that in four weeks from that day, which will be on the 23rd of October, would be our Brethren's regular appointment in the school-house close by, and as we still thought it was intended by the Master that we should wash one another's feet, we would take up that subject upon that occasion and invited those who had now heard the one side of the question to come and hear what those had to say who stood in defense of God's word. After the meeting, at the suggestion of Mr. Streamer, the Lutheran Church was granted us for our appointment, as it was believed the school-house would be too small. After our reply which will be made by brother Beer, we may have something farther to say.

An Unavoidable Mistake.

When we gave in our copy for the "Brethren's Almanac," the Printer informed us that it would make much more than 32 pages, and asked what he should omit. We informed him he should put it all in and let it make what it would, only not to exceed 38 pages. Accordingly we announced in our last that it would make 38

pages. Since then the proof has been received, and all the matter is contained in the first stipulation, namely 32 pages. Our readers will excuse our variations. The Almanac is now ready, and contains 32 pages,and will be sent at 12 cents a single copy, or 10 copies for one dollar. We have only an edition of 3000, and six hundred have already been sold. First come first served, shall be our motto. Let the cash in all possible cases accompany the order, in order to forward business and avoid trouble.

He submits to be seen through a microscope, who suffers himself to be caugot in a fit of passion.—*Lavcter.*

A "microscope" is an instrument used for enlarging objects to the eye of man, for their minute inspection. In observing objects through a microscope many small specks, blotches, and irregularities are discovered which the naked eye could never perceive. The least defect is made to appear as a large blemish. And some things, such as the smallest insects, are so enlarged that they become transparent, and one can see the blood coursing in the veins. To such a view, the maxim says, he submits himself who is caught in a passion. He becomes transparent; we see him through and through. We discover the motive, the propelling power, that moves him, the machinery that drives him. All the little imperfections that a few more days of virtuous living would have forever wiped away are exposed to our fellows in their full and even enlarged form. Reader if you have any imperfections about you keep out of the microscope.

Special Requests.

We especially request of all our patrons to be very explicit in stating their business when writing to us. Do not take anything for granted. We had rather read a very long letter if the business require it, and then know precisely what the writer wanted, than study an hour over a short one and then know nothing about it.

Always remember that editors are very forgetful people. And, therefore when you order subscriptions, or anything else according to any special offer made by us, you will please designate that you wish the benefit of said special. For instance, if you want the back numbers for one dollar, according to our offer inlast week's issue you will please say so. Or if you wish odd numbers for specimens mention the fact.

Brother Musselman writes us a chapter on "Likenesses," which will be found in another column. We think his reasoning is quite philosophical. He refers to several other matters that are worthy of serious thought. He would have said some harder things yet against tobacco, if we had not tramped his toes. We have still a few tobacco friends on our list, and we do not want to hurt their feelings. They have promised to "taper off" and we want to give them time. We have been coaxing them along until they have very nearly overcome their lusts, and we do not wish to have them scared away by an enthusiastic correspondent.

Brethren's Encyclopedia.

We have hitherto neglected to state that we keep the above work for sale. Those who wish it may order it from us at the publisher's price, $1,70 per single copy, postpaid.

Improved Readings.

It is astonishing what an effect is given passages of Scripture when rendered into our common style of expression. For instance James 5:16: "Confess therefore your sins to each other, and pray for each other, so that you may be healed The earnest supplication of a righteous man is very powerful." Also the 12th verse of the same chapter: "But above all things, my Brethren, swear not; neither by the heaven, nor the earth, nor any other oath; but let your yes be yes, and your no, No; so you may not fall under judgment." These renderings are from the Emphatic Diaglott.

The conclusion of brother Flory's "Dunkerism Examined" will appear in our next. Also other matter that had been intended for this number.

Answers to Correspondents.

"Can you pardon me once more? I really will try to be brief next time."

No, we cannot pardon you anymore, and especially not on such a pretense. Your *letter* is all very good, and if it had been a foot longer, we would have read it with eagerness and then passed it around the table to stir up a thought in another mind, with the exclamation, "she's a good sister." If you have anything to say. say on. We are sure this is not "in the church," neither is it "speaking." Use your liberty, as a free woman, and "neglect not the gift that is in thee." The letter *needs* no pardon, and for the posteript there *is no* pardon. Such things ought not to be tolerated.

Jesse Roop.—Thank you for the plan. We will most likely adopt it and perhaps can start out toward the latter part of October. We will make the announcement as soon as the arrangement has been completed. We expect brother S. A. Moore to accompany us.

John H. Moore.—We take no part in its circulation.

Traveler. — No; our free pass over the Pennsylvania Railroad has expired, and we have not been able to get it renewed, and have no prospect of doing so And in view of conducting a business we are also denied the clerical ticket We pay full fare since last January.

B. F. Kittinger.—Of course we will grant your request, if you will mention the matter when the subscription is renewed

A G Faust.—Your subscription expires with the close of the volume.

Stepping Stones to Glory.

BY SUDIE M. THOMAS.

J stands for Jesus, our Shepherd and King,
E, the example that he came to bring,
S is the standard he taught us to bear,
U, the unspeakable truths to declare,
S is the sword that his spirit imparts;
I is the image of Christ in our heart,
S is a shield from Satan and strife;
O is an offering to choose death or life,
U, understanding to shun death and sin,
R, the reward all the ransom'd shall win;
S is salvation, by God freely given,
H, stands for holiness, leading to heaven,
E, the eternal rest, Christ will provide,
P is for pardon, through him crucified,
H is the home he has gone to prepare,
E, the enjoyment the saints shall have there,
R is the rescue through Jesus our King,
D is the death that knoweth no sting.

Philadelphia, Pa.

MISCELLANEOUS.

"The Bible in the Schools."

The Bible is an antique volume. Retrospectively, it reaches to that remote period when the earth was without form and void, and prospectively to that future era, when the summoning angel shall stand upon the sea and upon the earth, and, lifting up his hand to heaven, swear by him who liveth forever, that time shall be no longer. How little need we wonder that a Book, whose chronicles cover so vast a period, should command the special attention of the good and the great of every age?

Sir William Jones says: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

Daniel Webster writes: "If anything I have ever said or written deserves the feeblest encomiums of my fellow-countrymen, I have no hesitation in declaring, that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the Holy Scriptures, the source of all true poetry and eloquence, as well as of all good and all comfort."

This precious Book, this candle of the Lord, man's index to eternity, his chart to steer by into the blissful harbor, it is sought to expel from the Common Schools of our land. "Tell it not in Gath, publish it not in the streets of Askelon!" At the occurrence of such an event, we might well echo the spirit of David's lamentation and exclaim: "The beauty of America is slain; how are the mighty fallen."

But why repudiate the Bible, and force it from the schools? What harm has it done, or is likely ever to do? Has any class of our citizens suffered by reason of the National or State recognition of the Bible, as a proper book for the use of the Civil Magistrate and the public schools? Is there in the reading of the Bible, without note or comment, anything the savors of sectarianism? Does thatuse of the Bible in the schools, or anywhere else, really affect the liberty of a Freethinker or Romanist, in any way, where such liberty does not directly oppose the scheme of our Free Institutions?

To meet the wishes of Catholics, Infidels, and Jews, the children in our schools are to see the Bible turned out of doors. And not only that, but all other text-books which quote from the Bible, or which enforce Christian maxims, must, for the same reason, be expelled. Nothing opposed to good morals must be denounced. If the principles of Mormonism, or Mohammedanism, are taught, or if a teacher chooses to "swear at his pupils," no objection must be made, lest the school acquire the character of being religious, and some *tender-hearted* libertine have his conscience troubled, or some crafty priest have cause to cry out against sectarianism in schools.

France once undertook to expel the Bible, not only from the schools, but from her coasts. Mr. Burke gives the following as the result: "Religion and its ministers were brought into contempt; the temples erected for the worship of God were closed; the passions of men were let loose; the social ties dissolved: the domestic affections stifled; the foundations of civil society broken up; and a scene of horror ensued which no man can look back to without shuddering at the depravity to which human nature, uninfluenced by religion, may reach even in an enlightened age and country."

The gist of the matter seems to lie in the question, Is this a Christian nation? Are its Constitution and laws founded on the Bible? If so, then does the Bible, properly and legitimately, hold the first place in our Common Schools.

There is no want of evidence to show that this is a Christian nation, and that it recognizes Christianity as its constitutional law. In his argument in the Girard will case, Mr. Webster remarks; "Statutes against blasphemy and the violation of the Sabbath, and others of the same effect, proceed on this great broad principle, that the preservation of Christianity is oneof the great and leading ends of government."

Blackstone says: "Christianity is part of the law of England," and, in a note to an American edition of his Commentaries, it is asserted, that "we have received the Christian religion as a part of the common law."

It is peculiarly gratifying to know how George Washington felt on this subject. He says: "It is impossible to govern the world without God. It is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly implore his protection and favor, *and of this nation most of all.*"

Andrew Jackson, pointing to a Bible on a stand, said to a friend: "That book, sir, is the rock on which our republic rests."

In the year 1778 Congress enacted as follows:

WHEREAS, True religion and good morals are the only solid foundations of public virtue and happiness. Therefore,

Resolved, That it be, and is hereby earnestly recommended to the States to take the most effectual measures for the encouragement thereof.

These citations make it abundantly manifest that Christianity is the received and only recognized religion of this nation. The Christian religion is founded on the Bible. But how shall the nation's religion be perpetuated, if we permit the Bible, on which it is based, to be driven from our schools?

But I need not multiply words. The proofs are manifold that God, from the very first, chose this nation

as he did ancient Israel, and took it under his special care. "He sent the Puritans to take possession of it, in the name of the Bible," and its beneficent Author. He aided the handful of brave men who fought the battles of our Revolution, or they never could have achieved our liberties! He gave us as our first President, the illustrious Washington, who, when inducted into office, first laid his hand upon, then reverently kissed, the Bible. He gave us a Constitution and Laws recognizing the God of heaven, the Christian religion, and the paramount authority of the Holy Scriptures. He gave us devout Legislators, whose enactments protect our divine religion and the Holy Bible, on which it is based. He gave us a republican form of government, beneath whose ample folds the oppressed and down-trodden of all lands are invited to take shelter. He gave us a system of Popular Education admirably adapted, in its prominent features, to meet the moral and intellectual wants of our children—schools in which the reading of the Bible, "the nation's Law-Book," is made the first constitutional duty of the teacher.

These are some of the blessings given the American people—some of the treasures committed to our keeping. Shall we prove recreant to the trust, and cause our own hands to drip with the nation's blood, by rejecting our blessings, giving up our Bibles, abusing our privileges, and wasting our treasures?

"*The open Bible and the Public Schools.*" These are the strength and glory of our nation. "Sever them, and you cut in twain the nation's life"—the palladium of this great government is swept away. Eject the Bible from the schools, and you may write, high up on the escutcheon of this dying nation: "*Ichabod*," for her glory will then have departed forever.

There is one single fact which one may oppose to all the wit and argument of infidelity—namely: that no man ever repented being a Christian on his death bed

The Sunbeam.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly and more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs, the apple of the eye, though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is, that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a guise!—*British Quarterly Review.*

Sophocles on Baptizo.

Mr. E. A. Sophocles, a native of Greece, an eminent scholar and professor of Greek in Harvard university, has just published a "Greek Lexicon of the Roman and Byzantine Periods, from B. C. 460 to 1100 A. D.," a work of incomparable value to the student of New Testament Greek. We give the following specimen: "*Baptizo*—1. To dip, to immerse, to sink. 2. Mid. *Baptizomai*, to perform ablutions, to bathe. 3. *baptizo*, mergo' mergitto, tingo or tinguo, to baptize. [There is no evidence that Luke or Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks.] For the mode of administering the rite see Barnabas, Justin, Iarenæus, Tertullian etc. For trine immersion, see Tertul. II 69, a." It will be seen that the theories of Dr. Edward Beecher, Dr. Dale and other pedo-baptist writers who have "sought out new inventions" as to the meaning of *baptizo*, obtain no countenance from the learned author of the new lexicon. The real scholarship of the world is with the Baptists.—*Christian Era.*

Moral Beauty. — What is the beauty of nature but a beauty clothed with moral associations? What is the highest beauty of literature, poetry, fiction, and the fine arts, but a moral beauty which genius has bodied forth for the admiration of the world. And what are those qualities of the human character which are treasured up in the memory and heart of nations—the objects of universal reverence and exultation, the themes of celebration, of eloquence, and the festel of song, the enshrined idols of human admiration and love? Are they not patriotism, heroism, philanthropy, disinterestedness, magnanimity, martyrdom?

There is so much to be done and suffered, and so few to do it, before this world will be saved, that no one must be idle or quit the field. The solemn day will soon come; it may be too soon for some of us. It is already selected, and on the swift wing of Time it will make no delay. Let us not waste our time and strength in foolish plannings for delay. Every day we live, viewed in the light of our mission and eternity, is worth a world. More than the value of a world depends on the right improvement of even so short a period as a day. Oh, for that agonizing earnestness that will not let us rest! Oh, for some dissolving power to melt and mould us for work! *Work*, work! Yes; that is the word. Blessed Jesus, help our poor hands, heads, and hearts to work for thee.—*Lutheran Observer.*

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon one side of the sheet only

Dear Brother: To-day on my sick-bed, I was looking through the *Companion*, and noticed an article in number 36, written by brother Martin Mok, with reference to picnics. He states, "I at once came to the conclusion that C. H. Balsbaugh would better modify the language, where he said that the minister that showed his face at a picnic, was a servant of the devil."

I think in the way the Sabbath School celebrations, or picnics are held in our vicinity or in our county, I would say like brother C. H. B., ministers who show their faces at picnics are servants of a false doctrine. In our church, whenever we hear that any attend celebrations, or picnics, we admonish them to stay away; and the same going again, we call them into council. Brother M. M., I think you are too liberal, or we are too narrow. Judge for yourself—Picnic Religion!

Sunday School celebrations, or Sunday School picnics, in our country, are held in this way: It is money we want, money we will have, gospel or no gospel, heaven or no heaven. Away with serious or sober looks; away with them! On for a jolly time of feasting!

"On with the dance, let joy be unconfined!"

Foolish talking and jesting, feasting and frolicking, and one, two, or more music bands at the camp—these festivals are the rage and fever of the day. I would be ashamed to show my face at such a place. You say also of picnics: "There is just the place that the minister of the gospel ought to be." Jesus says: "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Sunday Schools are allowed by our Annual Council. If held by their order, I am not against it; and if a Sunday School could be established by that order, I would be one of the first, if co-laborers would join; but no celebrations or picnics, which are more schools of satan than anything else, in our part of the world.

The spirit which is known in our surrounding country, far and near, is a proud, fashionable, and high-minded spirit, among the children of the Sabbath School.

The grace of Jesus Christ be with us all, Amen.

JOHN HERTZLER.

One more Call on Brethren for Documents.

Having been engaged, for forty years or more, in collecting Documents, and especially the minutes of Yearly meetings of our Fraternity, in order to preserve them in a suitable way for the benefit of those of the present and future age, and having been called upon to furnish a list of the time and places of Yearly Meetings held as far back as we find any record, we find ourselves still lacking a considerable number of records, which we presume must exist somewhere among brethren, or brethren's children in manuscript, considering the great care taken of such papers by our brethren in former days.

Address HENRY KURTZ.

Columbiana, Ohio.

Brother Henry: I suppose neither you nor your readers have heard how we are getting along about our church property here. I will state that it is now before the Court of Appeals of the state; it being there in an informal manner for the judges to decide the validity of our title to the whole property. I presume it will be decided next month. In the mean time the Bankert Bros., commission merchants of this city have kindly proffered the gratuitous use of Friendship Hall, over their store, in which the Brethren preach. Our membership is gradually increasing, and we hope, at no distant day, to see a society organized here and at Ellicott's City. L. J. GROVE.

Baltimore, Maryland.

Friend Holsinger: I wish through the *Companion* to find out the where abouts of my Aunt Betty Frederick. She is a member of the Brethren.—She left Stark Co., Ohio, nearly 20 years ago and went into the neighborhood of South Bend, Ind. Any one knowing where she resides will confer a great favor by informing me through the *Companion* or otherwise of her place of residence; and by letting her know that her sister Hannah Hunt is living in West Independence, Hancock Co., Ohio.—We would all be much rejoiced in hearing about her, whether living or dead.

I will also inform you and the rest of your brethren that F. P. Lœhr was here with us some time ago, and held some very pleasant meetings. We are all waiting anxiously for his return. His preaching had much weight on the minds of those who heard him. It was the first time that the doctrine was ever heard by some in this section. It was said to the Apostles: "Go ye into all the world and preach the Gospel to every creature." Now it appears that there are a great many of our own people here that have never heard your doctrine; so I think we need your doctrine advocated in this vicinity. Preacher Lœhr is getting old and needs some one to help him, so I think M Shots ought to accompany him to this neighborhood, and see how much good they can accomplish. "Now is the accepted time," for I know they will be well received here. Excuse me as a stranger.

Respectfully your friend.

H. HUNT.

Shepherdsville, Mich.

Errata.

In No. 34, page 530, first column, first line, for "has clearly revealed," read "has *not* clearly revealed;" and in same column, 13th, line from bottom for "Can we wait" read "Can we *not* wait." JOHN W. BYRNE.

Page 501, first column, commencing at "once into each name," read: which immersions in the one body of water, blend together, being inseparably connected, and thus the three constitute the "one baptism"

Same column, last line of first paragraph, after the word "vanish," read: "As the frost before the morning sun."

Page 518, second column, for the initials "F. G." read T. G.

Same page, third column, third paragraph, for "iniquity", read ingenuity.

J. S. FLORY.

Announcements.

DISTRICT MEETINGS.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

LOVEFEASTS.

Tenmile congregation Washington Co., Pa. Oct. 8th. 1 o'clock P. M. To continue some days.

Howard branch, 12 miles west of Kokomo, Ind., Oct. 9th, 10 o'clock A. M. Conveyance from Kokomo on the 8th. Hiel Hamilton.

In Snakespring valley congregation, Bedford Co., Pa., Oct. 21st and 22nd, 10 o'clock A. M.

In the Brethren's meeting-house, Fayette Co., Wt. Va., October 15th and 16th.

Panther Creek church, Woodford county, Ill., Oct. 12th, commencing at 3 o'clock P. M.
J. B. TAWZER.

Lost Creek church, Free Spring meeting-house, Juniata Co., Pa., on the 10th and 11th of Oct., commencing at 1 o'clock P. M.
MICHAEL BESHOAR.

Clover Creek congregation, Blair Co., Pa., Oct. 25th and 26th.
JOHN W. BRUMBAUGH.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.
WM. LEATHERMAN.

Antietam branch, Franklin county, Pa., Welty's meeting-house, Oct. 7th.

Buffalo Valley branch, Union county, Pa., October 12 and 13th, 1 o'clock.

Dry Valley meeting-house, Mifflin co., Pa., on the 7th of Oct.

Falling Spring branch, Franklin Co., Pa., at the Spring meeting-house, Oct. 9th.

In the Mineral Creek church, Johnson Co., Mo., on the 8th of October.

In the Shipshewana branch, Lagrange Co., Ind., at the house of brother George Moomots, 5 miles East of White Pigeon, on the 6th of October. ABNER BUMGARDNER.

Antioch, Huntington county, Ind., Oct. 7th, 10 A. M.

Beaver Creek, Washington county, Md., October 22nd, and 23.

Near South English, Keokuk county, Iowa, October, 8th, 9th.

Salem Branch, one and a half miles west of Salem, Ills, at the house of David Shanafels, Oct. 8 & 9.

Shade branch, Somerset county, Penna., October 13th. Hiram Musselman.

Two and three-fourth miles east of South English, Keokuk county, Iowa, Oct. 8th and 9th.

Near Degraff, Logan county, Ohio, Oct. 6th and 7th.

Pine Creek branch, St. Joseph county, Ind Oct. 11th. David Rupel.

Yellow River branch, Ind., at Jacob Lintz, Oct. 7th. D. Heckman.

Monticello branch, White county, Ind., three miles northeast of Monticello, Oct. 7th and 8th, 4 P. M.

Monococy, Frederick Co., Md., Oct. 8th.
Bush Creek, " " " " 11th.
Sams Creek, Carroll Co., Md., Oct. 13th.
Meadow Branch, " " " " 13th.

Lick Creek branch, Williams county, Ohio, one and half miles southwest of Bryan, Oct. 8th and 9th, 10 A. M.

Bristolville Frumbull Co. O. October 11th. Stop off at Warren. Write to John Strom.

Missouri Valley, Iowa, Oct. 15, meetings to commence on the 8th and continue until the 16th. Stop off at Missouri Valley Junction, and inquire for L. S. Snyder or I. Dell.

In Union Co Minn., on the 15th and 16th of Oct. Stop off at Lewistown station, Winona & Peters R. R., and inquire for J. S Lewis.

In the James Creek congregation, Huntington Co., Pa., commencing Oct. 7th at 10 o'clock P. M. and continuing over Sunday.

Near Cerro Gordo, Ill., October 14th and 15th. Stop at Cerro Gordo.

In Warrior's Mark branch, Pa (Tyrone) October 15 and 16.

At Peter Stockman's 6 miles southwest of Mennarmowa, the county seat of Dume county, Wisconsin, Oct,

In East Nimishillen church, Stark Co., Ohio, Oct. 8th and 9th.

In Mahoning church, Mahoning Co., Ohio, Oct. 13th, and continuing over Sunday.

In the Lancaster meeting-house, Salamony congregation, Huntington Co., Ind. Oct. 18th, 10 o'clock A. M.

In the Bush Creek branch Frederick Co. Md., Monrovia depot, Oct. 11th, morning.

Eagle Creek branch, Hancock county, Ohio, October, 22nd, 10 A. M.

Elklick branch, Somerset county, Pa., Oct. 29th, 4 o'clock, P. M. Preaching next day.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Duncansville branch, Blair county, Pa., Sept. 16th,, ELIZABETH JANE, infant daughter of brother John and sister Susan Ressler; aged about 14 months.

They loved their darling little daughter dearly, and it consequently was hard to part with her. But their tender care could not keep her. Some guardian spirit came and took her from their kind embrace and bore her in triumph to the blessed abode of God. Perhaps there were many dangers in little Lizzie's future pathway, and the Lord knowing this, thought best to remove her from the tribulations of earth to the glories of Heaven, before she learned the ways of sin and folly. Perhaps also he loves the parents too well to make this world tearless, and sorrowless to them; for if nothing but flowers were strewn along our earthly pathway, and nothing but sunbeams played around our dwellings, we might be led to forget that we are only Pilgrims and strangers here.

While they deeply mourn their loss they do not repine, but bow submissively to the irreversable decree of a kind Providence, believing that he doeth nothing wrong. Funeral services from Matt. 18:1-6, by the writer
JAMES A. SELL.

In the Eel River Church, near Mexico, Miami county, Ind., August 17th., sister ANNA MARIAH, wife of brother William FISHER, aged 27 years and 15 days.

She leaves a sorrowing husband, four small children, and a large circle of friends to mourn their loss. Four days before her death, she was from home to visit the sick, and was in good health, and in three days from that time she was pale in death. Her remains were followed to the grave by a large concourse of people. Funeral attended by the Brethren.

At the same place, September 8th., sister RACHEL, daughter of brother John and sister Polly CLINGENFIELD; aged 25 years, and 6 months.

She called for the elders of the Church three days before her death, and was anointed as the apostle James gave commandment. She died with a bright prospect of being received into the church triumphant. Her remains were followed to the grave by a large concourse of mourning friends & neighbors. Funeral attended by the Brethren.
DANIEL BALSBAUGH.

In the Yellow Creek church, Elkhart Co., Ind., June 28th, 1870, of a lingering disease, ELIZABETH, wife of Samuel WISE, and daughter of Jacob and Sophia Miller, of Darke county, Ohio, aged 39 years, 7 months and 19 days.

She has been a member 12 years. She leaves a husband and four children to mourn their loss Funeral discourse by the writer and others.
ELI METZ.

In the Libertyville branch, Jefferson Co., Iowa, September 15th, ELIZA C. daughter of brother David and sister Elizrbeth GARBER aged 1 year, 5 months, and 24 days. Disease Inflammation of the bowels. This is their second funeral in a little over six months.
DAVID B. TEETER.

[*Visitor* please copy.]

In the city of Waterloo, Iowa, September the 2nd., MINIE MALARA, daughter of brother Joseph & sister —— SAYLOR; aged 1 year, 10 months, and 13 days. Funeral by the writer, from First Thessalonians 4: 13.
JACOB A. MURRAY.

LIST OF MONEYS received for subscription, books, &c.,

Solomon Baldwin, .50; Daniel Wolfe, 2.00 William S. Meyers, .50; D. M. Yothers, .50; Elder Samuel Murray; 1.10; D. J. M'Donnel, .25; Daniel B. Teeter, 1.50; O. Snowberger, .60; Ann E. Hoke, 1.50; John H. Witmer; .75; A. L. Bowman, .50; Susan E. Pelly, .35.

J. Levi Kittinger, 2.00: Peter G. Ginder, .75; C. C. Root, .25; Peter Phouts, .35; Jacob Stehman, .50; Martha A. F. Kinksey, .80; D. L. Miller, 2.00: Abel Findley, 1.00; Geo. Bucher, .50; Isaac Book, .75; Ephraim Cober, .50.

Conrad G. Lint, 20.00; Michael Forney, 1.50; H. F. Long, 1.00; M. R. Hamilton, .25; B. S. Whitten, 2.00; Obed Snowberger, 1.50; John M. Roose, 4.00; B. R. Smith, 1.50; Minor Rifley, 50.

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Will some of the Brethren in Maries county Missouri please correspond with me by letter concerning the value and situation of a tract of land, described in a deed which I hold as follows: "The South East quarter of section No. twenty and the North half of the North half of the North East quarter of No. twenty-nine in township thirty-nine, and range No. ten West containing &c" Situated in Maries county, Address: P. H. BEAVER, Montandon, Northumberland Co., Pa.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VI. TYRONE, PA. TUESDAY, OCT. 11, 1870. NUMBER 40.

Poor.

What! poor, you say? Why, save you, friend,
I've more than half the world can show;
Such wealth as mine you cannot boast,
Such bliss as mine you cannot know.
I've more than keenest head can sum—
Could ever dream of, night or day;
I've treasures hid from sordid hearts,
No cunning thief can take away.

My riches never bring distress
Between me and my fellow-men;
No evil passion stirs my breast,
To yield me hate for hate again.
But pleasure, peace and joy they bring;
They soothe my cares, they make me glad.
They give delight I cannot name,
And buy me comfort when I'm sad.

Come here and open wide your eyes,
You see earth's glory at my feet,
You see the sky above my head,
The sunshine on my garden-seat;
You see the love that lights my home,
The children round my cottage-door—
The birds, the bees, the grass and flowers,
And you have dared to call me poor.

Come here and open wide your ears,
And hark the music morning makes,
When from the hills and from the woods
Her high and holy anthem breaks.
Come here and catch the grand old songs
That Nature sings me evermore—
The whispering of a thousand things,
And tell me—tell me, am I poor?

Not rich is he, though wider far
His acres stretch than eye can roll,
Who has no sunshine in his mind,
No wealth of beauty in his soul.
Not poor is he, though never known
His name in hall or city mart,
Who smiles, content beneath his load,
With God and Nature in his heart.

Written for the *Companion*.

Capital Punishment.

"Is it right to take life for life?" is a question often asked in all circles of society; and many strong advocates will evade it by saying: "It is necessary, to impede the progress of bloodshed."

In answering the question it is necessary to ask others. A murder is committed, some one is arrested, imprisoned, tried, convicted and executed, and his soul is in eternity, because you said he was guilty and must die. Who gave you power to read his heart, to know his guilt? Who taught you his provocation ere he first raised his hand to deal the fatal blow? Can you go back along the thorny road, and mark his hopes, his fears, his wrongs, his woes, his blasted hopes, his longings for something better? You, who have all the advantages one can boast, surrounded by everything calculated to make you virtuous and happy, with kind friends and dear parents, do you know his childhood teachings? Perhaps no mother's voice e'er ascended to the "Great White Throne" in his behalf. Perhaps no father e'er plead for his acceptance at the "Mercy-seat." Perhaps no kind sister ever twined a gentle spell around his heart. Perhaps virtue, truth and justice, were to him but guises of cowardice. Yet you would hurl his soul before an offended God! Are you the fiat of his days? Is yours the avenging power? Did not that eye which never sleeps—the same indulgent God, who so mercifully gave you a better sphere—see and take note when the deed was done, and read the thought that caused the act? And could not He have sent swift vengeance on the murderer's head, if in His wisdom He had thought it best to deal the blow? Or are you stronger? Are you more wise? Are you more just, that you should usurp the power of God and disrobe the soul that never dies? God spares him, yet in you he finds no mercy. Still you pray, "forgive us our sins, as we forgive those who sin against us." Then, again, perhaps your prisoner is not guilty, though circumstantial evidence may not be wanting to prove it. Yet before God his hands may be clearer of blood than yours. And may not some sudden change of fortune place you in his situation! Ah! then you would forgive! But suppose he did it, and you hurl his soul into eternity unprepared to meet its God, think you, *you* will stand guiltless before the tribunal bar! But you say priests and ministers converted him, and he repents and stands pure before his Maker. Sup-

pose this is true, has earth so many righteous men that some are not needed? Is there no place for him to preach? And who better than he, who had tasted the bitter cup of infamy, could preach repentance? We must remember there is a day coming, where, with the same measure with which we now mete, it will be measured to us again. Matth, 7: 2.

Renoro, Pa. J. R. SWIGART.

For the COMPANION.

The Evil Tongue.

"The tongue is an unruly member." It is compared in the Scriptures to the devouring beast of the field. Yea, it is worse; for these have been tamed, but the tongue can no man tame; it is an unruly evil, full of deadly poison —"a world of iniquity"—a house of corruption, which sets "on fire the course of nature, and it is set on fire of hell." Such are the works of the deceitful tongue, that it lays waste the peace of neighborhoods and families; and has caused the heaving sighs of the broken-hearted, and the lamentations of those who have felt the slanderous wound.

All are aware of the evil of the lying tongue in a community. It is one of the most degenerated principles ever harbored in the human heart. It has caused more woe, and more innocent suffering, than any other principle now extant in the world. Its sting is felt in every land—its poisonous bite in every community. Lying originated with the devil. He is called "the father of lies." He is a king who reigns in the hearts of the deceitful. Lying is part of his business. He used this plan to deceive the innocent pair, through the instrumentality of the serpent. With lies upon his tongue, he robs the innocent heart of an innocent life. Oh! where is the heart that will not mourn—the eye that will not weep, at the awful sight when the innocent hearts were tempted, robbed, disrobed, and expelled from happiness, holiness and all that was good, into a world of care, sorrow, weeping, and lamenting: all caused by the cunning lie of the fiend of darkness! They were made very low by adhering to lies. But, oh, how much lower have their children fallen! Many have been the prophets, kings, and good men, who have fallen victims to this "father of lies." Ahab, the King of Israel, in the days of Micaiah the Prophet, was induced through the lying spirit in the mouth of the false prophets to go up to Ramoth-gilead and fall by the hand of his enemies. More confidence was placed in those lying spirits than in the word of the Lord; because the enemy of truth and friend of the evil tongue, was in possession of the heart. And it is a very easy matter for those who abide not in the truth to be led captive at his will.

The devil generally uses lies to carry out his designs. Through this means he tried to effect the downfall of the Christian religion; but thank God he failed, he was completely routed. One stronger than he prevailed. This was the hardest battle that ever was fought. Here is where the enemy received his death wound, which will eventually prove his eternal ruin. Then is it not reasonable to believe that he will try to the uttermost, if it were possible, to deceive the very elect? Then take heed, my young brethren and sisters, that you are not led from the path of duty by the evil tongue. If the evil one failed in the attempt to destroy the vine, he may pluck some tender branch. Cling close to the vine, Christ Jesus, and you are safe. There is no possibility of withering as long as the seed remaineth in your hearts. You know upon whom you have believed—that your faith is according to his will. Continue therein. Watch the evil tongue.

Whitesville, Mo. SAMUEL C. BASHOR.

For the COMPANION.

The Christian's Wants.

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

This is the humble prayer of every *Christian* inquirer after truth, He feels, as the Bible expresses it, that his "heart is deceitful above all things, and desperately wicked;" that when he would do good, evil is ever present; and nothing, save the helping hand of God, can uphold him; hence his cry: "Create in me a clean heart." He wants his heart cleansed, purified, and improved, a fit temple for the Holy Spirit to dwell in. His Bible unfolds to him the fact that God is willing to receive him as an adopted heir of heaven, and that the blood of Jesus Christ, his Son, cleanseth from all sin. And he feels that he has vowed a vow, not unto man, but unto the great God of Heaven, "with whom there is no variableness, neither shadow of turning;" and that the teaching of the Bible is, that God cannot look upon sin with the least degree of allowance. He knows that the ran-

som has been paid; that the ranson was God's well beloved Son; that the Holy Spirit directed or brought him to see his sad condition as a sinner; and that he was brought to the feet of sovereign mercy to implore for pardon, through his once crucified, but now exalted Savior. And he rejoices to know that God hath power on earth to forgive sins; yet, he feels his own weakness, and his desire is to have all hope in Christ who careth for him; and he says in the language of the poet:

"Here, Lord I give myself away,
'Tis all that I can do,"

remove this rebellious, stubborn heart of mine; make it submissive, gentle, affable, and kind to all—a lowly, contrite heart—a heart, to do thy will, O my father—a heart, willing at all times, and in all places, to take thy word as my directory—to study it carefully and prayerfully, and to obey its precepts. He prays for an understanding heart, that he may know what his duty is; and, after knowing his duty, to do it in an humble way; bearing the scoffs of the sinful world, as a true soldier of the cross. He wants his house built upon a good foundation: a foundation whose builder and maker is God—He wants to grow in grace, to become a good soldier of him who became a willing sacrifice for his sins, and not for his alone, but for the whole world. The Christian wants his house built upon the rock of ages, to shield him when the storms of persecution, and the waves of abuse may gather thick and fast around in order to overthrow his building. He wants it more particularly on that rock to prevent evils which may work hard to enter his own peaceful cottage; such as, anger, malice, hatred, and revenge, which are endeavoring to enter his own trusting heart. For he knows in whom he has believed, and he wants to be willing to abide under the shadow of his wing; for this same true and tried friend, has promised to be with him in six troubles, and not to forsake him in the seventh. He farther prays and says, "Renew within me a right spirit; let not any evil spirit take possession of my breast." He wants "a meek and quiet spirit, which in the sight of God is of great price." He wants a spirit of love, so that he can love his neighbor as himself. He wants a spirit of forgiveness; he feels that God, for Christ's sake, forgave him in the pardon of his sins, and that it is required of him to imitate his holy example; and his prayer is: "Forgive us our debts as we fergive our debtors." And when he is reviled, reviles not again; but, in the humble language of the great Teacher, he says, "Father forgive them; for they know not what they do," And what, I ask, is more expressive of a Christian spirit, than what we have just narrated? The Christian forgives not only seven times, but seventy times seven. Then, dear Christian reader, encourage this feeling of love, and you will advance in your Christian course, and you will grow in grace, and a knowledge of Christ will spring up and flourish and bring forth fruit to the honor and glory of God; the rough places of life will be made smooth; and, if you and I and all Christians take Christ for our guide, his book for our directory, we will be upheld by the right hand of his power, and he will tell us: "My grace is sufficient for thee." In all our journeyings through the wilderness of life, and when we near the jordan of death, the light of God's smiles will illumine our pathway; and as we pass over the swelling tide, a voice from that heavenly world will say, unto you, and unto me, and unto all who have walked worthily and obeyed the commandments, "Well done, good and faithful servants, enter into the joys of your Lord." May God in his mercy keeps us so to die, is my prayer,

W. B. SHANE,
Lima, Ohio.

Asking Father.

A gentleman of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was skeptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer, as unphilosophical and unnecessary.

"I remember," said the son, "that I once made free use of your pictures, specimens, and instruments for the entertainment of my friends. When you came home you said to me, "All that I have belongs to my children, and I have provided it on purpose for them; still, I think *it would be respectable always to ask your father* before taking anything.' And so," added the son, "although God has provided everything for me, I think it respectful to ask him, and to thank him for what I use."

The skeptic was silenced; and he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer.

[For the COMPANION.

Review of 'Dunkerism Examined'

BY ELDER J. S. FLORY.

(*Concluded.*)

ARMSBEARING BY CHRISTIANS.

Elder M. Ellison under this heading opens the chapter by saying: "In the estimation of the Brethren whose tenets I am examining, bearing arms as a soldier, forfeits the Christian character, and merits exclusion from Church fellowship. Few questions surpass this one in importance, viewed either from a civil or religious stand-point." So says the "*fighting*" Elder. We agree that it is a question of great importance; and we shall view it from a religious stand-point. We only shall argue that under the Gospel dispensation *Christians* are virtually and absolutely forbidden to bear arms. We have nothing to do with the question whether civil governments have a right to bear arms or not. We are not arguing that "moral suasion" alone is to be relied on for protection. Where have we said our Revolutionary Fathers acted in rebellion to God? Where do we "curse the tree" that bore our religious freedom? Allusion to such things are outside of the question. The Elder reasons that what is right for the sinner cannot be wrong for the Christian; and says, "How absurd the idea that the saint is to sit on his rocking-chair, taking his ease, while the sinner is to sacrifice his all in the common defense. Who that is a man would act upon such a principle?" That is coming to the question in earnest. "Who that is a man" would not stab his brother to the heart? Yes *a man*, after his carnal feelings would not falter to bruc his hands in his fellow mortal's blood, if there was honor to be gained by it. But who that *is a Christian*, seeking to honor God, would do it? Who that is commanded to pray for his enemies, and do good to them that despitefully use him, would do it? He that will measure the question by MAN will boast *manfully*; but he that will measure it by Christ will suffer for righteousness' sake

Again the Elder says: "The very men who thus teach, when in quest of license to celebrate the rites of matrimony, virtually swear to support the constitution of the United States and of the State in which they live, (both of which require the bearing of arms), and then preach against what they have sworn to do." I will inform the *envious* Elder, we "do not swear at all" We have under the constitution a right to our religious opinions and when we *affirm* to do so and so we *mentally reserve* the right to obey God rather than men, and agree to obey all laws that do not conflict with the laws of God.

The Elder on page 119 argues that because war was right under "any dispensation, is clear proof that the bearing of arms is not *per se* a sin." By the same reasoning "eye for eye" and "tooth for tooth" would be right now because it was once so said by Divine authority. Also, if once it was right to hate thine enemy, it would now be right. But hear the Savior say, "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." (See Matt. 5th chapter). He "that is a man" would not act upon such principles! None but a Christian would obey those sacred sayings of the Savior. And why should *they* obey them? "That ye may be the children of your Father which is in heaven," answers the Son of God.

Same page, Elder E. farther says: "Under former dispensations, the civil and ecclesiastical governments being blended together, arms were divinely authorized for common protection; but under the Gospel, the two governments are separate and distinct, and the use of arms belongs to the civil, but not to the religious power." Exactly so; and Paul says the Gospel "is the power of God unto salvation;" and if the use of arms belongs not to the "religious power," it belongs not to the Gospel. Truly our friend has gotten into a dilemma. He farther says: "When a man becomes a Christian, he does not cease to be a citizen, nor are his duties as a citizen changed, or his obligations to civil power annulled." He *does cease* to be a citizen of the kingdom of the world, and becomes a "stranger" and "pilgrim" and "*a fellow-citizen with the saints, and of the household of God.*" (Eph. 2:19.) John tells us that many spirits or "false prophets are gone out into the world." "They are of the world, therefore speak they of the world, and the world *heareth them*." "Ye are of God, little children—and have overcome them that are in the world," (See John 4th chapter.) "Whosoever therefore will be a friend of the world is the *enemy* of God." (James 4:4) Christ in his prayer for his disciples, as well as for "them also which shall believe on me," says, "And the world hath hated them, because they are *not of the world* even as I am not of the world." In the face of all this testimony, and much more that might be adduced, who dare say that one who has become a new creature in Christ Jesus and *come out* from the world, is not bound to obey all laws emanating from God, though they may conflict with the civil power, and that in some respects his obligations to civil power are changed.

The Elder on page 120 says: "All conceding that in the kingdom of Christ arms are not to be employed, the *only issue* is as to their use by civil governments." On this point what do we learn from the *example* of Christ? He not only rendered to the civil power, but endorsed it by paying tribute for its support. What did he teach? Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. God and Cæsar both have claims that must be respected, and so have the civil and religious rulers of mankind." What the Elder claims as the only issue, is no ssue at all; for none of us, as I am aware of, denies the civil government the right to use arms. The question is *Does the Gospel allow Christians the right to use them?* That is the question at issue? The example of Christ in rendering obedience to civil power, when that power is in harmony with God's laws, is worthy of imitation, and every one should pay tribute to whom tribute is due and custom to whom custom is due. Why did not the Elder also cite the reader to the *example* of Christ and the Apostles in *disobeying* the civil power, upon certain occasions which is also *worthy of imitation* by all Christians? When the demands of Cæsar—the civil or military law—came in conflict with the word of God did they render obedience to the civil or military law? Verily, No. Christ did not obey those that were in authority, when commanded to teach no longer as he was teaching. The Apostles disobeyed the commands of the council and high-priests, when they straitly commanded them that

ye "should not teach in this name." And "Peter and the other Apostles answered and said, *We ought to obey God rather than man.*"—(Acts, 5:28-29.) Were we to understand the saying, "Render unto Cæsar the things that are Cæsar's" in an absolute sense, the day may come when we would be commanded by the authority of the law to worship a golden image. Would that be right? According to Elder E.'s mode of reasoning it would. "Submit yourselves to every ordinance of man," and such like commands, are to be understood in a qualified sense. We are to be obedient to men when by so doing we do not transgress the spirit or tenor of the Gospel. In using the quotation "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Elder E. sees authority for the defense of civil government, and that fighting is right in that direction. Who is disputing about that matter? Remember it does not say that *Christians* are privileged to fight; for they belong to that kingdom *that is not of this world;* and the declaration of the Savior proves beyond a doubt, that his servants must not, or will not fight with the carnal weapons of warfare. Elder E. argues that "religious rulers of mankind" have claims that must be respected, so also says the Pope of Rome, a "religious ruler of mankind." Relative to the commands of Christ such as "resist not evil," "love your enemies," &c. Elder E. remarks "these precepts are intended to govern our conduct towards men as individuals, and should be most scrupulously obeyed; but were not intended to annul our duties to civil government." Stupendous logic, that! Must have the spirit of Christ to govern our conduct toward individuals, but the spirit of Satan to avenge our national wrongs! Must be as harmless as a dove to our individual enemy, do good to *them* that despitefully use us or persecute us, if only a dozen or a score; but if thousands, then must turn *devil*, and murder, rob, burn, and do all the mischief imaginable to our enemies. Such logic most beatifully harmonizes with man's theory.

On page 122, Elder E. says: "Christianity unarmed, is to move on among the benighted tribes of the earth, diffusing her light and spirit, until darkness shall be dispelled, and the civil and religious revelations of mankind are so well understood that the fear of molestation will be felt no more." Can such a millennial state ever come as long as war, bloody war is countenanced in the pulpit, and professed Christian ministers, with their own hands buckle on the sword and place the musket on the shoulder of their brethren and say, "go do your best to kill your *brother!*" Is this the spirit or example of Christ? Verily No. "Christianity unarmed," says Elder E., "is to move on." Then it follows that Christians must be UNARMED, or it will be a counterfeit Christianity. "Under the present reign of Christ all things will be made new, and the lion and the lamb shall quietly repose together," says Elder E.; and farther he says, "But until that day comes, the Christian's duty is controlled by the condition of things under which he lives." Yes, he is living under the Gospel dispensation, and is governed by the Gospel, but a professed Christian is very much controlled by the influences of the world's spirit and of course "goes to war." Never will the lion and lamb repose together, or all things be made new, while such a *fighting* spirit exists in the professed Christian world.

Elder E. appeals to the answer of John the Baptist to the soldiers and the case of Cornelius to show that "between true piety and that of bearing arms there is no incompatibility." John said to the soldiers "do violence to no man." Such soldiers would not *harm* any one. Remember that was before Christ delivered his laws, relative to the Christian's duty. As to Cornelius, he may have been a soldier when he embraced Christianity; but there is not a vestige of proof that he remained one. If the fact that Peter said nothing (as we can learn) to Cornelius to abandon military life, proves that it was right for him to continue as a soldier, it also proves that the idolatrous worship of those centurians was right; for Peter says nothing to him about abandoning the rites of idolatry to which they were more or less addicted. The adapting principles of the Gospel itself would teach Cornelius that armsbearing, idolatry, &c., were wrong. So the case of Cornelius proves nothing in the premises.

A most conclusive inference may be adduced as to the defenseless doctrine taught by Christ, by a reference to John 11:48, where the chief priests and pharisees said, "If we let (Christ) thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." Why did they say so? Evidently because he taught a doctrine contrary to the spirit of war—even though an invading army were to come, his followers must not use the carnal weapons of warfare.

It is argued by some that the New Testament nowhere condemns war by name. Neither does it condemn by name, polygamy, concubinage, gambling, suicide, duelling, piracy, &c., but the spirit of the Gospel does not allow such practices: It condemns what constitutes them; a mode of condemnation decisive in the extreme So of Christians bearing arms. It condemns all the principles of war.

Again it is said Christ nor his apostles ever expressly censured the use of arms by Christians. Other things they did not censure, but we readily conclude they were wrong. Because the Savior did not condemn the *religion* of the Syrophenician woman that came to him, does the Gospel sanction idolatry?—(Mark 7:25.) Because he did not expressly reprove the woman of Samaria at Jacob's well for adultery in which she had lived for years, are we to regard his silence as an approval of such things? By no means.

We have now given a review of what Elder M. Ellison has said upon the subject of Christians bearing arms, and appended a few ideas thereto touching the subject, and will farther say: "How a person having a Christian spirit can possibly plead for war, the principles of which the Gospel utterly condemns, is a mystery to us. "Every species of war contravenes *the fundamental principles of* Christianity; which is enmity subdued by love; evil overcome with good; injury requited by kindness: these pervade the very soul of the Christian system. The peculiar precepts of the Gospel all rest on this principle; nor can we take it away without subverting the entire fabric of Christianity. This principle is contrary to war in ANY form. War at best is a bad business; but if right for Christians to carry on war, let it be done by putting them at the head; and let them carry on its work of vengeance and blood *according to the Gospel*—its deeds of hell executed in

the *spirit of heaven*. And if war is right for us, it must have been equally so for our Savior. But can we conceive the Prince of Peace, or one of his apostles, leading forth an army to their work of plunder, blood, and devastation? Can we point to a modern field of battle on which Christ or Paul would have been in *his element* amidst fire, and blood, and groans, and dying curses? Can we remember of a war begun from Christian *motives*; conducted on Christian principles, and pervaded throughout with a Christian spirit? Is there a *Christian* way of burning villages and plundering cities, of perpetrating the wholesale butcheries of the battle-field and hurling thousands of guilty souls into the eternal world? Does the Gospel tell us *how to do* such things aright? Does Christ, or do his apostles tell us how they did such things? Verily, No. Then it follows that the spirit of Christ—yea, the spirit of the Gospel is incompatible with war and the spirit of war. Did ever the Lord send forth a servant to preach the gospel and *arm him with the carnal weapons of warfare*? He that advocates war is virtually so armed. Did he ever send forth an embassador to preach peace and give him liberty to crimson his hands in human blood? If David could not build the house of the Lord because he was a man of war, how think you the Lord will choose men of blood, (those who advocate war) to officiate in his Church? Never, no never!! Blessed be God for Christ the Prince of Peace, and his kingdom which is a kingdom of peace.

For the COMPANION.

The Gospel Feast.

"In this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isa, 25: 6.

The feasts of kings have always been represented as abounding in the wealth of the land; and no pains, nor expense is spared that will add to the comfort of the guests. Their vessels of gold and silver, their costly and delicious wines, their numerous guests in splendid, costly, and imposing attire, affect the imagination and excite wonder. But there has never been any royal feast worthy to be compared with the Gospel feast.

The rich dainties of this feast do not consist in spreading tables with the abundance of rich viands of this world, but of the exhilarating wines and spiritual drinks for the thirsty soul. They are graciously prepared for and adapted to, the wants of the sinner, by the Master of the feast, who is the Lord of the universe, the exalted second person in the Godhead, King of kings, and Lord over all.

There is a greater and deeper signification than the participating in feasts prepared by human hands to exalt kings and rulers of the nations of the earth; for this spiritual feast is a precursory of a richer, more joyful, more social, and an everlasting feast in heaven. Therefore this feast is not made to exalt some earthly prince, nor to establish his kingdom; but the design is to raise fallen humanity, from the pit of corruption in which he lies on account of sin, and place it on the highway of holiness, where it can be nourisned by the "wines" and "lees" of this *Gospel feast*, until it ripens into immortality and eternal life. No feast like this was ever prepared by human hands.

This feast is greatly needed by famishing sinners, who are ready to perish, sinking down into eternal destruction, engulfed in the curse of disobedience, and standing in opposition to the will of a gracious God, who at a great expense has made ample provision to raise the sinner to a righteous state of heart and life. Acceptance with an offended God, pardon, peace and joy—gold and silver could not purchase such invaluable blessings; houses and lands, domains of kings, are utterly worthless; "Lebanon is not sufficient to burn, nor the beasts of the field for a burnt offering." "The gold of Sheba, the fine linen of Egypt, the Topaz of Ethiopia," and the most costly things of earth could not have provided the dainties of this feast. This provision involved the humiliation, sufferings, and death of Christ.

In this feast that is prepared, we see the glory of God displayed in the most transcendent manner. His natural perfections are manifest in his works; but it is chiefly in the great plan of redemption that his moral perfections are displayed. It is here that he pours forth all his fullness, and unveils the beauty of his throne. Every attribute was glorified in the preparation and accomplisnment of this great spiritual feast: *Wisdom*, by the plan of salvation; *Power*, by its accomplishment; *Justice*, by the satisfaction of all its demands; *Holiness*, by the vindication of all of its spotless prerogatives; *Mercy*, by full salvation to a lost and dead world on the easy terms of the Gospel; and *Truth*, by the completion of all the purposes and promises of God. Truly this is "A feast of fat things."

There is a beauty and loveliness in the doctrine of the Gospel, that is not found in any other system. See the doctrine of divine grace. Oh, how good! When there was no arm to save, no eye to pity, the Lord had compassion and gave his son, his only begotten son, to die that a lost and dead world might be reconciled to God. Yes in our stead, for our sins, he suffered and died. He was the Lamb of God slain from the foundation of the world. Think of the doctrine of forgiveness and acceptance. Through the atoning sacrifice of Jesus; and sweeter still is the doctrine of justification by faith in Christ, and of adoption by obedience to the divine appointments, and all the privileges in the household of faith, with the high attainment of a growth in grace. Then think of Christ's victory over death for us; his resurrection, the pledge of ours; and his entrance into heaven, the earnest of ours.

In this feast we behold the rich cluster of promises. There is a richness beyond all description in such sentiments as these: "Behold the Lamb of God, that taketh away the sin of the world;" "Come unto me all ye that labor and are heavy laden and I will give you rest," "he is able to save to the utmost." The promises are *great* and *precious*. Great, for they are given by the great God, whose greatness exceeds the comprehension of the greatest of created intelligences; great for they are the vehicles of great blessings, like ships laden with precious jewels, silver, and Gold; great in number, like the stars of heaven; great, for they produce great and lasting effects upon the soul. They are precious to the afflicted pilgrim while on his journey through this wilderness of sin; to the persecuted, the tempted, and the tried. They sweeten the waters of Marah; they smoothen the pillow of sickness; they irradiate the valley of death. Eternity alone can disclose their greatness and proclaim their sweetness, loving kindness, and sublime beauty.

There is not only a rich variety in this feast, but *great abundance*. The

Gospel is called "the unsearchable riches of Christ," and its doctrines are "according to the riches of his grace;" those are expressions implying they are replete in interest. Rich, indeed, in interest, are the paths of science; glorious is the earth with all its productions—vegetable and animal. Its mountains, its valleys, its rivers, its seas and oceans, its commerce, its mechanical contrivance, are full of marvel! And, then, the sun, the moon, the stars, the beautiful heavens, world's upon world's throughout boundless space, are overwhelmingly grand! But all this is subordinate, and inferior in interest to that boundless love of God which prompted him to give the Creator of this earth, of that genius, that philosophy and science, of those heavens, and of those innumerable worlds, *to die*, by which to provide us the feast of fat things, and the soul-cheering wine of the Gospel. All the high attainments of this world, and ten thousand besides, when compared with the wonders of the cross, and the unfathomable abysses of Divine love disclosed to us in the Gospel, appear flat, insipid, and uninteresting.

This feast is rich, and in abundance. "He giveth liberally," yes, abundantly: all the saints on earth, and the innumerable company around his throne, are feasted sumptuously every day; and the provisions are so far from being exhausted, that they are not in the least impaired. Glorious mystery! Christ is both the substance, and master of the feast!

This feast nourishes and gladdens the soul. There can be no spiritual life, no spiritual joy, without frequent participation. We must have the "sincere milk of the word." "the feast of fat things," and the "wine," and the promises, that we may grow thereby. 1 Pet. 2: 2. Yes, they "grow in grace" who come to this feast. The feast—the wine makes them joyful. "Eat, O friends! drink abundantly, O beloved," you cannot take too much: the more you take, the better. Men may be filled with wine to excess; but not with the new wine of the love of Christ. "His love is better than wine." How different this wine from the wine of the choicest grapes! The wine of grapes has slain its thousands, while the former has saved its thousands; the latter has brought to maturity the most degraded and hateful vices the world ever knew, while the former has brought to glorious perfection, the most illustrious perfections and graces; the latter has conducted to hell its mighty legions, while the former leads its recipients onward, and upward to meet the angelic band, that have dropped their anchors within the veil, and are safely housed in heaven, that glorious heaven.—Then come, oh, come to this feast, and drink this wine, and you shall "rejoice with joy unspeakable and full of glory. It gladdens the church on earth, and in heaven, saints and angels do rejoice: they will never again be sad in that Canaan,

"Where the Lord his vineyard keeps."

This feast is of a *social nature*.—Church followship, to sit together in the house of God, to surround his table, and humbly submit one to the other in the beautiful order of feet-washing, then to participate in the feast of charity and to celebrate the communion of the broken body and shed blood of our Lord and Master, and worship at his throne—"Behold! how good and pleasant!"

Lastly. This feast is accessible, and all are invited. The supper is ready, and the Lord desires guests to fill the chamber. The heralds are crying on the highways, and in every secret corner: "Come to the feast—for that, that the prophet saw, when he cried: 'In this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined,' is come to pass." On mount Calvary the cross was erected; and on mount Zion he ever liveth to make intercession for the weakness, and unprofitableness of the flesh. "Whosoever shall call on the name of the Lord shall be saved." JONATHAN MYERS

Antioch, California.

The last Enemy Conquered.

Dense as the gloom is which hangs over the mouth of the sepulchre, it is the spot, above all others, where the gospel, if it enters, shines and triumphs. In the busy sphere of life and health it encounters an active antagonist; the world confronts it—aims to obscure its glories—to deny its claims—to drown its voice—to dispute its progress—to drive it from the ground it occupies. But from the mouth of the grave the world retires. It shrinks from the conquest there it leaves a clear and open space in which the gospel can assert its claims, and unveil its glories, without opposition or fear. There the infidel and the worldling look anxiously around; but the world has left them helpless, and fled. There the Christian looks around; and lo! the angel of mercy is standing close by his side. The gospel kindles a torch which not only irradiates the valley of the shadow of death, but throws a radiance into the world beyond, and reveals it peopled with the sainted spirits of those who have died in Jesus. It descends with us to the low chamber of the grave—bids us look on its silent inmates; and to look on them with the persuasion that they only sleep. It assures us that death, like sleep, is not the destruction of the living principle, but only a temporary change in the mode of its operation; that, like sleep, it is a stale of rest, discharging us from all the concerns of the world; that, like sleep, it principally affects the body, the activity of the soul being meantime continued, and perhaps greatly increased; and, most of all, that, like sleep, it will not be perpetual, but only endure for a night. It tells us that a day will dawn on the world when Jesus, assuming an aspect of infinite benignity, will say, in effect, of all his sleeping saints, as he said of Lazarus; "I go to awake them out of sleep."—*Dr. Harris.*

FAITH IN GOD.—Do you see that man with a little hammer assailing that huge granite boulder? See him peck away at it! He has struck a hundred times on the solid rock, and left hardly a mark. Shall he stop? No. He sees the rock split from the beginning. Down the blows rain—blow after blow—when lo! in a moment the whole granite mass is rent from top to bottom. Let such be our faith, and works of faith. God gives the hammer, and there is the granite. Strike in his name and in his strength. Strike cheerfully, strike patiently, strike incessantly, and the feeblest blows shall cleave the hardest rock. We do not need new powers and new discoveries in the art of war. We can do with less of these if we have faith, and then be victories. Let us then be at the work, and all at it, with the simple means at our command; and everywhere, as we trust in God, he will work with us and by us, and all shall be filled with amazement at the mighty works wrought on every hand.—*Zion's Herald.*

From the "Lutheran Observer."

A Waiting God.

The real attitude of God towards the sinner is a question of vital interest. If God has withdrawn himself to the distant skies, and sits afar off in enthroned pomp, unapproachable, we may as well crush the rising feeling, and silence the throbbing heart. As the pastor speaks the word for Jesus from house to house, how often he receives the answer to his invitation: "I am willing; I am waiting for God to save me." The truth is, God is willing, God is waiting, but the sinner is unwilling.

It is a matter which should kindle our warmest gratitude, that God is willing to save such wretched creatures. With the Bible in our hands, we cannot doubt this willingness.—The Father has expressed that goodwill in giving his Son to die for us. The Son has renewed it in the assurance: "Behold, I stand at the door and knock." The Spirit repeats it in all those strivings to draw us from our sins and follies. Calvary is a witness. God's willingness is written in blood. The whole scheme of redemption proves the sincerity of the Divine utterance: "God is not willing that any should perish."

But the Scriptures represent not only a willing God, but a waiting God. What amazing condescension! The mighty maker of heaven and earth waiting for a guilty creature! We have not many friends who will remain at our side while we slight and wrong them. A single repulse from our door of friend and kindred will send them away forever. But this Heavenly Friend, so often bidden to go away until a convenient season, returns again, and knocks for admission to our heart.

"Oh, lovely attitude, he stands
With melting heart and bleeding hands;
Hath waited long—is waiting still;
You treat no other friend so ill."

One of the finest pictures of John Bunyan's Pilgrim's Progress is the Wicket Gate. The Pilgrim pressed on through the slough of Despond, past the temptations of Legality and Morality, up to the light to which Evangelist had pointed him, and no sooner does the light fall upon his countenance than he reads: "Knock, and it shall be opened unto you," and the name of the porter who opens to welcome him is Goodwill. That prompting, then, of the natural heart to make elaborate preparation for salvation, is the work of a Deceiver.—The waiting God asks none of you. He wishes to save you from your sins, from their guilt, as well as from their defiling power, where you are, and just as you are:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee;
O Lamb of God, I come."

You need wait for nothing. If you desire to become better, come to Jesus. Come to him for everything, "for health, if you are sick, for wealth, if you are poor." If you are willing to be saved, "all things are ready.—Come." In presence of such a salvation, and of such a God, an unsaved sinner furnishes the highest illustration of ingratitude. He is closing the door against God, not simply against expostulations of friend and kindred; that were enough to convict him of amazing hardness—he deliberately is bolting out truth and love and mercy. Life is full of illustrations of ingratitude. Children have driven aged parents from homes, to starve and miserably perish. In Scripture a guilty son makes his own father an exile, leaves him to wander forsaken and unprotected over the land where he was the rightful king. The dramatist, designed to give expression to the deepest passions of our being, has chosen this theme of filial ingratitude for one of the noblest utterances of literature. King Lear, the old man of eighty years, "as full of grief, as age," is driven out in the storm by his own daughters; and there, with his gray hairs streaming in the wind, touches our deepest pity in his cries of desolation;

"O Regan, she hath tied
Sharp-toothed unkindness, like a vulture, here."

But there is a crowning illustration. It is a sinner, careless in the presence of a waiting God Before the intelligent universe, thou, O thoughtless man, art the most marvelous exhibition of unthankfulness, "sharper than a serpent's tooth." Thus, while on the one hand, our salvation is of grace, on the other, the whole responsibility for our future life rests with ourselves. No doctrine of God cuts us loose from strict, personal accountability. The Father is ready to welcome home the returning prodigal. The Son is ready to receive him. "I will in no wise cast out." The Spirit strives. Angels wait to strike their harps. All are ready, but the sinner is not. If you perish, you alone must be at fault. You are your own destroyer. By your solid unconcern, you are weaving with your own hands the winding sheets of flame for future torment.—Blow upon blow, you are riveting the chains which shall be everlasting.—You yourself are kindling the flames and surely putting the gnawing worms in your own bosom. God is waiting to save you from this terrible doom. Let him no longer wait, but "Come to Jesus—just now."—EDSALL FERRIER

Eloquent Hearers Needed.

The famous *bon mot*, "I am bound to furnish the gentleman with arguments, not with brains," was decidedly rude in the way of putting the matter, but conveyed a most important truth. Much good speaking is wasted on stupid hearers. Dr. Shedd, in his Homiletics, suggests that good hearing is almost as essential to true eloquence, as great power in the orator. He says:

It will be found, upon closer examination, that eloquence, in its highest forms and effects, is a joint product of two factors: of an eloquent speaker and an eloquent hearer. Burning words presuppose some fuel in the souls to whom they are addressed. The thrill of the orator, however exquisite, cannot traverse a torpid or paralyzed nerve in the auditor. It is necessary, therefore, as all the rhetoricians have said, in order to the highest effect of human speech, that the auditor be in a state of preparation and recipiency; that there be an answering chord, in the mass of minds, before whom the single, solitary individual comes forth, with words of warning or of consolation, of terror or of joy.

It follows, consequently, that if there be a true tone in preaching, there is also a true temper in hearing. If it is incumbent upon the sacred ministry to train itself to a certain style of thinking and utterance, it is equally incumbent upon the sacred auditory to school itself into the corresponding mood; so that its mental attitude, its pre-judgments, its intellectual convictions, its well-weighed fears and forebodings, shall all be, as it were, a fluid sea, along which the surging mind of the public teacher shall roll its billows.

Home.

Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove,
Sailing 'neath the heavens above us;
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room;
Home needs something to endear it;
Home is where the heart can bloom—
Where there's some kind heart to cheer it.

What is home with none to meet?
None to welcome, none to greet us?
Home is sweet, and only sweet,
When there's one we LOVE to meet us.

Hastening Home.

Life bears us on like the stream of a mighty river. Our boat at first goes down the tiny channel—through the playful murmuring of the little brook and the willows upon its glassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us; the stream hurries on, and still our hands are empty. Our course in youth and in manhood is along a wider, deeper flood, and amid objects more striking and magnificent. We are animated by the moving pictures of enjoyment and industry passing us; we are excited by our short-lived enjoyments. The stream bears us on, and joys and griefs are left behind us. We may be shipwrecked, but we can not be delayed; for, rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the waves beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our farther voyage there is no witness save the Infinite and Eternal.

The Shepherds and the Sheep.

Traveling one day, I rode down from a bare mountain ridge into the wild and beautiful valley of Helbon, and dismounted beside a little fountain. A group of some fifteen or twenty shepherds were there too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. When the time came to lead the flocks away to pasture again, I watched their motions with intense interest. The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in a different direction. As they went, each peculiar cry or call the sheep heard, and they too began to separate from each other. I observed that the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they formed a series of dense moving columns, following closely in the footsteps of the shepherds, and drawn after them by their voices. I also observed that while each shepherd wound his way through the united flock, some of the animals fled at his approach, frightened by his voice; others hastened towards him, "for they knew his voice." In a short time they were all lead off, and the fountain was completely deserted, not a solitary sheep or goat lagging behind.—*Eastern Travels.*

Man's world is the place in the great universe from which God and his attributes may be best beheld and studied. It corresponds to that one spot in a noble temple,—lying right beneath the lofty dome,—where the spectator, commanding all the grandest features of the edifice, is instructed to look around him, if he would see the monument of its architect.—For where can we see God as we behold him on the cross and in the Gospel? I scale bartizan or tower to embrace at one view the map of a mighty city. I climb the sides of some lofty hill to survey the land that lies in beauty at its feet. And had I the universe to range over, where should I go to obtain the fullest exhibition of the Godhead? Would I soar on angel wings to the heights of heaven to look on its happiness and listen to angels' hymns? Would I cleave the darkness, and,—sailing round the edge of the fiery gulf,—listen to the wail and weep over the misery of the lost? No; turning away alike from these sunny heights and doleful regions, I would remain in this world of ours; and, traveling to Palestine, would stand beneath the dome of heaven, with my feet on Calvary,—on that consecrated spot where the cross of salvation rose, and the blood of a Redeemer fell. Here I find the centre of a spiritual universe. Here the hosts of heaven descended to acquaint themselves with God in Christ; here, in a completed arch, if I may so speak, locked fast by the key, all the properties of Divinity meet; here, concentrated as in a burning focus, its varied attributes blend and shine.

CONQUER YOUR TROUBLES.—A great many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world: they fill the ears of those who have the misfortune to be their friends with lamentations respecting their troubles. But there is no man who is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling! Therefore do not grumble, but conquer your troubles.

Suffering must be Expected.

Suffering is sure to attend a separation from the world and faithful obedience to Christ. It is foretold as part of the true Christian's present portion. He is called to its patient endurance. The cross is the symbol of suffering, and the Lord requires his followers to bear it. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In his most tender and consolatory communication to his sorrowing disciples, he yet forewarns them: "In the world ye shall have tribulation." Their experience verified his words. He called Paul to "suffer great things for his name's sake." These were not exceptions. In some measure, all are called to pass through tribulation on their way to the kingdom. It is true, as Jeremy Taylor has said, that the "suffering Christ" made for us a covenant of sufferings. His doctrine enjoins and supposes sufferings; his beatitudes are sufferings: his rewards and his arguments to invite men to follow him are only taken from sufferings in this life, and the reward of sufferings hereafter. "Unto you it is given in behalf of Christ, not only to believe on him but to suffer for his sake." "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—*Record.*

When a man does what he likes, and gets paid for it, he has found his vocation.

For the COMPANION.

Keeping the Commandments.

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city."—REV. 22:14.

To be blessed is simply to be happy, and surrounded with the things that render a person happy. Blessedness under the conditions held forth in the above text, consists in being under the influence of God, and led by his spirit: for when a person is entirely submissive to the will of God according to his promise he of course becomes surrounded with the things that render him happy. Now I understand the above, not as speaking of a time to come only, but that it also has direct reference to the present time; that it is possible for us to be blessed in this world to a certain extent, just as soon as we do God's commandments in an acceptable manner with him; for in this world we have the privilege, the means, and it is our duty to do the commandments; and if we do the commandments we are blessed; and if we are blessed, we have a right to the tree of life; all these we are able to do and possess in this world: and they are just what make us legal heirs, and make peace with God and qualify us for the city and we may enter in whenever we fail.

Keeping the commandments always precedes the blessing, therefore when the blessing is received, it is certain testimony that the action has met Divine approbation. We cannot expect to receive a blessing without obeying the commandments: because "blessed are they that do his commandments." We find in every instance where God had anything to do with humanity, he always prescribed means for them to make use of, to accomplish the desired end, with directions how to use them. We will notice the trial of Abraham in offering his son Isaac. Here the end that God wished to accomplish was, to test Abraham's faith; and the means was, Isaac; the commandment "Take now thy son, thine only son Isaac, whom thou lovest, and get the into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Immediately Abraham proceeded to perform just what God had told him; although he had to sacrifice his only son, but because it was the voice of God, he was determined to obey. Now It seems when God saw that Abraham was sincere and thought he was doing his duty, and was about to slay his son, withdrew that part of the commandment which excited the affections of Abraham most, saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me. This was already a great blessing to Abraham; but the blessing spoken of is this, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Now if Abraham had been disobedient, he would not have been blessed; So it is with us; we are here in the world just like Abraham was; but I sometimes think the Abrahams like he was in faith, are scarce at present. But we have the same God to deal with that he had; and a God who makes covenants, and keeps them.

A covenant is simply a mutual agreeament of two or more individuals, to do, or refrain from any act; and is obligatory upon all parties interested. We have a covenant to live up to; the covenant which we made with God, and in the presence of bystanding witnesses; and in that covenant we have our part to perform, and to do that part it requires all that we are able to do; and God does all the balance as his part.

We promised to "deny all ungodliness and worldly lust, and to live soberly and righteously in this present world, as much as lieth in our power." Here we substantially promised to do all that we are able to do; and if we would think oftener of that promise, we would try to live up to it a little more than we do. I ask any intelligent mind, how can any one live soberly and righteously, if he keeps not the commandments?

If you want to live a Christian life, you must keep all the commandments. If you want to live a moral life, you must at least keep some of the commandments. The following are some that are incumbent upon the so-called moralist:

"All things whatsoever ye would that men should do unto you, do ye even so to them."

"Thou shalt not kill."

"Thou shalt not commit adultry."

"Thou shalt not steal"

"Thou shalt not bear false witness against thy neighbor."

Other duties might be enumerated that must be observed in order to be moral; but these are sufficient to show that a moralist must do a great deal of the same that the Christian does, and has no promise upon record, while the Christian has the promise. Therefore, I remark, if a man must observe so many duties in order to be a moralist, why not observe the few remaining, and be both moralist, and Christian, and be saved? God is not mocked with foolishness, and self-righteousness. God has a righteousness of his own; he sent his Son into the world to accomplish a design, and that design was to bring about possible salvation to a dying and sinful world; and that salvation can only be made possible, by being obedient to his will. "Know therefore that the Lord, thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."—Deut. 7:12,

LEWIS W. LEETER.

Hagerstown. Ink.

Words.

Soft words soften the soul. Angry words are fuel to the flame of wrath, and make it blaze more freely. Kind words make other people good-natured; cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind works a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls, and a beautiful image it is.—They smooth, and quiet and comfort the hearer. They shame him out of his sour and morose and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

Christian Family Companion
Tyrone City, Pa., Oct. 11, 1870

Thy Will be Done.

This is the language of Jesus, the Redeemer of sinners and the Savior of his people. We regard him not only as our Redeemer and Savior, but also as our instructer, exemplar, and Lord—our prophet, priest, and king. Regarding him in this light, his every word and action is replete with instruction for us. We will therefore try to draw a lesson of instruction and usefulness from this language of our Master: "Thy will be done."

The time when and the circumstances under which, our Savior uttered these words, if properly considered, will make the lesson much more impressive. It was in that solemn night of his apprehension—the last night before his crucifixion and death. It was after he had washed his disciples' feet; after he had eaten his last supper with them; after he had given thanks for the bread and wine, and had given them to his apostles; after the traitor had gone forth to perpetrate his foul purpose: after he had forewarned his followers that the Shepherd should be smitten and the sheep scattered—that they should all be offended because of him that night; after he had endeavored to comfort them with the promise of the Holy Spirit, and to encourage them by telling them that he was going to prepare a habitation for them, and that he would come again and receive them unto himself; after they had sung an hymn and gone out, and he had given them many important instructions; and it was after he had entered the garden of Gethsemane, and he had withdrawn himself a stone's cast from his chosen watchers, and beneath his heavy load of sorrow, had fallen on his face and had poured out his strong desires to his Father; but it was before he was saluted with the hypocritical "Hail Master," and kissed by treacherous lips; before he was taken, and led to Annas and Caiaphas before whom he had a mock trial, was spit upon and beaten; before he was brought before Pilate to wear a scarlet robe and a crown of thorns, and to hear the rabble cry: "Crucify him, crucify him;" before he carried his cross or was suspended on it, and heard the mockings, taunts, and jeers, of infatuated priests and elders, and a bigoted populace; and it was before his Father withdrew, and the sun was clothed with blackness, and the heavens were shrouded with darkness, and he uttered the cry: "My God, my God, why hast thou forsaken me?" before the quaking of the earth, the rending of the rocks, the bowing of the God-man's head, and his uttering the sentence: "It is finished," and the giving up the spirit. Yes, it was before, but just before, and in full view of them—even after he had entered the waters of affliction in which he must be baptized. Just after he had "prayed, saying, O my Father, if it be possible, let this cup pass from me," he said, "O my Father, if this cup may not pass from me, except I drink it, *thy will be done.*" As much as to say: "I see the dreadful conflict and unparalleled suffering—a bitter cup—more bitter than wormwood or gall; O my Father, must I drink it? Cannot sinners be redeemed, reconciled to thee, and saved from the guilt, dominion, and doleful consequences of sin in some other way? 'O my father, *if it be possible*, let this cup pass from me.' Nevertheless, I came not to do mine own will, but *thy will*; and "if this cup may not pass from me except I drink it, THY *will be done.*

We learn from this, that, as Christ's followers, we may have our preferences, and when we approach God in prayer, it is our privilege and duty to utter our feelings, to speak our desires; but as we are under covenant, not to do our own will, but the will of the Lord, we must always have that submissive spirit, that will enable us to say: nevertheless, if our desires cannot be realized, "*thy will be done.*"—The sea of life may be boisterous, the waves of affliction may roll high, the winds of doctrine may be fierce and adverse, and our feeble bark may be groaning and rocking, almost ready to sink in despair; our fears may be aroused, our spirits become despondent, and, in view of our danger and our need, we cry out for deliverance and help. This is right; but we must follow the example of Christ, and say; "If we cannot be delivered from our afflictions and sufferings, let the waves roll on, and the winds beat upon us—only do thou preserve us.—"THY WILL BE DONE." .E.

A Call.

On Monday evening, Oct. 3rd, Elder James Quinter, Editor of the *Gospel Visitor*, stopped with us, and remained until the next day at 3: 41 P. M., when he took the train for James Creek on his way to Maryland, where he expects to labor in the vineyard of the Lord until about the first of Nov. The short time he was with us was spent pleasantly, and we trust, profitably, in counseling with reference to the interests of the Lord's kingdom—the up-building of the Lord's Zion. We hope that his labors may be crowned with abundant success, and that he may be richly rewarded for his self-denial and toil. .E.

We have clipped part of a communication from the *Gospel Visitor*, for our correspondence department, giving an account of a ministerial visit to West Virginia. Read it; it is interesting.

Answers to Correspondents.

A. G. FAUST. Your subscription expires with the close of the volume

CHRISTIAN SHANK. Continue

D. D WINE Let us know what numbers are yet missing and we will try to furnish them.

MISCELLANEOUS.

Improprieties In Sunday School Festivals.

In a recent article in the NEW YORK OBSERVER, the editor, under the title, "Religious Buffoonery," spoke of a certain church near at hand where, "at the close of the service a live turkey was driven up the aisle, with a purse containing a sum of money attached to the back of the bird. The fowl and the money were thus presented to the minister."

The *Observer* then fitly animadverts upon the disgraceful proceeding:

A gentleman connected with the church; supposed by himself to be referred to, writes to us a humorous and very readable communication in justification of the fowl transaction. He says that our statement gives the impression that it was the church. And second, that the turkey was driven up the aisle at the close of a church service. "But the truth is," he asserts, "that it was the act of the Sunday-school, and occurred at the close of the children's Christmas festival. The manner of presenting the gift was merely designed to afford the children a little innocent amusement, and with all respect, I believe it was an entire success. We thank you for the compliment as to the 'originality and novelty' of the plan.' He adds: "I hardly think you are prepared to take the ground that it is wrong or sinful to laugh, or that, under all circumstances, it is out of place, or calculated "to bring the whole matter of religion into the realms of folly and frolic,' to do anything in a church, or at a Sunday-school festival, to provoke merriment, any more than it is improper to publish anything in a religious paper to the same end."

The writer of this defence of turkey driving in church, tells us it was the act of "the children, and not of the congregation,"—to which we reply that the *children* never devised, and alone would never have executed such a farce. But, if it were a children's affair, so much the more was it to be condemned. They should have been better taught. Children will be permanently injured by such a foolish and irreverent exhibition, even if the older people are incapable of being hurt.

As to its being at the close of a children's festival, and not at the close of a sermon, we do not see the difference. It was in connection with religious service, and in the house of God. Others may have their own views of fitness of things, but to us there is a gross impropriety in making the church the scene of exhibitions which fill it with associations not congenial to its sacred uses. If others think differently, and regard the church as a fit place for masquerades, dramatic entertainments, or turkey shows, we regret their tastes, but prefer our own.

"There is a time to laugh," as the Bible says; we find it often; (some) times we laugh when others are too dull to see where the laugh comes in; but if we kept a church, we would never open its doors for frolic and fun. We enjoy them with the children mightily, but not in church.—[S. S. Times.]

A MISTAKE.—Many Christians imagine that, now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences, and their graces Forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward and try to nourish them by some process of their own devising.

Smartness may be genius, but it is the genius of the mechanical. It does not grow plants and disseminate fragrance like true genius.

It is better to carve your name on hearts than marble.

Nature makes every gift a benefit by causing us to want it. She delays, that we may desire her; she hastens, that we may not weary of her.

Temperance puts coal on the fire, flour in the barrel, vigor in the body, intelligence in the brain, and spirit in the whole composition of man.

A thought must have its own way of expression, or it will have no way at all.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

"Report of a Visit to W. Va., by Samuel A. Fike and Jacob M. Thomas.

The last District Meeting of West Virginia having requested brother Fike to visit the scattered churches and members in North Western Virginia, brother Thomas cheerfully offered to accompany him on this mission of love. Brother Thomas left home on the 17th, of June, and arrived at St. Joseph and stayed all night at brother D. Millers, and met brother Fike next day at brother Dancer's, on the Northwestern pike. On the 19th, they preached the funeral of sister C. Lefter, in a school-house near Stephen Bollyards. In the forenoon of the 20th, they had a meeting in the school-house near brother Keyser's, and in the afternoon in a Methodist meeting-house near Valley Furnace. When they arrived at this place they were told that a few weeks before a Methodist minister had preached in this meeting-house and maintained "that baptism was *altogether non-essential* to salvation!" and that the brethren had announced that at 4 o'clock in the afternoon on the 20th, of June, Samuel A. Fike would answer or reply to this sermon The announcement of which caused a considerable excitement among all classes of people—all anxious to hear the reply, and the house was therefore over-crowded, and many could not get in, and it was said that not less than nine licensed Methodist ministers were present. The time of meeting was here, and brother Fike had but little or no time, on so short a notice, to prepare himself for such an important issue. The large and respectable audience—expecting to hear a severe stricture and defence of the mode of baptism and our church doctrine generally—were not a little surprised to hear it so *mildly* announced that as neither the mode of baptism nor any other essential doctrine was assailed, brother Fike would confine his reply alone on the *Essentiality of Baptism* in the plan of salvation. Several ministers present took down notes, and after brother Fike closed his remarks,

the Rev. Mr. Hacker (who had made the aforesaid assault) rose and asked leave to reply; his request being granted, he said that he always understood the *birth*, to which Christ referred in his conversation with Nicodemus, to be the *natural* birth—explaining that birth in language and expressions altogether inadmissable here, and which ought never to be permitted to be used before a mixed audience.

Brother Fike replied briefly: that he could not believe his friend *believed what he said himself*, and felt certain that the audience was too intelligent to believe what he did say! Mr. Hacker then said that he looked upon baptism as a mere outward form—like that of a marriage—where the married couple were brought out of a single into a married state. Brother Fike replied that that was *our identical view*, and showed that *such* a view was a perfect confirmation of the essentiality of baptism, &c. After the meeting one of the ministers present told brother Fike, that he had done to-day the very best day's work he ever had done before—in establishing so important a scriptural doctrine. And one of the ministers who took notes and went home to compare his notes with the Scriptures with a view to overset the doctrine, declared the next day that no power on the earth could overset the doctrine which Mr. Fike had so well established by the word of God.

Many other expressions were made and incidents took place that showed that brother Fike's humble efforts to maintain and establish so important a scriptural doctrine gave general, if not universal satisfaction, and made a deep impression upon the people. The doctrine of the "non-essentiality of baptism," so universally preached in West Virginia, has, we hope and trust, received a "death-blow," at least in old Barbour County."

"The brethren Fike and Thomas were absent from home nearly four weeks, traveled through eleven different counties, held twenty-eight meetings, preached three funerals, and received six members by baptism The field which these brethren but partially explored, is truly a very important one—and is perhaps of all others the most neglected, by the ministerial brethren of our church. Only at about one half of the places where they held the above meetings are regularly organized churches—and at some of them large congregations could soon be gathered and organized into regular churches, if they had but more regular preaching. Ministerial brethren, traveling east or west ought to visit more frequently these destitute counties. Stopping at Simpson's Station in Taylor Co., and Ellenborough, Ritchie Co., on the Parkersburg R. R., will bring brethren in reach of our members and friends, who will receive them gladly and give them the most important points or places to preach at." —*Visitor.*

Brother Holsinger:—According to advertisement our lovefeast was held at the appointed time; although there were several outside issues that prevented many from attending, viz: the County Fair, the camp-meeting in the vicinity, and the inclemency of the weather. True none of these kept away any of the brethren; yet many of the friends in the vicinity would have attended had it not been for these causes.

When the evening was fully come, a goodly number surrounded the table of the Lord, and we had, indeed, a season of soul refreshing from the Lord, who, we doubt not, was in our midst; for *his* blessings will surely follow all those who are willing to "keep all *his* sayings, and are not ashamed to confess *him* before men in faith and practice.

It was indeed an impressive scene and time to see so many together, and all seemingly enjoying themselves and happy in the thought, that, before long, if all hold out faithful here on *earth*, we may all be so happy as to surround that great supper of the *Lamb*. Oh, that this may be our happy lot! Let us be very watchful, very diligent, not sleep as others do, but press onward to that great and wonderful light—"Jesus." Others are invited to go with us. We will welcome all that may come, and in our humble way will aid them on their way; but delay not long your coming to the *Savior*: time may soon cease with you forever

The ministering brethren from abroad were brethren Shultz, from Iowa, A. Overholser, from Ray Co., and William B. Sell from Hamilton, Mo.

The speaking was very good, and to the purpose; great attention seemingly, being given to all of it Bro ———, especially spoke in a very pointed and direct manner, giving the tobacco users and fine clothing some very sharp hints and hits. The tobacco part hit me pretty well, but I think I shall survive the shock. The speaker was a plainly dressed man, and used no tobacco, and I admired his pointedness and his exemplary conduct. But I would here remark that there are *some* that make it a speciality to write and talk much on those seeming vices; and some go so far as to urge it to be made a test of fellowship. Had they not better set their own house in order first, that is, see whether they are exemplary enough to judge others? I am not an advocate of any sin; but I cannot preach perfection in others while I am such an imperfect mortal; but I will always, the Lord being my helper, preach no more than what I can practice. Now, there, I did not mean to preach at all, but I forgot that I have already made this letter too long, and I will in conclusion say, that we had one of the best lovefeasts that it ever was my privilege to attend. All went home happy; and, if we meet no more in the Smith Fork meeting-house, we hope to meet in "a house not made with hands." The church is prospering here; and though far away, we send love and greeting to all throughout the Brotherhood.

J. S. McFADDEN.

Plattsburg, Mo.

Brother Henry: After writing to you from Pierceton, Indiana, we remained there till the evening of the 15th, when we took the train for Alliance, Ohio. Arrived there on the 16th,. On the 17th, came here. On the 18th, met with the brethren at their meeting house, for Public worship. Met with many of our brethren and old friends, since we are here We have passed the time very pleasantly since we left home. To-morrow, the 23d, we take the train for Dover, thence to Roversville, O., our old home. The brethren here appear to be in a prosperous condition: their meetings are well attended and much interest manifested.

Yours Fraternally, J. S. SNYDER

North Georgetown, Ohio.

Brother Henry: — By way of church news I will say, that on yesterday, September 29th, at 2 o'clock,

P. M. the brethren met at the house of friend Hiram, and sister Elizabeth Engler, and after preaching, baptized three men, about 60 years old, which makes 22 since harvest; and still there are others coming. I think there are signs of life amongst us. We had, during all this time, but two sermons besides the labors of our own brethren. We have the promise of brother Quinter during our Lovefeasts. Then we have the promise of brother George Mourer, and others, in Nov.; and I am glad to learn that you propose coming among us, and hope you may accomplish your purpose.

EPHRAIM W. STONER.

Dear Companion:

Though I feel of little significance, yet I have friends in heaven and some on earth. Those in heaven know all about me; and none as yet, perhaps, are disappointed; but those here are, in not having their letters answered, and their promised visit paid. Be they all informed, that I am just able, in a leaning posture, on a bed of affliction, to write a little with the pencil. The cause of my sickness perhaps is overexertion. Last year I neglected seedtime—as many do their spiritual—and when harvest came, I was neglected as a matter of course. Other means seemed slim: this made me try to amend my ways; but the timber had to be rid off from the ground—timber that had been cut down a year ago. This I intended to do with help from such as owed me; but sickness in our settlement kept every body at his own affairs: so I, being in good health, did it alone. Again that was accomplished I was laid down, sick with a Fever, but have had none to day for the first. Our members in this vicinity have all suffered more or less. They are all in low circumstances, and especially one family of many small children, which may have to be pinched with cold for want of clothes, when winter sets in. The parents are both very frugal and industrious, but the church here can not assist them. But such cases are numerous throughout the Brotherhood.

Now for the information of the members in Barry, Eaton, and Clinton counties, this state, who look for me ere this, if the Lord enables me I will be with them at their communion in Thornapple River Church, by the 16th, of October. And if you arrange in Clinton for one, give notice in the *Companion*, inviting those brethren from N. Indiana whose duty it is to fill all calls in Michigan.

I can write no longer. I desire the prayers of all the sympathetic, and am resigned.

Yours in the bond of love.

F. P. LŒHR.

Bloomingdale, Michigan.

Brother Holsinger: I have again taken it upon myself to write a few lines for the *Companion*.

Our communion meeting was on the 14th, and 15th, instead of the 13th, and 14th, in which you see I made a mistake in my last communication. But owing to the inclemency of the weather, there were not as many present as would have been; although we had a nice little congregation. Better behavior I never saw. The speakers from a distance were Elders Jacob Brower from Iowa, and Wm. Gish and Christian Hollas from Kansas, and Peter Overhulser from Caldwell Co., Mo. There was an election held for ministers: the lot fell upon brother Benjamin Bashor.

Truly we had a feast of good things; and we trust it will long be remembered by those that were present.

LOUISA J. BASHOR.

Whitesville, Missouri.

Qualification of Bishops and Deacons.

Upon this subject I thought Bro. E. Umbaugh would be satisfied with the decision of brother Holsinger, which is as plain as words can make it; but he requests me to say whether I thought that members were retained in the Church, who were husbands of two wives. That there were such members in the Church in Paul's time, I think is evident; but how long they were retained in the Church, I cannot tell; nor do I presume that brother Umbaugh can tell how long the drunken members at the lovefeast at Corinth, were retained in the church. Be that as it may, such characters were in the church, and Titus was ordered to keep them out of office. The next question, how will bishops, who have been twice married answer at the Judgment-seat of Christ, the question how many wives had you while living in the world? Christ himself answered this question to the Sadducees, who did not believe in the resurrection. They said to him, there was a woman who had seven husbands, they all died, at last the woman also died, whose wife will she be in the resurrection, for all seven had her for to wife? Christ told them they were in error, that in the resurrection they will not marry, nor be given to marriage, but will be like the angels in heaven.

Now, brother Umbaugh, let us reason together. In your article Vol. 5, page 658, if it means anything at all, it means about this: you contend that according to the rule given by Paul to Timothy, that any officer in the Church, whether Bishop, minister, or deacon, if his wife dies and he marries another, he disqualifies himself for the office he holds, and his office should be taken from him. This is certainly an uncharitable charge against this class of officers, without any cause or provocation, or without any foundation in the New Testament. You have published these officers as trangressors; if they are not transgressors, why would you take their office from them. Now, whence comes this inconsistency? You have written some good articles for the *Companion*, and in particular on the love the Brethren should manifest one towards another: but in this case you have not taken Paul's advice to Timothy, "Rebuke not an elder, but entreat him as a father." You say you earnestly desire to belive as the brethren believe: but in the case, I think you will find but few Brethren that believe as you do. It is not my intention to discourage you from writing for the *Companion*; but I think you ought to use a little more chari-

ty towards the Brethren than you did in the above article.

JACOB STEHMAN.

East Hempfield, Pa.

Brother Henry:—Will you or some other brother please give an explanation on 1st. John, 4:1–3, reading as follows: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

SOLOMON BALDWIN.

Errata.

On page 594, 3rd, column, 15th, line, instead of "Mother" read Author; also, next page, 1st, coumn, 12th, line, instead of 'emigrated" read originated.

C. SHANK.

Dear Brother Holsinger:—You will please change my address from Suisun City, California, to Auburn, Sangamon county, Illinois. I cannot do without your worthy paper, having been a subscriber from the first edition. It claims a place in my family. Being a lonely widow, it has become my fireside companion: more especially, since my opportunities for attending Church are limited of late years. Many thanks to the kind brethren and sisters, for writing such good pieces, which are almost as good as preaching. I often wish I were gifted that way, that I too might give a word of encouragement to the needy. May God add his blessing to the Church, is my prayer.

FANNIE POLEY.

Duncansville Lovefeast.

We were requested several weeks ago to announce the Lovefeast at Duncansville, Blair county, Pa, but not having had it upon paper we forgot it. We now call especial attention to the matter, and offer an apology. The meeting is appointed on the 17th, and 18th, inst, Monday and Tuesday next.

Announcements.

DISTRICT MEETINGS.

Southern District of Illinois, in the meeting-house, in the Mill Creek branch, Adams county, October 10th.

LOVEFEASTS.

In Snakespring valley congregation, Bedford Co., Pa., Oct. 21st and 22nd. 10 o'clock A. M.

In the Brethren's meeting-house, Fayette Co., Wt. Va., October 15th and 16th.

Clover Creek congregation, Blair Co., Pa., Oct. 25th and 26th.

JOHN W. BRUMBAUGH.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.

Beaver Creek, Washington county, Md., October 22nd, and 23rd.

Near Cerro Gordo, Ill., October 14th and 15th. Stop at Cerro Gordo.

Missouri Valley, Iowa, Oct. 15, meetings to commence on the 8th and continue until the 16th. Stop off at Missouri Valley Junction, and inquire for L. S. Snyder or I. Dell.

In Union Co Minn., on the 15th and 16th of Oct. Stop off at Lewistown station, Winona & Peters R. R., and inquire for J. S Lewis.

In the Lancaster meeting-house, Salamony congregation, Huntington Co., Ind. Oct. 18th, 10 o'clock A. M.

Eagle Creek branch, Hancock county, Ohio, October, 22nd, 10 A. M.

Elklick branch, Somerset county, Pa., Oct. 29th, 4 o'clock, P. M. Preaching next day.

In Warrior's Mark branch, Pa (Tyrone) October 15 and 16.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset county, Pa., Sept. 16th, of Fever, our much esteemed sister ELIZABETH LICHTY, consort of brother John C. Lichty, aged 68 years, 2 months and 27 days.

Funeral preached on the Lord's day following, to a large and interesting congregation, from the words selected by the husband: "Therefore be ye also ready," by J. T. Cober and C. G. Lint.

In the Clover creek congregation, Sept. 8, 1870, our aged brother CASPER DILLING; aged 81 years, 9 months and 4 days.

Funeral services by the Brethren.

Also, in the same congregation, Sept. 20th, 1870, brother LEWIS KENSINGER; aged 62 years, 2 months and 11 days.

Funeral services by Elder Jacob Miller and others, from 1st Thess. 4:14-18.

JACOB L. WINELAND.

In the Shipswaney branch, Lagrange county, Ind, September the 24th, 1870, BENJAMIN, youngest son of brother Isaac and sister LEHMAN; aged 1 year, 1 month, and a few days. Disease, Brain Fever. Funeral occasion improved by brethren Samuel Lupold and Benjamin Leer, in the Shipswaney School-house.

ABNER BUMGARDNER.

Visitor please copy.

In the Aughwick branch, Fulton Co., Pa., Sept. 19th, FLORA AMANDA, youngest daughter of brother and sister Barbara MYERS; aged 8 years, 5 months, and 19 days. Occasion improved from Luke 8 52, "She is not dead but sleepeth."

At the same place, and child of the same parents, on the 27th of Sept., JEREMIAH LLOYD MYERS; aged 2 years, 8 months and 13 days. Funeral discourse from 1 Cor. latter part of 15th, chapter. Both deaths from Diptheria. Two other members of the family are afflicted at this time. Sept. 29th. Deeply do we sympathize with the afflicted family.

A. L. FUNCK.

On the night of the 23rd, in the Pipe Creek church, Carroll Co., Md., sister LOUISA ENGLAR, daughter of Peter Boyer, and wife of friend, and now brother David Englar.—On the morning of the 25th, her remains were consigned to their resting place in the grave yard at meadow branch Meetinghouse, in the presence of a very large congregation of friends and neighbors. The occasion was improved by the brethren, from the 1st, chapter of Isaiah, and part of the 18th verse.—Truly our sister will be missed in the church, she will be missed in the neighborhood, she will be missed by the poor, but above all she will be missed in the family circle, where, in this case, love and affection seemed to abound. May the Lord administer the healing balm to their wounded hearts; and may those who are still out of Christ come to Him, and come now, is my prayer. Amen.

EPHRAIM W. STONER.

LIST OF MONEYS received for subscription, books, &c.,

S. Mummert, 1.50, Ephraim W. Stoner, 2.00, John L. Williams. 1.63, Jonas F. Engler, .25, Benjamin Shellenberger, 3.65, George Wolf, 1.00, I. N. Crosswait, .40, Joseph J. Hoover, 2.00, John Plank, 2.00, Gottlieb Bœsch, .25.

John T. Lewis, .13, Tobias Cober, 1.50, E. P. Brumbaugh, .12, Daniel G. Hendricks, 2.62, William H. Landis, .60, William Leatherman, 1.00.

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VOLUME VI. TYRONE, PA. TUESDAY, OCT. 18, 1870. NUMBER 41.

Is Death Annihilation?

If death were nothing, and nought after death:
If when men died, at once they ceased to be,
Returning to the barren womb of nothing
Whence first they sprung, then might the debauchee
Untrembling mouth the heavens, then might the drunkard
Reel over the bowl, and when 'tis drained,
Fill up another to the brim, and laugh
At the poor bugbear, Death: then might the wretch
That's weary of the world, and tired of life,
At once give each inquietude the slip;
By stealing out of being when he pleased,
And by what way, whether by hemp or steel.
Death's thousand doors stand open.—Who could force
The ill-pleased guest to sit out his full time,
Or blame him if he goes? Sure he does well,
That helps himself as timely as he can
When able.—But if there's an Hereafter,
And that there is Conscience uninfluenced,
And suffered to speak out, tells every man,—
Then must it be an awful thing to die.

—*Blair.*

For the COMPANION.

Pride.

"The wages of sin is death," and "a high look, and a proud heart, &c., is sin. Again, "sin is the transgression of the law," and the law, or word of God, says "be not proud." We further read that the "proud are cursed." Again, "every one that is proud in heart, is an abomination to the Lord." Again, "pride goeth before destruction, and a haughty spirit before a fall." Pride was the "condemnation of the devil." And after he was expelled from heaven, and tempted our first parents, Adam and Eve, he soon defiled them with the same *abominable*, *accursed*, *destructive*, and *sinful* thing. In proof of this we refer you to Genesis 3: 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Good for food, *there* was the lust of the flesh, Pleasant to the eyes, *there* was the lust of the eyes. A tree to be desired to make one wise, *there* was the pride of life. So we see pride also went before the Adamic fall.

It was also the forerunner of Cain's ruin.—And *especially* is it one of the things which led to the destruction of Sodom, Ezekiel 16; 49. "Behold, this was the iniquity of the sister Sodom, Pride, &c." We might multiply cases from the Bible, by referring to Hezekiah, Nebuchadnezzar, Belshazzar, and other like cases in which the word of God was fulfilled to the letter, namely, "pride goeth before destruction," but we forbear in this part of our article.

When we examine the Bible we find that pride manifests itself in various ways, even from a *lion* to a wolf in sheep's clothing. If we exalt ourselves, or anything, above that which is written, we are proud. I will first warn myself with my fellow laborers of the danger of being lifted up by pride. From the conversation which I had with ministers of other societies, and of the Brethren, and from my own observation, I am fully convinced that "knowledge puffeth up," and "if any man think he knoweth anything, he knoweth nothing yet as he ought to know." Let all ministers remember the oration of Herod, and his death, because "*he gave not God the glory.*" But all of us are warned *not* to be *proud*, but to humble ourselves, for "God resisteth the proud," May we all be epistles "known and read of all men." How often do we hear it said of those who appear in "costly array," "I can afford it, and pay for it, therefore it is nobody else's business," and of those who wear gold, "I wear it for my health," exalting themselves above that which is written, which does certainly not make those provisions.

My dear Christian friends, having such ensamples of pride held forth in the Bible, and their ruin, and having such earnest warnings given unto us not to be proud, can we not all form the resolution that I will not be proud, neither in *look*, *heart*, nor *spirit*? Pride is one of the most common, and yet one of the greatest evil's sin existence. Pride and unbelief are twin brothers, of whom the devil is the father. "Blessed are the meek, for they shall inherit the earth." "Be clothed with humility."

NOAH LONGANECKER.

North Industry, Ohio.

The death of the body no more interrupts the life of the soul, than the breaking of a crystal glass destroys the sunbeam that shines so brightly in it.

For the COMPANION.

Getting Along!

"You will not get along mark my words—*you will not get along!*" said one young man to an other, on ascertaining that the latter is opposed to secret societies.

How many thousands there are who believe, like this young man, that in order to get along 'tis necessary to become an Odd Fellow, a Free Mason or a member of some other of the many secret organizations that infest the land, stopping the ears of justice, beguiling the unwary from the simplicty of the Gospel, and tampering with the rights and liberties of the people.

If we mean by the term "getting along" mere worldly success, (and how few do not,) then there is only too much in the young man's remark, and, only too much foundation for the opinion that promdted it. Still, it is maintained that there is enough virtue in the world, or at least in some parts of it to appreciate solid merit wherever found, and that so-called "success" is atainable by those who deserve it and are content to get along without the aid of secret gripes and passwords.

But, may we not use the term "success" in a far higher and nobler sense?—Man, it is said, was created and placed here for a high and holy purpose. Nothing can be more true, and those only should be regarded as *getting along well* who fulfil this lofty purpose, and who pursue such a course in life that they will ultimately attain the grand object for which all should live and without attaining which—

"'Tis not all of death to die."

It matters little what secrets we are ignorant of, if we are conscious of that secret and perfect peace which *passeth speech*, and experience those joys which are *unspeakable* and full of glory. No matter where our names are unwritten if they are enrolled in the book of life, or how few degrees we have taken, if we have been advancing from faith to faith, and continually growing in grace and in the knowledge of our Lord Jesus Christ.

No matter who "cast us out of their company" and disdain to enter our straw-roofed cabin home, or partake of our frugal meal, if we have communion with the Father,and fellowship with the Spirit, and can sup with such a princely guest as the Son, Jesus Christ, the King of kings and Lord of lords.

No matter how low the valley of humility that we have to pass through, if at last we are permitted to ascend the mount of God's glory.

No matter how retired our pathway, or how rough or desolate the country through which it leads us, if it brings us at last to the open gates of Paradise.

It matters little who are against us if God is for us, or how often we are beaten and cast into prison by our enemies if we are made the instruments of their conversion—no matter how often our feet are in the stocks if there is enough melody in our hearts. No matter how often we suffer shipwreck, or how many or diverse the "perils" we pass through, if, in the end, we arrive safely in the haven of peace, with our chart of life preserved and perfect.

It matters not what may be our surroundings or society here, if in the spirit land, we are surrounded by the glories of heaven, and are accounted worthy to be the companions of saints and angels.

In short, those *get along best* who spend their lives in seeking, finding and walking in the narrow way. Every step forward is a step toward the object of their "chiefest joy;" overy morning brings renewed strength, and every evening finds the pilgrim

"A day's march nearer home."

On the other hand, those who tread Satan's "broad road" all their lives, *do* NOT *get along well*, no matter how sunny the skies or smooth the way may appear—no matter how rich, or honorable, or influential they may become on the earth. All is deception and vanity! The sun of prosperity will suddenly set in utter darkness, the pale-faced moon will dispense her silvery beams no more, and from east to west the blackened heavens will present no twinkling star of hope or promise!

The dazzling pillar of wealth or fame that has ever led them blindly on, will suddenly turn its illumined side from them, and become a dark cloud of dispair and doubt, encompassing their terror stricken souls just at the moment when a mighty cataract lies before them, whose turbulent waters have hurled many a luckless soul over a precipice more fearful than Niagara into the yawning gulf of the bottomless pit! No angel bright waits there to bear them safely to the shining shores beyond. No "boatman pale" waits there to row them triumphantly over. They must plunge into the dark waters all alone,

and be drifted down, down, down until the fatal brink is reached—and then down forever!! Z

For the COMPANION.

Admonition to Watchfulness.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares"—LUKE 21:34.

This is the Divine admonition, given, by the great Head of the church, to his followers, in view of his coming again with power and great glory. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep, as do others; but let us watch and be sober," or watch unto prayer. This is an exhortation to all Christians, and to the world at large, whether professors or non-professors. The coming of Christ demands of us a self-examination, to see whether we are prepared to meet him at his coming. May we not learn thereby so that that day will not come upon us unawares? The most decisive indication of its near approach is the powerful deception and wickedness in the world, and the coldness shown by the children of men. Deplorable is the condition at present. So it was foretold it should be. "And, because iniquity shall abound, the love of many shall wax cold; but he that endureth to the end shall be saved." What glorious and soul reviving hope the expression of our Savior creates in the true and faithful children of God, to see that there is still a remnant to be saved. May not this cause each one of us most solemnly and sincerely to inquire:

Am I one of that number? Can I endure unto the end? Will I be able to stand the coming of the son of God? Do I love the Lord? Do I rejoice at his near approach? Do I love the brotherhood? Am I clothed with the wedding garments of righteousness? Am I a wise virgin? "Watch ye, therefore, for ye know not when the Master of the house cometh. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?" As if he had said: "You, who are ministers of the religion of Christ, should be particularly attentive, discharging the important trust committed to your care. You are the stewards to whom are intrusted the whole household of the church; and you will do well to remember that your example will have a great effect upon the minds of those employed under you. It is your duty to be well acquainted with the stores of evangelical truths, and to understand how they may be applied to the best advantage. You should be careful to know the characters of the different persons under your directions, that you may be able to give every one of them a portion of meat in due season; and if I, the Lord, find you thus employed at my coming, I will reward you with the joys of my kingdom." Therefore let ou hearts be aroused to activity; let our love be inflamed to an unreserved obedience; our affection centered in Christ; our dealings squared by the word of God; and our conversation coupled with fear.

And, Brethren and sisters, and friends, I want you to take heed to the above admonitions, to the end of our journey; "Looking for the blessed hope, and glorious appearing of the great God and our Savior, Jesus Christ," with pleasure.

JESSE THOMAS.

Don't Hurry.

Believe in traveling on step by step; don't expect to be rich in a jump. Slow and sure is better than fast and flimsy. Perseverance, by its daily gains, enriches a man far more than fits and starts of fortunate speculation. Little fishes are sweet. Every day a thread, makes a skein in a year. Brick by brick houses are built. We should creep before we walk, walk before we run, and run before we ride. In getting rich, the more haste the less speed. Haste trips up its own heels. Don't give up a small business till you see that a large one will pay you better. Even crumbs are bread. Better a little furniture than an empty house. In these hard times he who can sit on a stone and feed himself had better not move. From bad to worse is poor improvement. A crust is hard fare, but none at all is harder. Don't jump out of the frying-pan into the fire. Remember many men have done well in very small shops. A little trade with profit is better than a great concern at a loss; a small fire that warms you is better than a large one that burns you. A great deal of water can be got from a small pipe, if the bucket is always there to catch it. Large hares may be caught in small woods. A sheep may get fat in a small meadow, and starve in a great desert. He who undertakes too much, succeeds but little.—*John Ploughman's Talks.*

For the Companion.

An Explanation of the Figurative Description, of the Rise Progress, and Final Union of the Church with Christ, its Head.—Foundation, Rev. Chaps. 12th and 19th.

BY CHRISTIAN SEANE.

"And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." &c., &c.

First I will remark, that this intended explanation is not "the explanation," as this would imply a greater positiveness: but as many have given their ideas on various portions of this subject, I also feel to give the fruits of my investigation of the leading points contained in the subject. I am not going to the profane historical accounts, as some are disposed to do; neither is it my intention to advance ideas not derived from the study of the nature and powers of the attributes of God, and the consistencies of our own dispositions and inclination, and thus apply the warnings, threatenings, and plagues, which are described figurately, to our own good. It also should be noticed that in reading the Book of the Revelation of St. John, it seems evident that the Apostle could not give a history of the church or a description of the different events as they came, or were to come to pass, in the progress of time. He seemed to describe them as they appeared in the vision; and these were presented in a manner that the origin and object of each could be fully comprehended. It also seems that things are, in some cases, repeatedly brought to view; but owing to the various stages in progression in condition, are represented with some variation. This no doubt was done, for us to see the loving kindness, long suffering, and forbearance of our heavenly Father, and also the magnitude of our Savior's mission to earth, and his merit to reclaim, redeem, and save a ruined and sinful world; in the contemplation of which every soul must see the importance, and with due reverence and solemn fear, bow to the empire of the great I AM, and humbly confess the greatness of his exalted Name. The fact that the Church is the most important object and the most precious jewel in the sight and care of Almighty God, and that it was been from the very beginning the great plan and arrangement to bring the Universe with all things belonging thereto, into existence; and to bring all, by and through the Church to the designed fulfillment and perfection, may be the cause that it is so often and variously represented. In the instance now before us, we have it in the figure of the woman with child, crying, travailing in birth, and paining to be delivered. This I have heard declared to have reference to Mary, the mother of Jesus: but I cannot concur in this idea, unless it could be substantiated that she was at that time the only representative, of the then existing Church. We can see that a Church of God did exist. God had chosen a people, and to them he manifested his Name, as much as it was his will and design that the world should know it, till the time should come, when he purposed fully to reveal himself through his beloved and only begotten Son. And as this time had a beginning, it may justly be represented by a birth.

The woman in the figure represents the Church in the Mosaic dispensation, or such a portion, as truly believed the Law and Prophets that God at his own appointed time would make a new covenant with his people, and teach them to worship him in a way better and more acceptable to his will. There was always a remnant who did not bow their knees to Baal. These were such as Simeon and Anna, at the time of the Savior's appearing in the world; and of such the true Church consisted, and had the only true ability and qualification to bring forth from itself the offspring, or the promised Church of Christ. Then we see the Church of Christ in its infantile state: it was born of the old Parent who had its existence with God in Heaven, and comes forth clothed with the sun, or to say, ready to bestow on its young offspring the Power of Gospel Light, to go and be guided by it, and not depend on the now dim and darker light of the Mosaic ceremonial law and worship, represented under the parent's feet. The twelve stars in the crown on her head, evidently represents the twelve Apostles, which were also connected with the old parent, but now they are as ever shining lights at the head of the Church of Christ, ever receiving light from the Father of life and light, and imparting it to others, as their writings of the Scriptures do well testify.

"And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

From this it can be seen that it cannot possibly refer to Mary the mother of Jesus; for we have her history, and nothing of the kind did happen to her. But when we look to the history of the Church, we can clearly behold the strong and powerful opposition which was made to prevent and destroy the young and feeble offspring. For wonderful it must appear, when we reflect, how God through the Prophets had "at sundry times, and in divers manners spoken of the coming of his Son into the world, and of his bringing a better and more perfect way and order of worship, by which men can come nearer unto him and be more like he is. Still it was not believed; and these people who could have the strongest desire for a change and who could be best prepared to receive the newly instituted order, tried the hardest to oppose its inauguration, and withstood with all their power and might its propagation.—This opposition of the heads and leaders of the Jewish nation, who ultimately became no more than an earthly power, with many earthly advantages, can well be taken to represent this "Great Red Dragon;" for what else, or who else, opposed the bringing in of the Gospel order, or the planting of the Church of Christ, than the Jews as a nation? But all her power, all her glory as a nation, and all her formidableness availed nothing. The child was born, that is, the Church of Christ, young and tender, weak and poor, in regard to earthly power and grandeur, was planted, as it were, right where the old one had its seat, although opposed and persecuted for a thousand two hundred and three score days, or during the time the Savior preached and prepared the doctrine of his Church, till he sealed them with his own precious blood, and established it in such a manner that no power on earth could prevail against it. The "war in heaven" also here spoken of, where "Michael and his angels fought against the dragon" and his angels took place in this time: for what else could be understood by this figure,

than the contention the Gospel teachers had with the Mosaical priesthood, with the leaders and teachers of the traditional mode of worship, which was then more in practice than the true way according to the law, but which, at the end of this warfare was all overcome, and cast out from the religious heaven, and thrown and counted with the things of the world.

In the review of the advent, it may be noticed, that inasmuch as this has occurred to the condition of the Church in its earliest stages, it is also applicable to the case and condition of every person who enters into a state of regeneration. He has to be born, from a former different condition; and this new birth is always opposed by inherent tendencies to evil. That "Great Red Dragon," and enemy of our well being, is constantly watching, and is ever ready to devour the good resolutions conceived through the operation and influence of the Holy Spirit and word of God, as soon as they assume the form of action. Its powers are manifest in many different ways, to withstand a progress in the good work of the new birth; and not even then does he desist, but with his arts and powers follows the newly converted, and with many allurements brings his subject into a state of bewilderment and confusion, so as to prevent the appointed ruler from assuming his full reign, over those dispositions which require a strong and powerful influence to be kept down enough for the more worthy inclination of a God and Christlike nature, to manifest themselves and come under the care and protection of Heaven, and the guidance of the word and authority which proceeded from the Throne of God; or, to say, to be admitted into the Church, in the fellowship of the saints, there to be nourished and fed on the rich provisions provided out of love and tender care, by him who knew all our wants, even before we knew them ourselves. Happy are they who have experienced, that they have prevailed over the opposing tendencies of the carnal nature and are aware that there is no place found within them anymore, for this "Great Red Dragon," that old serpent called the devil and Satan, to dwell, and that he is cast out, and all the evil tendencies with him, to the earth, or that all the besetting inclinations are laid forever off, and resolved by heaven's assisting power forever to be shunned. Then will also the "loud voice in holy hearts and places" be heard. "Now is come Salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." Yes, the glorious voice is, and will be heard, giving thanks and praises to God and his Son Jesus Christ our Lord: for all opposition can be overcome by the merits of the blood of the Lamb, and by an humble subjection to the requirements of the word of God

It seems the same character is still represented in the description of St. John's vision. Although the devil is cast upon the earth, and yet he persecutes the women; and while the woman is also on the earth, is a proof, that as it is stated before, by the woman that portion of the old church, which looked for the coming of the Messiah is to be understood. Then when we read, that "to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and a half a time, from the face of the serpent," will also understand, that the care and protection of God is bestowed on them for their faithfulness and trust in the word of God, and his repeated promises. During the time or times, while the unbelieving portion is opposing and persecuting both the parent and the offspring until a reunion can be effected, or, during the time, when the Church of Christ was not fully established on earth, when some thought and contended that part of the law and its ordinances, should also with the ordinances of the Gospel be observed; and during the time when the worship and practice of offering sacaifices were yet continued, as if they were still accepted, as before the last and more acceptable sacrifice was made, and when both these authorized orders of worship, so different one from the other were practiced side by side, as it were. "A wilderness" must it have seemed to been not only to those who looked for and expected a new kind of worship, but also to those of other nations and tongues, and no doubt to many minds of the Jewish people themselves. From all we can read in other parts of the Scriptures, the leaders and teachers of the people, were not prepared for a change of the religious exercises. These they had so changed from the original order, and held no more to the tradition of the Elders, which could not lead them to Christ as the law was calculated to do, hence they could not see and know that the time when God intended fully to reveal himself was at hand. Therefore this unbelieving portion, could not, and did no more constitute the Church or the beloved select people of God And when they saw the other, or believing portion still trusting in the fulfilment of the promises made to the fathers, of the blessings, in that new dispensation of God's mercy and good will to men, the spirit of opposition and persecution may well be termed, "Great Red Dragon." It is a name and term as unreal, and as unnatural, as self opposition and persecution of the good qualities we have within our own nature. The figure of the persecution of the woman, may be placed from the time, when John the Baptist and Christ almost simultaneously began preaching and baptizing to repentance, and that the kingdom of heaven was at hand; and a doctrine infused in the minds of men to worship God, calculated to honor and adore the God of heaven, which was so contrary to the ever honor seeking rulers of the then existing worship, to the time when the Church made its actual and visible begining, and the whole order of Worship changed to its design for which all had been prepared by the Son of God himself. Or we might go further back to the, to us, uncertain time when God choose for himself out of the House of Israel those by whom, and for which the new Church should come forth. Then we have the rather uncertain expression of the duration of the protection and nourishment of the woman "for a time, and times, and half a time, from the face of the serpent" explained. We can learn from this, that all such notable advents, as the bringing of God's only begotten Son into the world, and with him a change of worship, more and better calculated to be suited to the wants of his children, should only be known to the Lord himself, and that the world, the church, and all men should only know what is to be, or take place with us, but not as to time when; so that we may be prepared for all things, and at times patiently submit and wait for him to accomplish his design.

"And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—(Chap. 12:17.) By this we see that the persecution is continued, but transferred from the Mother to the child, or from what constituted the old true church, to that which now is the new, from that of type and shadow, to the real. This spirit of opposition and persecution could do nothing more to prevent the bringing in of the new covenant, yet it could not cease; hence it continued its malignity, if possible to destroy the works of Christ after he said, "it is finished." This is all so plain, that I deem no farther explanation necessary, for the effort the opposing portion of the Jewish nation made, to prevent the introduction of the doctrine of Christ, they doubted, to prevent the further promulgation. This then gives us the assurance that the representation of the woman is figurative; and that this in no way can be taken in a literal sense. If then this is spoken here in figurative language, the work the dragon undertook to do, as well as the dragon itself must be understood in the same way. One representation cannot be taken literal, and the other figurative, if both acting together; and upon the same rule, it is my purpose to continue my intended explanation, if light and liberty is granted.

(*To be Cotinued.*)

For the *Companion*.

Another Response to Sister Deardorff.

Dear Sister, when I responded to your article, I did not think it would lead to controversy; but since it has gone so far, we will try and see a little farther into the nature of the *beings* of our interesting subject. You say: "I do hope, by the time I get through with what I want to say, my sister will fully agree with me." Not yet, Sister Margaret, no more than at first. Although your reasoning was very good, yet I cannot find conclusive Scriptural evidence to prove that those angels spoken of in the New Testament, were incarnate beings, but, to the contrary, they were bright, shining beings, in every instance in which we read of their personal appearance. The visits to Elizabeth and to Mary, to the empty tomb, to the Shepherds, and to Cornelius, were all by heavenly beings; and I believe the word angel, when properly applied, cannot be applied to mortal beings; yet, comparatively speaking, they may be termed as such in loveliness, beauty, and holiness. But the heart of man is too deceitful for this manly form to bear the title of angel; hence it is too high an appellation for man, in a state of corruption. But when we shall have put off this corruptible body, then we shall be an angels: "Neither can they die anymore; for they are equal to the gels, and are the children of God, being the children of the resurrection." Luke 20: 36.

Dear Sister, you ask the question: "What angels were those that John, when is the isle of Patmos, was directed to write to? They certainly were not disembodied angels, but overseers of the church." I think sister Margaret, that those were disembodied angels' spirits; for we read in the first of Revelations, that John was in the Spirit, and he heard and saw very singular things; and what he saw, he was to write in a book and send it to the seven churches which were in Asia. We read that he "saw seven golden candlesticks: and in the midst of the seven candlesticks one like unto the Son of man," holding "in his right hand seven stars." And he spake unto John saying: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.—The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." Now, in the 2nd chapter, we read that he was directed to write to the *angels* of the seven churches, which are the stars which the First and Last held in his right hand. And in the 5th, chapter and 6th, verse we read of the "Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth." Angels, as in Hebrews 1: 14, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2: 9. We see that Jesus, because of the flesh, was esteemed a little lower than the rest of the heavenly beings; and dare we exalt man, whose continual habitation is on earth, above that of our glorious Redeemer.

Now, to get the idea more plainly, we say: write unto the seven "angels," which are the "seven stars," which are the "seven eyes, which are the seven Spirits of God sent forth into all the earth;" "for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1st Peter 3: 12. And what John was directed to write, was exclusively spiritual, and we cannot receive it in any other way. We read in 1 Cor. 2nd, chapter. But God hath revealed them unto us by his Spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man but the spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned." "He that hath an ear, let him hear what the Spirit saith unto the churches," "My words they are spirit." saith Christ. And this is what we shall hear: the word of God, as signified by the angel unto the apostle, who recorded it for the benefit of all who will accept it, and for the establishing of churches throughout the whole world.

Let me here add, that the number seven is a sacred number, and may be fairly termed the representative symbolic number; hence we may say, many churches, many angels. Now to sum up, we will give our view in short: When we are born of God, we receive a star; one which the Son of man holds in his right hand, which is his Spirit. This takes its seat in our heart, and remains there while the heart is kept pure, and other angels signify to this one how man should go, and will keep him from evil, if man will be subject to the guidance of the Spirit according to the word of God. We read that angels came and ministered unto Jesus when he was tempted; and because of the minister-

ing angels women are commanded to wear a covering on their head; but if my sister can show me that those angels referred to in Rev. 2nd, chapter were incarnate beings, I will gladly accept it.

From your very imperfect sister.

MARY ROHRER.

For the COMPANION

A Just Man.

If there is anything worth envying in this wicked world, it is not the wisdom of Solomon, the patience of Job, the strength of Hercules, the beauty of Venus, the wealth of Peabody, but he who loves justice above everything else, who means to be true and just, and then has the moral courage to do it, and to act justly under all circumstances. The mountains may quake; the earth may shake; the house threaten to tumble over his head; life be in peril; his dearest interest endangered; public opinion against his views; but still he remains unmoved from the path of justice; and as firm as the granite itself. Just such a man is the pillar of society. He is God-like, not only in outward appearance, but in the sight of God; for to be just in its fullest meaning, tempered with mercy, and elevated with charity, is the highest pinnacle of civilization. To be just, only requires good common sense, favored with the best intentions, assisted by untiring patience; reason, to penetrate and comprehend, patience to investigate calmly, carefully, and judiciously, every item bearing on the case, in order to be able to arrive at the right conclusion, and give a decision that will be approved by all good and wise men here, and be sanctioned by him whom we call our heavenly Father.

Reader, whoever you may be, pause often through the passing hours, and reflect, (as I have done of late) and you will find, after mature reflections, that you are not half so beautiful as you suppose you are; not by half as wise and talented as you think yourself to be; not half so rich and powerful as you believe; and what you have is perishable. What is really ours, is our good acts while sojourners in this vale of tears. Our good deeds brighten here, and live beyond in eternity. The question may here be asked, what has caused you to look back on the past and to reflect over misspent moments? I will tell you; it was some remarks I heard made not long since while visiting some friends in time of affliction—remarks which sank deep into the heart, and which gave rise to many thoughts since.

But to my subject. Beauty, wisdom, and wealth can never keep you happy, but your acts will. Pause, therefore, before you act. Mind that inner whisper of conscience; that whisper pleads for justice. Truth and justice are pleasing in the sight of God; and, in his great mercy, he has planted a grain of justice in every human heart. Dear brethren, sisters, and friends, cultivate that grain, that it may blossom here and bloom in heaven; that it may spread its majestic lustre over your features, that you may be truly beautiful. Cherish that grain of justice as your most precious possession. Let it not wither within you, among the thistles of pride and deceitfulness. You may be beautiful, wise and wealthy; but, without justice and charity you are inwardly a deplorable being. Dark is your life; for you are without the heavenly blossom: the thistles overshadow it. You have exchanged peace and holiness for strife that will shorten your life and leave you unmourned. Therefore, dear readers, with me resolve to cut down the thistle, pride, love of gain, and the whole of our uncharitableness. Resolve to be just, to be good; and then pray God to help keep that resolve. Practice them every moment of your life, then will we enjoy the sweetnesses of life, and thank God for them

If we try to be happy ourselves, and then try our hand at making others happy also, we will find it much pleasanter than to be only agreeable face to face, and then be caught in making cutting remarks when we think the person spoken of is out of hearing. Be just; be honest and true to your selves and all others; and the community will be proud of you, and your friends will all love you; for a just man is nature's true nobleman. He enjoys a quiet peace, which the pleasures of this world can never give.

LOVINE H. BURKHART

Mineral Point, Pa.

Thou hast seen a farmer's dog bark at a beggar? and the creature run from the cur? There thou mightst behold the great image of authority a dog's obeyed in office.

For the COMPANION.

The Morning Star.

"I, Jesus, am the bright and morning star." REV. 22:16.

There is a little star separate from all the rest; it shines so bright by the dawn of day, when all the rest disappear, it stays to pay homage to the sun. The fading of its light is a sure sign of day; and then we hear the sweet songs from the merry birds. I often think of it as an emblem of our Savior: he calls himself "the bright and morning star." He causes light to shine into the soul: the light of grace now, and of glory hereafter. Of him that really loves God, Christ has said: "I will give him the morning star:" thus signifying every spiritual blessing in Christ Jesus. When we see the stars of night fade away to give place to the glorious sun, we are reminded that when we love our Savior more, and advance nearer our heavenly home, the star of earthly pleasure and comfort will fade away before the brightness of Christ's glory the morning star will light us on our way till we reach the very gate of heaven, and then we will enjoy the fullness of the sun of righteousness, which shall beam eternally on the righteous in heaven.

Is he a star? he breaks the night,
Piercing the shades with dawning light.
I know his glorious form afar:
I know the bright, the morning star.

CHARLOTTE J. MASTERS.

Fayette, W. Va.

"HELP" — it is a lovely word, and it should be an awful reflection that Heaven gives the working of its solemn spell to almost every one on earth.

To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man.

"If we place a chest of gold, or treasures upon our backs, it weighs us down to the earth; but if we stand upon it, we are raised higher. So if our possessions are placed above us, they will surely keep our souls groveling earthward; but if we place them under our feet they will lift us nearer to God and heaven."

The mystery of nature is an open truth from eternity, could we but see it. We are part of this mystery ourselves—do not even know ourselves only so much matter is named, and that is changing

Christian Family Companion

Tyrone City, Pa., Oct. 18, 1870

Eating Swine's Flesh.

It is evident from the following extracts from letters, that at least some of our readers read the editorial notes.

No. 1.

"In *Companion* No. 16, present volume, is an article headed "Tobacco," the writer classes smoking and chewing tobacco, drinking intoxicating drink, eating swines' flesh, dancing and wearing of Jewelry, all in one lot, by saying what can be said against one can be said against all.

Now Brother Henry, I find no particular fault with this, but if eating swines' flesh is an evil, and you have your foot on it I hope you will keep it there. Not only so, but you say the *Companion* is to expose error. Now if eating swines' flesh is an error, I hope you will bring it to light, so that I can also put my foot on it. I think my foot is down on all the above named evils except eating swines' flesh."

No. 2.

Refers to the same article and then says:

"Hope you will reply to the following: But meat commendeth us not to God, for neither if we eat, are we the better, neither if we eat not, are we the worse. 1 Cor. 8: 8. "Let no man therefore judge you in meat." Col. 2: 16. It was also said to the Apostle Peter: "What God has cleansed that call not thou common or unclean." Acts 10: 15. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer." 1 Tim. 4: 1st to 6th verse."

No. 3.

(No. 3 was accidently mislaid. Its contents were of the same tenor with the others.)

No. 4.

"You say you cannot defend the smoking and chewing of tobacco, drinking intoxicating drinks, dancing eating swines' flesh, and that what is said of one can be said of all.—Now dear Brother Holsinger, do you think eating swines' flesh will exclude us from the Kingdom of Heaven? We know drinking and dancing will. If so, please prove to us by the Holy Scriptures, through the *Companion* that it is a sin."

Now then, after quoting what the Lord says upon the subject, we will be ready to write what we may have to say.

"And the swine, though he divide the *hoof*, and be cloven footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." Lev. 11: 7, 8.

"And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not *eat* of *their* flesh, nor touch their dead carcass." Deut. 14: 8.

They that sanctified themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isaiah 56: 17.

Swine were either intended for food or they were not.

The Lord forbids their use for food and declares them unclean. They were therefore *not* intended for food. And as they were not intended for food, and as the Lord has given us abundance of clean food, wholesome food, we refuse to eat that which he has forbidden.

We presume it is unnecessary for us to prove that what is *unclean is unwholesome*, and that therefore uncleanliless is sinful in its tendency. Having a regard for cleanliness and health, we discard the use of swine's flesh.

The above are our simple reasons for believing as *we* do. Our conversion to this faith and practice, was on this wise. Having been diseased from childhood, and used many remedies with little apparent relief, we lost all hope of finding a medicine that would reach our case. We then appealed earnestly to the Great Physician, who we knew thoroughly understood our affliction, and begged him if it be consistent with his will to interpose his power. Our application appeared to be favorably regarded; but something told us that we must cease to poison ourself with tobacco and pork. With this reasonable request we at once complied, and although we are not yet healed, we have vastly improved. And we feel confident that an entire conformity to the Divine prescription, would insure a complete cure. The Lord having so highly favored us we shall continue to aim at a still stricter adherence to his word.

The above is our rule. Those who are ignorant of the laws of health, or indifferent as to its preservation, need not be governed by it. We are not conscientious upon this matter any farther than that God pointed out that which was proper and improper, clean and unclean, wholesome and unwholesome food, and confiding in his wisdom, we submit to his directions. That is all.

And now a few words to our critics. No. 1, we think will be satisfied and will promptly put his foot upon one more injurious habit.

No. 2, quotes 1 Cor. 8: 8. A careful reading of that portion of Scripture will show that it has no reference to swines' flesh. We would especially commend to his notice the last verse of the chapter. Next he quotes: "Let no man therefore judge ye in meats," to which we answer, if we judge ourselves we shall not be judged. The letting down of the sheet to Peter has no reference to the eating, and ought not to be referred to for proof. The lengthy quotation from 1 Tim. 4, can only refer to the case under consideration in these words: "Commanding to abstain from meats which God has created to be received with thanksgiving," and as we have proven that swine were not intended to be eaten, it is not applicable in this case.

No. 3 asserts that what God has cleansed is clean, with which we agree; but then we deny that the swine has ever been cleansed, and believe that, if possible, it is becoming more poisonous and filthy. Witness the terrible destruction of life by trichina, and the prevalence of scrofulous affections.

The letter of the Apostles from Jerusalem is referred to, and deserves consideration. Nevertheless it must not be supposed that the Apostles had the power to ignore a law from the Almighty. They could not give the swine a cud, nor change his filthy habits, nor take the leprosy from his carcass. He is as unclean to-day as

when the word of the Lord declared him unfit to be eaten.

Now we presume we are understood, and our position upon the pork question will be known. We do not think it is more sin to eat swine than it would be to eat dogs, or cats, or horses, or mice, or any other unclean creature embraced in the list of the forbidden. But we deny the liberty of making a distinction between the things that God has forbidden. If his word is to be regarded in part upon any one point, it must be accepted throughout.

We hope our view will not be deemed oppressive. We do not wish to force it upon any one. We claim for ourself the liberty of educating, and for our converts of practicing, what we believe to be demanded by revelation, or warranted by reason and reform.

Brother Holsinger: I have met with some who contend that we should not baptize in the name of the Father, and of the Son, and of the Holy Ghost, but only in the name of the Lord Jesus. For so St. Peter commanded those of Cornelius to be baptized.—Acts 10: 48. Also recommended the Pentecostians to be baptized in that way. Acts 2: 38. And the twelve brethren were baptized accordingly. Acts 19; 5. Now will you answer through the *Companion* what kind of baptism this was, and in what respect it differed from the direction Christ gave in Math. 28: 19.

CHRISTIAN SHANK.

Remarks.

The Apostles used but "one baptism," for so Paul declares. Eph. 4:-5. None had yet dared to baptize in his own name, though Paul tried to guard against an accusation of the kind. 1 Cor. 1:15. It also appears that some had baptized in John's name, or at least unto John's baptism. Whatever that may have been, it is evident that it was not done "in the name of Jesus." The Apostles had authority to baptize in no other name than in the name of Christ. They Believed in his name; John 2: 23; 3: 18. Preached in his name. Act 9:27. Baptized in his name. Acts 2: 38; 19: 5. Cast out devils in his name. Acts 16:18. And in his name were justified. 1 Cor. 6:11. To do anything "in the name of Christ,' is to do it by the direction, by the authority, and in the manner prescribed by Christ; by virtue of a commission from Christ. The executive of State heralds his authority in the following words: "In the name and by the authority of the Commonwealth of Pennsylvania." So the disciples of Jesus preached, and baptized in the name of Christ, by authority from him. This authority they received in the following words, "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

This is the only authority we have for baptizing in the name of Jesus. Those who baptize in any other way must do it in the name of some other.

It is evident that those twelve at Ephesus had not been baptized in the name of Jesus from the fact that they had not even heard that there was a Holy Spirit, while those who baptized in the name of Christ, were directed to baptize into the name of the Holy Spirit, for so the Lord has commanded.

We cannot see how people can persuade themselves into the belief that we ought not to baptize according to the directions of Jesus in Matthew 28.19, when it is absolutely the only authority we have in Jesus' name for the practice of the rite of baptism, as well as the only formula for administering it. There must be some preconcieved opinion, some favorite theory with those persons whom you have met, with which the great commission conflicts, that has driven them to seek some other formula; there has been some force work in the matter. The obvious interpretation of the Scriptures does not demand it, does not suggest that there were different methods of administering baptism.

Perhaps this explanation will be satisfactory.

Thanks.

Our thanks are due several of our brethren for favors. Some time ago brother David Goodman and his kind family sent us a box of vegetables and fruits, such as were not easily to be had at this place. Lately we received from brother John W. Brumbaugh a box of apples containing about a barrel. Such favors are highly appreciated by the *Companion* family, and we hope the kind donors may be rewarded by Him who alone can reward such liberality.

Apples are a very useful fruit in the family, and since they have been very abundant in some localities, and are not very plenty in this neighborhood, if there should be other friends who would feel kindly and charitably disposed, it would take no persuasion on our part to induce us to accept a similar favor about the time the above shall have been exhausted.

M'Veytown Meeting.

We set out for the Lovefeast at M'Veytown, but by the time we reached the place we were so sick that we could not attend the evening exercises. We were with the brethren next forenoon and enjoyed a pleasant season. Also assisted brother Jos. R. Hawawalt at a funeral in the neighborhood. Our home duties have been so pressing that we could not attend the meetings as we had desired and expected to do. And at present it appears doubtful whether we will get away from home at all this Fall and Winter.

Now is the time to order Books, as the evenings are getting long and there will be plenty time to read. It will also suit us, as we need the money invested. It has been a good while since pay day. See our list of "Books for Sale."

All arrearages, whether for books, subscriptions, or other considerations, for the present year or older accounts, should now be paid up, and have clear books to begin with for the forthcoming volume.

Good Health—For October, is on our table, full of instruction physically. If people would live as they ought, work, eat, sleep, and do as they ought to do, there would be but little sickness in the world. This paper aims to teach them how to do this Price $2 a year. Address Alexander Moore, 11 Broomfield street, Boston, Mass.

Brethren's Almanac.

All orders for Almanacs, received up to the date of this paper, have now been filled. We have still a few hundred left. Price 12 cents, single copy, 10 for $1.00 or $8.50 per 100 post paid.

Next week we shall add German and English Testament, and Concordance of the Scripture, to our list of books for sale.

Answers to Correspondents.

A. H. Fike. We have no $1.25 Revised New Testament. Have sent you $1.00 book, and Moomaw, making $1 75

Matthias Smith, Wants his address changed to Broken Sword, but does not say where from. We await the full directions. When will patrons learn to know that we must have both places? When?

Electing Ministers. There is doubtless disorder in the case you mention, but it is not a proper case to publish in our paper. It would more properly belong to a church committee. We don't think it is the most dangerous spirit in the world when a brother wants to preach, especially if his conduct proves that his heart is in the work which he would like to advocate. But everything should be done in order.

S. M. Ackerman. The Revised New Testament which we advertize is the American Bible Union translation.

P. Wolf. We are sorry that we are obliged to say to you that our books show no such credit, and that we have no remembrance of having received any letter from you at the time mentioned. We are sending the C. F. C. according to instructions.

MISCELLANEOUS.

Population of the World.

There are on the globe about 1,288,000,000 of souls, of which 360,000,000 are of the Caucasian race; 552,000,000 are of the Mongolian race; 190,000,000 are of the Ethiopian race; 176,000,000 are of the Malay race; 1,000,000 are of the Indo-American race.

There are 3,642 languages spoken, and 1,000 different religions.

The yearly mortality of the globe is 333,333,333 persons. That is at the rate of 91,544 der day, 3,730 per hour, 60 per minute. So each pulsation of our heart marks the decease of some human creature.

The average of human life is 33 years. One-fourth of the population die at or before the age of 7 years. One half at or before 17 years.

Among 10,000 persons, one arrives at the age of 100, one in 500 the age of 90, one in 100 lives to the age of 60.

Married men live longer than single ones. In 100 persons 65 marry; and more marriages occur in June and December than in any other months of the year.

One eighth of the population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age or 70 years, 42 are priests, orators, or public speakers, 4 are agriculturists, 33 are workmen, 32 soldiers or military employees, 29 advocates or engineers, 27 professors, and 24 doctors. Those who devote their lives to the prolongation of that of others, die the soonest.

There are 335,000,000 Christians.

There are 5,000,000 Israelites.

There are 60,000,000 of the Asiastic religions.

There are 160,000,000 Mohammedans.

There are 200,000,000 Pagans.

In the Christian church, 170,000,000 profess the Roman Catholic faith.

72,000,000 profess the Greek faith.

80,000,000 profess the Protestant faith.—*Leisure Hour.*

The Lord's Bible.

It is too much the fashion of this day to speak slightingly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the Christian from the fact that it was the Bible of the Lord Jesus Christ.

As a man, Jesus had a human life to live, a human experience to undergo. For thirty silent years he was known among men only as a carpenter in Nazareth, and the Old Testament was his daily companion. When he emerges into public life we find him thoroughly versed in the Scriptures. Allusions to it are constant, through all his discourses; he constantly refers to it as a book that reflects his own image. "Search the Scriptures," he says, "for these are they that testify of me."

The psalms of David were to Jesus what they are to us, and more. In certain of them he saw himself and his future life, his trials, conflicts, sufferings, resurrection and final triumph foreshadowed. He quoted them to confound his enemies. When they sought to puzzle him with perplexing questions, he met them with others equally difficult drawn from the Scriptures.

"The Lord said unto my Lord, 'Sit thou on my right hand, till I make thine enemies thy footstool.' If David then in spirit calls him Lord how is he his son?"

The dying words of Jesus, the words of his extremest agony, were a quotation from the Psalms: "My God, my God, why hast thou forsaken me?"

When we read the Psalms we go along a track that we know Jesus and his mother must often have trod together.

The great resemblance in style between the song of Mary and the psalms of David is one of the few indications given in Holy Writ of the veiled and holy mystery of his mother's life. She was a poetess, a prophetess, one whose mind was capable of the highest ecstacy of inspiration. Let us read the Psalms again with the thought in our mind that they were the comforters, the counsellors of Jesus and Mary. What was so much to them can not be indifferent to us.

Our Savior quotes also from the prophets. On his first public appearance in his native village he goes into the synagogue and reads from Isaiah. When they question and disbelieve, he goes on to answer them by allusions to the story of Naaman the Syrian, and the widow of Sarepta.

When the Sadducees raise the question of a future life, he answers by quoting from the Pentateuch, that God calls himself the God of Abraham,

Isaac, and Jacob, and God is not the God of the dead but the God of the living, for all are alive in him. He quoted the history of Jonah as a symbol of his own death and resurrection, and at the moment of his last trial before the high priests, when adjured to say whether he be the Christ or not, he relies in words that recall the sublime predictions of the coming of the Messiah to judgment in the prophet Daniel. One who should read the New Tistament through with a view to see how much the Old Testament was to our Savior, would find how constant are the allusions to it in all that he says.

And after his resurrection, when he appears to his disciples, he opens to them the Scriptures. That talk to them on the way to Emmaus was an explanation to the old Hebrew Scriptures. We must regret it as among the lost jewels of the church. We have it only through the hearts of those who heard it, but it is something that at the very last we hear of Jesus on earth, we find him directing the study of his disciples by the Hebrew Scriptures.

Nor did the disciples in the glow of the unfolding Christian dispensation cease to reverence and value the Old Testament Scriptures. They did not speak of them as a worn-out thing that had its day, but they alluded to them with the affectionate veneration due to divine oracles.

"The prophecy came not in old times by the will of man, but holy men of old spake as they were moved by the Holy Ghost."

St. Paul congratulates Timothy that "from a child thou hast known the Holy Scriptures, which was able to make thee wise unto salvation," and adds, "All Scripture is given by inspiration by God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, lacking nothing, thoroughly furnished unto all good works"

Even while the New Testament was being formed its writers gave this complete testimony to the Old as being able to make wise unto salvation and to complete a man's spiritual education.

This book, then, so dear to Christ and his apostles is something that should be dear to Christians. Its study will enrich the soul. It is wonderful, mysterious, unique—there is no sacred book like it in the world; and in reading it we come nearer to Him who sprang out of it as an immortal lily grows out of the bosom of the rocky mountain.—*Mrs. Stowe The Christian Union.*

BE SENSIBLE.—Do not be above your business. He who turns up his nose at his work, quarrels with his bread and butter. He is a poor smith who is afraid of his own sparks. There's some discomfortin all trades except chimney-sweeping. If sailors gave up going to sea because of the wet; if bakers left off baking because it is hard work; if ploughmen would not plough because of the cold, and tailors would not make our clothes for fear of pricking their fingers, what a pass we should come to! Nonesense, my fine fellow, there's plenty of soap to be had. All trades are good to good traders. Lucifer matches pay well if you sell enough of them. You cannot get honey if you are frightened at bees, nor sow corn if you are afraid of getting mud on your boots. When bars of iron melt under the south wind, when you can dig the fields with toothpicks, blow ships along with fans, manure crops with lavender water, and grow plumcakes in flowerpots, then will be fine time for dandies; but until the millennium comes we shall have much to contend with, and had better bear our present burdens than run helter skelter where we shall find matters a deal worse. Plod is the word. Every one must row with such oars as he has, and as he can't choose the wind, he must sail by such as God sends him. Patience and attention will get on in the long run. If the cat sits long enough at the hole she will catch the mouse. "Always at it" grows good cabbage and lettuce where others grow thistles. I know as a ploughman that it is up and down, up and down the fields that ploughs the acres; there's no getting over the ground by a mile at a time. He who plods on, the clods on, rods on rods will turn of the sods while laziness nods.

Do not only *remember* the Poor, but *serve* them.

"I AM AFRAID."—"I am afraid of the engine," said one who was killed on September 6th by the explosion of a locomotive, throwing him a mangled corpse about two hundred feet off into a clump of laurel bushes. He foresaw and knew the perilous condition of the engine, yet he ventured on not knowing what moment she would explode. How often do we hear men say in regard to their salvation, I know I am in danger. I am afraid to venture. Yet after all they venture on, heedless of all warning, knowing not what moment will be the last. Uncoverted friend, you are truly in a perilous condition. Beneath your footstep is ruin, before you is misery, following you is the messenger of death, ready to cast the fatal dart, above you is a revenging God. Venture no father. Stop and do as a man did who was benighted in one of the mining regions of England. He lost his way, the darkness was dense and the dangers were thick. The next step might precipitate him down some awful shaft, some gloomy pit, and dash him bruised and shapeless upon its floor. He knew his perils and he stopped, stood still, and began to cry, Lost, lost, lost. He ceased. It was a moment of suspense and agony, but a cottager heard the sound and grasping his lantern hurried forth to answer to the voice. Guided by the mournful cry he hastened over the gloomy moor. The lost man sees in the distance the glimmering of his light. It comes nearer, until, as its rays flash through the surrounding mist he finds that he stands upon the very verge of death. Another step would have carried him down the shaft a crushed and mangled corpse. One step, one more effort to save himself, and he would have been lost beyond hope. Wandering sinner, stop where you are. Cease from vain strivings and cry as did the benighted man, Lost, lost, lost. God, for Jesus' sake, will save you. One step more will perhaps be your end. You are passing on the very verge of death. You say you know you are in danger, oh, stop and turn, turn to Jesus Christ and live.

A sinful act is offensive to God.

All Things Earnest.

Time is earnest,
Passing by;
Death is earnest,
Drawing nigh;
Sinner, wilt thou trifling be?
Time and death appeal to thee.

Life is earnest;
When 'tis o'er
Thou returnest
Nevermore;
Soon to meet eternity—
Wilt thou never serious be?

Jesus a Companion.

I see two men—whose heads are well frosted—walking together under yonder elms. In heart they have been *Siamese twins* for thirty years. Neither has scarcely a thought which he keeps from the other. Their love on earth they expect to perpetuate in heaven. They have locked arms—and hearts.

Now, yonder intimate fellowship represents to me the intimacy which exists between Jesus and the disciples for whom he bled. Such a companion should Jesus be to me every day, and every hour of the day. A believer should make his Savior a perpetual companion, everywhere, and at every moment. Christ offers to walk with us. He says, "Lo I am with you *alway*." What companionship so sweet as his? What so bracing, so instructive, so purifying? Who else can so "make our hearts burn within us" by the way?

Christ's presence with believers is one of the best protectors under temptation—one of the best stimulators to duty. Jesus is "made unto us sanctification." His spirit is a spirit of holiness. And when we live in daily communion with him, we cannot but grow holier ourselves. Yonder friends catch each other's ways insensibly. So may we hourly grow *like Jesus*.

The sense of Christ's immediate presence is a constant check upon our appetites and sinful desires—as well as a constant spur to our spiritual indolence. Does the tinder of our temper catch fire? Are we provoked to a cutting word or an irritating retort? One look from the gentle, forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to overreach our neighbor in business? Selfishness whispers, "Other people do so; it is the *custom* in our trade." But *what will Jesus say?* How will our account-books look to him when he *audits* them? A Christian who does not keep Jesus with him in the counting-room will hardly dare to meet him at the communion table.

And so on through all the circle of daily life with its varying occupations, and its ever-rising temptations. If my loving Master is always at my side, how can I consent to play the coward, or the cheat, or the trifler, or the trickster? How can I wound him in the house of his friends? A low, sweet voice seems to be often saying to me, "Don't do that! For *My* sake, don't do it!"

Nowhere is the presence of Jesus more real, or more comforting than in a sick chamber, or in the room that has grown suddenly dark under the wing of death. "Christ comes to me in the watches of the night," said a ripe old saint who had lain for months on a bed of torture and pain. "He draws aside the curtains and says to me, *It is I; be of good cheer; be not afraid.* Then there is a great calm. Here I lie, pained without pain, without any strength, and yet strong."

The man who locks arms with Jesus will never be deserted. When the last hour draweth nigh, and when the last farewells have been spoken to the sobbing wife or child, this never-failing Friend will sweetly whisper—"Fear not! I am with thee. Where I am, ye shall be also. Having loved my own, I will love thee to the end."—*Cuyler.*

What Jesus is able to Do.

"Able even to subdue all things unto himself." Phil. iii; 21.

"Able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. ix: 8.

"Able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." Jude 24.

"Able to succor them that are tempted." Heb. ii: 18.

"Able to save them to the uttermost that come unto him." Heb. vii: 25.

"Able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx: 32.

"Believe ye that I am able to do this?" Matt. ix: 28.

The Power of a Word.

A mother on the green hills of Vermont was holding by the hand a son, sixteen years old, mad with the love of the sea. And as she stood by the garden gate one morning, she said:—"Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is to drink. Promise me, before you quit your mother's hand, that you will never drink. "And," said he, (for he told me the story,) "I gave her the promise, and I went the broad globe over, Calcutta and the Mediterranean, Sanfrancisco, Cape of Good Hope, the North Pole and the South. I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form by the gate did not rise before me; and to-day I am innocent of the taste of liquor." Was not that the sweet evidence of the power of a single word? Yet that was not half. "For," said he, "yesterday there came into my counting room a man of forty years and asked me, "do you know me?" "No." "Well," said he, "I was once brought into your presence on shipboard; you were a passenger; the captain kicked me aside; you took me to your berth and kept me till I had slept off the intoxication; you then asked me if I had a mother. I said I had never known a word from her lips. You told me of yours at the garden gate, and to-day I am master of one of the finest packets in New York; and I came to ask you to come and see me." How far that little candle throws its beams!—that mother's word on the green hills of Vermont! Oh! God be thanked for the mighty power of a single word!

ECLIPSE OF FAITH.—The moon in an eclipse complained to the sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not?" said the sun; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?" "Oh, I see," said the moon; "the earth has got between us." This is the trouble with every backslider.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger:—Let me say to the readers of the *Companion* that our Communion meeting which was held on the 24th and 25th of September, was truly a feast of love and enjoyment. Although it had rained for some time previous to our meeting, and the roads were muddy, we had quite a large congregation, and we have been strengthened; our souls have been fed with the bread of life, and we can hardly be thankful enough to our heavenly Father for the blessings that he bestowed upon us in permitting such a goodly number of brethren and sisters to come to the Table of the Lord, in love and union, to commemorate the death and sufferings of our adorable Redeemer. Oh, that love and union may continue to exist, until time is no more. Then, brethren, let us always have the spirit of Christ within us, for the Apostle Paul tells us, if any man has not the spirit of Christ he is none of his. Rom. 8:9. He also tells us what the mind of Christ was, that notwithstanding he was in the form of God, possessed of equal power, and for all this he emptied himself, and instead of all that power he took upon himself the form of a servant and became obedient. So we see, brethren and sisters, that obedience is the main point to be observed in order to obtain eternal life. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

A. PEARSALL.

Osawkee, Kansas.

PLATTSBURG, Mo., Sept. 30, 1870.

Brother Henry:—Since I last wrote to you I have been traveling among the churches in this State and Kansas, attended a number of lovefeasts, and feel happy to say that the Brethren where we have been, seem to be alive to their duty. Go on brethren, the cause is a good one; plant the small vines, that is, those small churches that are scattered through this State and Kansas. Hope and pray the Lord will shower the early and latter rain upom them, so that they all may prosper.

I will now give the report of what money I have received since my last report through the C. F. C.:

Abraham H. Cassal. $3.00.
H. R. Holsinger, check, $12 00.
Samuel H. Cassel, $4.00.
Isaac Caufman, $5.00.
Hannah Stover, $5.00.
Solomon Henricks, $1.00.

Thanks to the brethren and sisters. I do hope that many will follow their example, and by so doing tell that they want the good cause to go on further west, till it rolls along the radiant vails of the Pacific coast and the Islands thereof catch the sound and be converted to God. For this let us labor, for this let us pray.

DANIEL D. SELL.

WHITEBRANCH, Ind., October 4, 1870.

Editors of the Companion:—You will please publish the following report of the Whitebranch Sabbath School:

This school was organized on the first sabbath in June, at which time B. F. Koons was elected Superintendent, Abraham Bowman Assistant Superintendent, Mrs. A. Beaton, teacher of first female class, Lucinda Moore of second female class, Abraham Bowman of first male class, H. H. Moore of second male class, Sylvester Huffman of third male class, and Jonathan Hoover of fourth male class, mostly members of the church.

School opens with prayer and singing and closes with singing.

The lesson is read and recited by the different classes, after which it is reread by the assistant Superintendent for the benefit of those who may desire to ask questions.

Questions are given each sabbath for consideration during the ensuing week; also explanations take place occasionally on different parts of scripture, among which was an explanation of the rich man and Lazarus, by Elder Bowman.

The school is still in a prosperous condition and we hope in the future to be able to give a more accurate report.

D. CLAPPER, *Sect.*

NEW WINDSOR, Md., October 5, 1870,

Brother Henry:—The *Companion* of yesterday has just reached my little "sanctum." Not being in order for work, I perused the whole sheet, and I am much pleased with the contents thereof.

I feel curious to know, whether Bro. Henry is not about to "come over into Macedonia to help us." I infer this from the sentence headed or addressed, Jesse Roop: If you come this way I hereby invite you to come to "*old Pipe Creek*" and the brethren will give you a hearty reception.

I am recovering slowly from a very serious attack of "Constipation of the Bowels." I suffered much. The brethren and friends are generally well, with some exceptions.

The good work of the Lord is still going on slowly. Last week our Brethren baptized three men whose average ages are about 60. They were good citizens, and honest men, but the grace of God found its way to their hearts again. They were made to confess that they were sinners, feeling the need of a Savior, and are now willing to learn of him, the ways of eternal life. May they "go on their way rejoicing."

The mail is about closing.

PHILIP BOYLE.

Dear brethren and sisters, as church news are somewhat interesting to all, I will give you a little sketch. Our communion meeting is past; which was on the 10th, of September. We truly had a feast of good things together. We had a good meeting, and good order, and I believe it will be the cause of many souls coming into the church. I saw and heard many things there that I will not forget soon. At our meeting two more souls were added to the church. I always rejoice to see poor souls coming out from the

world, to enlist under the banner of King Emmanuel. But to return to our meeting again, I will say: many people go to meeting to make sport of everything they see. I never see any thing to laugh at, at such a solemn place. I will say to our brethren and sisters, when we go to celebrate the broken body and shed blood of our Redeemer, let us never mind what the world may say about us: we are there for a solemn purpose. But let me say to the unconverted: poor, careless sinners, what are you doing? Are you sporting on the brink of eternal woe? If you are, turn while it is called today. Christ died for you, and invites all to come. When you see Christ's people, do you not feel that you would like to be with them? I know you would. O sinner! come out from the world and serve your Savior. Come go with us: we do not wish to go without you.

"Come trembling sinners, forlorn and oppressed,
Join in our number. Oh! come and be blest."

Will you not come now while you have time and opportunity? For Christ says: "come unto me all ye that labor and are heavy laden, and I will give you rest." Math, 11: 28. Now come, the day will soon come when you will say: Oh! if I had only been baptized into Christ when I had the opportunity. Come and go with us, you have friends on the other shore. Never mind the scoffs and the frowns of the world.

MOLLIE A. HUGHART.

Phila., Pa.,
Oct. 8th, 1870.

Brother Holsinger:—I send you an "abstract" cut from the Philadelphia Press, of the Circular Letter of the "Phila., Baptist Association," as read and adopted on the 6th, inst. It treats upon a subject of alarming increase, namely; "THE LAXITY IN RELIGIOUS BELIEF."

A great majority of the Brethren can no doubt respond very heartily in the affirmative to the facts set forth in this letter; and to its teaching.

S. T.

What is the position of our churches and of God's people generally on this vital subject? Are these doctrines held and defended with that tenacity and moral courage which their importance demands? Is God honored by a strong religious belief in His people? Taking their conduct as the measure of their belief, does it indicate that vitality and consistency which must emanate from a mind grasping the doctrines of Christ as veritable realities?

The careful and honest observer of facts must confess to a prevalent and growing laxity in religious belief. We live in an age that is excessively liberal—an age that seeks to accommodate rather than to defend; to appreciate the ceremonies of religion in preference to religion itself. Human tastes and desires are consulted before the "Thus saith the Lord" of duty. Policy instead of principle is the motive power in many hearts. Under the garb of Christian charity, falsely so called, many are seeking agreement by concealment. Forms and ceremonies, with no Scriptural warrant, are observed with great strictness and parade, while doctrines emanating from the eternal throne, and practices appointed by the Lord of life and glory, are completely ignored.

Many of the most essential doctrines and practices of Christian and church life are regarded as unimportant. Take, for example the subject of church unity. How many are constantly asking why all Evangelical churches cannot unite upon a common platform? The simple answer is because the Scriptural conditions, owing to laxity in religious belief, are not complied with. It must be remembered there are certain great Biblical truths to be accepted as facts, to be believed in and carried out before God will permit an organic union. The Scriptures must be accepted as absolutely the only standard of faith and duty. There must be a regenerated Church membership. Fealty to the ordinances and doctrines of the Gospel must decidedly be maintained. Scriptural discipline and spirituality of worship must be observed. How much of looseness there is in the reception of these great foundation principles, amounting in some quarters even to unbelief! They are regarded by many in practice, if not in theory, as entirely unimportant. For any one who can encourage a looseness here on these vital points, the transition is very easy to the defence of a sentiment quite current at the present time—"In things essential, unity; in things not essential, liberty; in all things, charity.ie Where in God's word has he given a doctrine of requirement which is a "not essential"? Has He informed any of Adam's race that He is in error in regard to his statements, that some of them are important and some of them are not? Nothing that emanates from God is unimportant. He who numbers the very hairs of our head, and without whose notice not even a sparrow falls to the ground, has not instituted any law or principle which is not essential.

The transition from this sentiment so false to another equally prevalent is not difficult. I refer to the motto, "It makes no difference what you believe so long as you think you are right." Never was there an utterance further from the truth. It does make a difference before God what we believe. Our thoughts are not the standard of right. Because the heathen think they are right, that does not make them so. Men are affected by prejudice, education, circumstances. God has given us what we are to believe. He has not left this matter to human caprice. Nor can we add to or take from his appointments without incurring his certain displeasure. Yet how many will take refuge under this sentiment when shown to be in error, and speak of their error as of little importance!

The change from laxity in belief to inconsistency in practice is very easy, and the existence of the latter is evidence of the former. Men will act religiously only as impelled by their belief. Their action for Christ will be graduated by their belief in Christ. Conduct rises no higher than the faith which prompts it, even as water will not ascend above its source. Would a man who really believed his neighbor to be in danger from a terrible disease, and knowing an effectual cure, fail to recommend and urge its use? Yet how many there are, surrounded by immortal souls, affected with the terrible malady of sin, in danger of everlasting punishment, who never recommend the great panacea of the Gospel. This is proof sufficient of the weakness of their belief in the doctrines of sin, retribution, and redemption.

The inconsistencies of professing Christians are among the most potent helps to the cause of Satan. Did men have a firm belief in all the teachings of the Bible, they would make them the controlling principles of their life. Their hearts would be nearer right. Rectitude of life comes from rectitude of heart. The watch will not run correctly if the main spring be wrong. Nor will the practice be consistent without an unfaltering experimental religious belief entering into and acting upon the life.

In seeking to correct this laxity, in demanding a stauncher defenee and adherence to the principles and practices of Divine appointment, some declare it is an infringement on liberty of conscience and the right of private judgment; but this arises from a misapprehension of what soul liberty is. A church holds certain truths, based, as it is believed, on the law of Christ, as essential to its integrity, and so does an association of churches. A member comes to hold and propagate views contrary to the accetped faith of the churches; for that reason the hand of fellowship is withdrawn, perchance. There is no persecution in this. The conscience is not trammeled, the liberty of the church or individual is not impaired. The church and the associations have rights and liberties as well as the individual, and in exercising them does not invade the sanctity of individual conscience, or interfere with the right of private jugdment. Here then are the proofs of laxity in religious belief, the existence of which is dishonorable to God and injurious to his cause. How shall it be remedied? As churches of the Lord Jesus we have the power to awaken a stronger public sentiment in the mind of Christendom for a more unwavering and sublime belief. Let us in our churches, and in our own hearts, seek for a more vital faith in the doctrine of God's Word. Let us in our pulpits exalt the claims of Jesus, and elevate in our preaching and in our practice the standard of Christianity.

As baptized churches of the dear Redeemer, set for the defence of the Gospel, believing it is better to obey God than man, let us take our stand by the old landmarks and seek to remedy the prevalent laxity in religious belief by an uncompromising faith and adherence to the appointments of our Divine Lord.

Seeds of Thought.

It is a thing in which to rejoice that a traitorous brother should deny being a member of the Church.

When any one seems to claim you as his only friend, then be sure that you tell him nothing which you want told no farther.

To pray God for his mercies and

blessings, and be not strictly obedient to his commands, is like asking to borrow much of one to whom we are not willing to lend a little; nay as much worse as God is greater than man.

Look at thy own heart to see thy brother's infirmities. C. C. ROOT.

Mirabile, Mo.

The Bishop Question.

In No. 38, present volume, I received a response to my article in No. 34, from sister Leah Cronce, for which I feel myself indebted to her. There is one idea presented in her article, however, which is not altogether clear, to my mind. She says, in speaking with reference to those who were obliged to put away all their wives, save one, when coming from under the Law into Christ's kingdom: "We believe they were allowed to keep one, but the rest were called his widows." Our sister then says that Paul commands them to support them quoting as follows: "If any man or woman that believeth have widows, let them relieve them," &c. Now if this quotation had reference to those who had put away their wives, it presents to the mind something entirely new in the history of matrimony; otherwise it would be utterly impossible for a woman to have widows in this sense. Now if sister Cronce will remove this difficulty, my side of the "Bishop Question" will have to fall for want of argument. I am willing, however, that it shall.

E. UMBAUGH.

Coltamer, Ind.

Announcements.

In Warrior's Mark branch, Pa (Tyrone) October 15 and 16.

In Snakespring valley congregation, Bedford Co., Pa., Oct. 21st and 22nd, 10 o'clock A. M.

Clover Creek congregation, Blair Co., Pa., Oct. 25th and 26th.

JOHN W. BRUMBAUGH.

Yellow Creek Bedford Co., Pa., October 19th and 20th, 4 o'clock.

Beaver Creek, Washington county, Md. October 22nd, and 23rd.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At her son's residence, in Tuscarawas congregation, Stark county, Ohio, June the 13th, of Dropsy, sister ELIZABETH SHIDLER, aged 79 years, 2 months and 9 days. Funeral services by brother J. K. L. Swihart and Conrad Kahler, from 2nd, Cor. 5: 1. At her request the 607th hymn was sung at the house of the deceased.

George Helman.

Visitor please copy.

After a lingering illness, in the Pipe Creek branch, Carroll county, Md. on the night of the 23rd, of September, sister LOUISA, wife of brother David ENGLAR, in the 69th, year of her age.

On the 25th, her remains were interred in the grave yard, attached to the Brethren's Meeting house at Meadow Branch, in the presence of a very large concourse of people—among whom were a large number of relatives and sympathizing friends. Sister Englar died as she had lived, a consistent member of the church.

The funeral exercises were attended to by the ministering brethren present. Text, Isaiah 1: 18, "Come let us reason together."

Visitor please copy.

In the Dry Creek congregation, Linn Co., Iowa, August 27th, of Typhoid fever, NANCY J. daughter of sister and Emmanuel LENTZ: aged 3 years, 7 months, and 27 days. The above is the eighth child they have buried within the last fourteen years: only one little daughter left.

And now also the father EMMANUEL LENTZ, same disease, Oct. 2nd; aged 44 years, 2 months, and 8 days.

He leaves a widow and one daughter to mourn their loss. He was a kind husband and father to his family, and loved by all his neighbors. He was moral, honest and upright in all his dealings with his fellow man. But alas! like many of our fellow beings, he neglected the one thing needful. Very busily engaged in providing for the body, he thereby neglected the soul. But, O sinners, hear the good advice when he calls his friends around his dying bed! He extends to them, his hand: "Farewell, farewell! I must go, THOUGH UNPREPARED!! Don't you live as I have. Prepare for death!" O sinners, you that are living in sin, take warning before it is forever too late!

Funeral services by the Brethren from Titus 2:11-14.

THOMAS G. SNYDER.

[*Visitor* please copy.]

In the Berlin branch, Somerset county, Pa. Sept. 29th, of Diptheria, brother JACOB A. son of brother Ananias LANDIS; aged 23 years, 7 months, and 29 days.

The subject of this notice is another warning to our indifferent young and old friends. Up to the 25th, he seemed to be willing to submit his case to God, and thought he felt at peace with his neighbor, but when his kind physician told him that he could not get well any more, and of necessity must make up his mind to meet the Judge of all the earth, all was not right. On the 26th the brethren were called to immerse him into Christ, which was done. Then he seemed willing to die, and on the 27th breathed his last in the peace of God. The 176th and 215th hymns in the "Union Sunday School Hymn Book" were his selection to be sung on the funeral occasion, which we did and I thought with much effect. When I think of the solemnity of the 215th hymn,

"Where should I be, if God should say,
I must not live another day."

How deep the impression. On the 28th his remains were conveyed to the family burying ground, followed by a large crowd of people, when the occasion was improved by the writer, from the 90th Psalm.

C. G. LANE.

Of dropsy, in connection, with old age, June 15th, in lower Cumberland district, Perry county, Pa., brother DAVID POOL, aged 76 years, 9 months, and 12 days, leaving a widow and four daughters under the cloud of bereavement. The good Lord blessed the widowed sister with health and ability that she could attend very affectionately to her dear husband during his illness. The neighborhood has lost one of its most respected citizens; and the Church, a minister whom she chose 21 years ago as a herald upon the walls of Zion. Religious exercises by the Brethren. Text, "I have fought a good fight &c."

ADAM BEELMAN.

In Ephrata congregation, Lancaster county. Pa., Oct. 4th, brother ISRAEL MAYER; aged 56 years, 4 months and 20 days.

Our brother was afflicted for some time with the Dropsy of the heart, and paralysis, which he endured, we believe, in Patience, and died in good hope of a happy eternity. He was a faithful minister for about 21 years & for the most part in the second degree. He leaves a widow (a sister) and many friends to mourn their loss. Funeral occasion improved by the Brethren from Rev. 14:13 to a large concourse of people.

LEVI ANDES.

LIST OF MONEYS received for subscription, books, &c.,

Amanda Kingery, .15; D. B. Flickinger, .25; Wm. K. Moore, .13; D. D. Wine, .25; Isaiah S. Rosenberger, 1.00; S. A. Sharp, .50; Sol. D. Neher, 1.40; Geo. M. Samison, 1.50; Philip Boyle, 1.00; E. L. Yoder, 2.00; Peggie M. Teeple, .35; Joel Young, .25; Adam Beaver, .25; Jacob Hollinger, 1.00; A. Pearsall, 1.00; David Shong, 1.75; Joseph H. Sowder. .25; S. M. Aukerman, 1.00; Henry Meyers, 8.00; B. F. Bayman, .50; Alexander R. Holsinger, .50; David Rothrock. 3.25; Jeremiah Beeghly, 2.00; Geo. Brubaker, 1.00; Thomas G. Snyder, .25; Aaron J. Cober, 1.00.

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Will some of the Brethren in Maries county Missouri please correspond with me by letter concerning the value and situation of a tract of land, described in a deed which I hold as follows: "The South East quarter of section No. twenty and the North half of the North half of the North East quarter of No. twenty-nine in township thirty-nine, and range No. ten West containing &c" Situated in Maries county, Address: P. H. BEAVER, Montandon, Northumberland Co., Pa.

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THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Behold I Make all Things New.

REV. 21: 5.

Blessed promise! Gracious Lord,	2 Cor. 1: 20.
In our souls fulfil this word;	Luke 1: 39
Work in us to will, to do,	Phil. 2: 13.
And in truth make all things new.	2 Cor. 5: 17.
Give us hearts by Thee renewed,	Ezek. 36: 26.
Give us wills by grace subdued,	Ezek. 36: 27.
New desires for things above,	Col. 3: 2.
New obedience and new love.	Rom. 7: 6.
Thou new comfort canst impart,	Zech. 1: 17.
Send new joy to every heart,	Neh. 8: 10.
Speak new peace to every breast,	John. 14: 27.
New refreshment and new rest.	Matt. 11: 28.
Take from us our sins and shame,	Ezek. 36: 25.
Write upon us thy new name:	Rev. 3: 12.
Cause Thy love new hope to bring,	Heb. 6: 19.
Teach us the new song to sing,	Rev. 14: 3.
Entrance, Lord, to us be given,	2 Peter 1: 11.
Into Thy new earth and heaven;	Rev. 21: 1.
There, when death our souls shall free,	Phil. 1: 23.
We shall live and reign with Thee.	Rev. 22: 5.

For the COMPANION.

Rest.

Nothing brings more joy and consolation to the soul than this little word—rest. It is something that every individual tries to appreciate, when by extreme physical exertion, he is wearied in every limb. How it calms the perplexed mind of the poor mortal, who has been toiling from sunrise till sunset, in order to accumulate a little something to nourish that fast decaying body of his. How sweet to such a one is rest. How it cheers his drooping little heart, in the bright eve, when the sun is just sinking in the cloudless sky! He looks around himself, and with a calm smile views the dazzling firmament and beholds the brilliant heavens unfolding their curtains beneath which he can take quiet, and calm sleep upon the couch of repose. But, alas! how soon gone! A few hours in that tranquil sleep, and then the little birds are warbling their sweet anthems of praise, to see the dawing of another day; and everything in existence seems to lay hold on new life. And, now, quickly he rises from his silent couch, and views the sun casting its genial rays over this terrestrial sphere. Thus the dying mortal remembers the words of his Creator: "In the sweat of thy face shalt thou eat bread, till thou return to the ground." Thus we see the noble and ignoble entering upon their labor, to be fatigued until rest is promised again.

In connection with this thought we notice that in order to enjoy and appreciate rest we must be weary; and unless we are wearied by bodily exercise or by extreme mental application, we cannot fully realize its significance: only those who have experienced it, can speak of its reality.

This, then, leads us to speak of another rest—a rest far sweeter and holier than the rest of dying mortals on earth.

Myriads of happy souls are enjoying the celestial rest, and are basking in the bright sunshine of the Omnipotent, whose glory is so exceedingly great that it illuminates eternity. Finite mind cannot form a just conception of the indescriable joys and fruitions that are ultimately to be realized by those who are observing the sacred injunctions of our Savior. Yet how few, how surprisingly few, are striving to attain this rest! Here and there we see one enlisting under the banner of King Emmanuel to fight the Lord's battles; whilst millions are casting their influence into that dark and unhallowed channel that will bear them down into the vortex of hell, to endure the pangs of irretrievable woe! Oh! ye who are careless about sinning against the Savior, ye who are living in the world without having the least assurance in your heart that your sins are pardoned, ponder well the sufferings the Savior endured for you; yea, for the whole world!

Come then, Oh! sinner, and view the holy and mighty Savior in the garden of Gethsemane.

There I see, by an eye of faith, the lonely Savior prostrated upon the bare earth, writhing and trembling in great agony. Hear his voice ascending through the portals of paradise "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but thou wilt." Soon, yes, very soon after this had transpired, he was led by wicked hands to calvary, there to

saturate the earth with his precious blood. The Savior well knew, that, unless he would drink the bitter cup of death, we would have to drink it in the very abyss of hell. The prophet Isaiah said of him: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Hence all things being ready, he has made his call for sinners to come unto him. Then, sinners, come now. He is inviting you from the eternal shore; his voice comes whispering to you sweeter than the harps of angels. Oh! why not come and accept the offers of mercy, before it is eternally too late! May the good Lord impress upon your minds the benefit of early piety.

In conclusion, dear brethren and sisters, I would here suggest, let us not be discouraged by the few trials and temptations that are intercepting our pathway; but let us cling the closer to the embrace of Jesus, who will at last give us the victory over all these transitory things. Happy thought! Blessed consolation! The race will then be run; the prize we had in view will be won; the reward that was promised will then be received. Christian pilgrim, do you have trials? Persevere in godliness, and meet your trials boldly, and press forward to the mark for the prize. A rest is reserved for you; a reward awaits your arrival at the door of the New Jerusalem. A heavenly crown, as bright as the morning star, will be yours. Truly, this is a most glorious and sublime reception.

JACOB J. MEYERS.

Somerset, Pa.

The Last Look.

BY J. S. MCFADDEN.

We hear a great deal said about the last words of great and good men; of the last visits; of the last sighs,&c., but did you over think of the last look, the last time you saw some particular place some curiosity, and especially a relative a friend? Is it not yet fresh in your memory? This subject was brought to my mind some time ago while standing by the grave of a young child. All the preparations were made the friends took "a last look" at the still, calm features of the corpse, the mother being the last that came. She approached the coffin, knelt down by it, her tears falling like rain, and exclaimed with sobs and cries—the "last look at the poor little fellow." Previous to this not a word had been spoken; nature seemed to stand in awe, not a leaf rustled, not a breath of air stirring, but all was so silent, so calm. Then the words "the last look at the poor little fellow" broke forth—a short sentence but what a meaning—and what an effect did they produce! I have stood beside the death bed of parents, have followed many to the grave, have parted with friends and relatives, and have heard their last words to me—but never before had I heard so short a sentence as this that produced such an effect—such an impression. What a great sermon, what a lesson.

This brings to my mind a "look" spoken of at the trial of our Savior, when Peter had repeatedly denied, yes sworn that he knew not Jesus, but mark the effect of a look. When Jesus the meek and lowly lamb turned his eyes on Peter, an eye of pity, an eye of sorrow to know that one of his own, one of those that had followed him through many vicissitudes, should now in the hour of the great load he already had to bear, that of the sins of the world, yet add more sorrow, ah! how it did affect Peter! How he wept! This was indeed a long, "last look" to Peter, for ever after that he was one of the most zealous and bold of the apostles.

In the account of the destruction of Sodom and Gomorrah is a great lesson to be learned. Lot was not to look behind him, or stay in all the plain. But Lot's wife, who, like many others was of a very inquisitive mind, turned to look back, and what an effect did her last look have! she "turned to piller of salt," and is a warning to all never to even think of turning back again to the world, for he who puts his hand to the plow and looks back is not fit for the kingdom of God. How often do you see persons make a start for the kingdom of Heaven, yet they soon lag and take a look back as Lot's wife did and are turned into, not pillars of salt, but worse, stumbling blocks to others, who have as yet not made any pretentions to religion; for it is a noted fact, that many people in order to excuse themselves for not being Christians, point out those back-sliders, the weak and cold Christians, as an excuse for them yet remaining

away. Such excuses however, are "straining at a knat," &c.

From these instances I will notice the "last looks" of two characters, the godly and the ungodly. The godly man toils on and waits patiently in this world of woes, sorrows and afflictions, until the time when his Master says, "Come up higher, it is enough, take a last look on this world and its follies." How happy is he when the last vestige of sin is removed, when he shall see the day drawing to a close in which he can bid farewell to all sin, sorrow, pain, and woe and a sad last look back over his past life and see how little he has done for his Master, and how good the Lord has been to him, and that he is only a poor worm of the dust, saved by, and through the merits of Jesus. This will indeed be a joyful and happy "last look," and also a glorious anticipation for the first look when he awakes from his sleeping transition from earth to glory, to see the everlasting scenery of heaven, where looks and scenes are not always changing, but one long, lasting and happy eternity. This will be,if faithful,the consummation of our last look on earth, and the first in glory. Who would not or who does not wish to gain this happy end. All may, if faithfully they follow Jesus in this world of probation.

But on the other hand how will it be with the last look of the ungodly? Will nis be such a good and happy look as that of the godly? No; but he will look on the pleasures of this life with a longing eye, and wish that he might yet be spared that he could take a long look at earth ly things. And why so anxious? Why so determinedly? Why does he by all means and ways strive to look, and is so loth to give up the last look of earth? Because he has no hope and no promise of nobler, purer, and more exalted sights than those of earth, beyond the grave. For when he once enters the portals of death his looks of joy will be gone, gone forever! There like the rich man he will see sights that he wishes he might never have seen; there he will see some of those he knew on earth taken into glory; there will he see friends parted; there will he see the face of God, not in pleasure but with frowns; there will he hear the words, "depart from me," &c. And there will he take up that doleful and heart-rending wail "the harvest is past, the summer is ended and, I am not saved," and there will he take a last, last look of God, of mercy, of friends, of joy, and take up his abode with the lost, and sink down, down to misery, woe and despair, to remain forever and ever.

Now, friendly sinner which look would you rather have? The one of the godly or of the ungodly? Methinks there is no one that wishes to choose the latter, but it is done, and mainly for this reason: "There is time enough." Did you ever have too much time for anything? I think not. The Lord says, "now is the day of salvation, to-day if ye will hear his voice harden not your hearts." He is able and willing for you to come; come for it is not God's pleasure that any are lost, but that all come, and even commands men everywhere to pray. Consider seriously your course. Think and be wise, 'tis madness to defer. Think of the "last look" you will have when the judgment shall come.

Fretting.

Two gardeners had their crops of peas killed by the frost, one of them, who had fretted greatly and grumbled at his loss, visiting his neighbor some time after, was astonished to see another fine crop growing, and inquired how it could be. "These are what I sowed while you were fretting," was the reply. "Why, don't you ever fret?" "Yes, but I put it off till I have repaired the mischief." "Why, then there's no need to fret at all." "True; that's the reason I put it off."

In their haste to lay up happiness for the future, men forget to partake of the enjoyments of the present. The pleasures of a lifetime are thus lost for the uncertainty of a few days of repose in the end.

A Constant Friend.

You may have many clever and delightful friends, but your book is the only friend who never changes. Take it up when you like, put it aside when you choose, cherish it or neglect it, and it is still the same; and he who has a genuine love of reading possesses a talisman to charm away sorrow—a companion, a lawyer, a physician, a philosopher, who never grows weary, asks no fee, demands no homage, resents no wrong, but is ever ready to instruct, to console and to delight.

For the Companion.

Prayer-Meeting.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

My dear brethren, whenever any special subject becomes impressed upon my mind, it seeks relief in expression. I do feel a vital interest for the church in a general sense, that she as the body of Christ, may attain unto a greater degree of holiness; being built up and established in every good word and work, so that her membership may become more closely knit together in the holy bonds of brotherly love, a characteristic which will virtually secure to us a host of other Christian graces, that will necessarily throw a wholesome influence around us, and one that will be sensibly felt by many who are yet living without God, and without hope of eternal life in the world.

As I am yet young in the Church—a mere babe in Christ—drawing my vitality from the sincere milk of God's word, I would fain close my lips and listlessly drop my pen, if those who are by far my superiors in the divine life—the hoary headed fathers in the church, would raise their voices in clarion tones toward promoting a higher degree of spirituality among us who claim to be God's peculiar people, "zealous of good *works*." But let our zeal be according to knowledge, being filled with the Spirit "in all wisdom and spiritual understanding;" having our "loins girt about with truth." Anticipating the opinions of many of the older brethren in reference to the introduction of any new thing among us, I am willing to make all due allowance for their integrity of purpose, without conceding every point at issue, having the happy assurance that out of the mouth of babes and sucklings he has ordained strength. In my weakness claiming to be a member of the body of Christ by virtue of my faith, repentance, and obedience, I assume before God, the church, and the world, that it is my privilege to instill into the minds of my brethren any good thing that does not conflict with the teachings of divine truth and that I conceive will tend toward a higher standard of perfection in the church. When we are admonished to grow in grace and in the knowledge of the truth as it is in Christ, how are we to do it? By exhibiting before the world a cold and callous inactivity, allowing the things pertaining to the world, the flesh, and the devil, to engross our best energies to the exclusion of our spiritual behests? I have not so learned.

Lest I weary you with any farther preliminary remarks—I will proceed to the main proposition; and if there be one dissenter, who can take exception, I will be most happy to hear his defence, based upon God's eternal word of truth. Is there one, can there be one in our fold, who will dare to raise the puny arm of resistence against the introduction of a social prayer-meeting among the brethren and sisters of our church, in localities where any considerable member live in close proximity to each other? I am well aware that in many localities we are too sparsely settled to admit of it; and I also know of localities, where there is a considerable number living closely together, where it would be very admissible, and with proper effort on the part of those who have charge over the flock, they might without any personal sacrifice, be brought together at least one night in every week to hold sweet communion with God and happy converse with each other, that would gladden their souls, having their spiritual strength renewed; and its holy influence would be felt through every avenue adjacent thereto. For the fruit of the Spirit is in all goodness, righteousness, and truth; proving what is acceptable unto the Lord. "For as many as are led by the Spirit of God they are the sons of God." Most assurdly we ought to be led by the Spirit of God into a social prayer-meeting. If ye have not the Spirit of Christ, ye are none of his. Some will doubtless say: "I can't pray; my lips have never been unsealed in public prayer." If so, that is just what we desire to correct; "for we have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry Abba Father." "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and

the Father, in the name of our Lord Jesus Christ." We are admonished to "pray without ceasing;" and in Paul's instructions to Timothy, he says: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." We might fill pages with matter drawn from inspired truth, bearing upon this important matter; but we trust that no one, for a moment, doubts its efficacy, and feel that all Bible readers will observe and be forcibly impressed with the necessity of a closer walk with God, who is our present refuge, our strong deliverer, and the rock of our salvation. Then in looking to him as the great Author and finished of our faith, let us always be ready to offer up to him, as sweet incense before the throne arising from the alter of our hearts, the sacrifice of praise and thanksgiving to his great and exalted name for all the blessings and benefits he so richly confers upon us. For he "gave himself for us, that he might redeem us from all iniquity, and purity unto himself a peculiar people, zealous of good works."

I insist, right here, without any fear of successful contradiction, that in this we can observe a good work, that will be productive of good results in an individual and collective sense. Our appointments at any especial place are generally four weeks apart—too long a time to be slumbering in undevotional lethargy—time enough to blunt our spiritual sensibilities—too much time lost to the service of God—too much procrastination upon time, privilege, and opportunity, allowed us by the great disposer of all events.—Virtually, we cannot afford it; because he has carefully reminded us that we ought to redeem the time because the days are evil. Every moment past, is lost to us forever. The eternal condemnation of a multitude of souls has been consummated for the want of a moment or two of time. All the glittering wealth, diadems, and crowns of imperial royalty have been offered as a sacrifice at the feet of King Emmanuel, to have stayed the icy hand of cold relentless wrath, while perhaps a whole lifetime of sin and iniquity was passing in panoramic array before the fast dimming visions. But, behold the hand writing on the wall, that requires no astrologer to decipher, but in plain, legible letters we read, penned by the finger of the living God, *too late, too late!* Lost, *forever lost!*

In life is the time to serve the Lord, whilst in full possession of all the unimpaired powers of soul, mind, and body, so richly bestowed upon us, to be exercised in pure devotion towards him who is our Creator, preserver, and our most bountiful benefactor.

Then what say ye, brethren, to a move in this direction? Do you see any antagonistic principle in it, that does not compare favorably with God's word? Can you discover anything growing out of it, detrimental to the best interests of the church we so fondly love? Can you discern no spiritual progression to be derived from it; tending towards the edification and eternal salvation of soul? Would you dare to say we should not engage in a cause so holy in its nature, because it has not, in a general sense, been the order of the church, and in harmony with some of the peculiar views of the Brethren? I trust not, but hope your influence in whatever capacity you may be acting, whether ministerially, editorially, or as laymembers, will be exerted in favor of the furtherance of an enterprise so worthy in all its attributes; one that I feel within my inmost soul will redound to the advancement of a higher degree of true spiritual holiness and perfection, toward our lives being more fully consecrated to God's holy service.

"Prayer is the Christian's vital breath,
The Christian's native air.
The watchword at the gates of death;
He enters Heaven with prayer.

In prayer on earth the Saints are one;
They're one in word and mind,
When with the Father and the Son,
Sweet fellowship they find.

Oh, thou by whom we come to God,
The life, the truth the way,
The path of prayer thyself hast trod;
Lord teach us how to pray."

P. S. NEWCOMER.

Boonsboro, Md.

"That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, hastening to be alone."

The bad man, diffusing the hue of his own spirit over the world, sees it full only of treachery, selfishnees and deceit. The good man is looking for and sees noble qualities.

For the Companion.

Prospects.

See, the joyful time is coming,
Signs of promise drawing nigh:
Gird your armor on, ye faithful,
Till the Lord shall cleave the sky.

Omens and forebodings darkly
Cast their shadows far and near:
Sham-religions, anti-christian,
In full number now appear.

Soon will come the Lord of glory,
With his train of angels bright;
Seraphim and sounding trumpets,
And the Saints in shining white.

For the brightness of his coming,
And the nearness of that day,
Have enlightened every nation,
That mankind may learn the way.

God has a peculiar people
Scattered through this wide domain;
An elect and holy nation,
Who have all been born again.

Now the days of persecution,
For the sake of the elect,
Have been shortened—now is freedom
Offered unto every sect.

God is making preparation
For the final judgment day;
When the Saints shall judge the Angels,
Who in chains of darkness lay.

Rays of light—the kingdom coming—
Stream along the morning sky;
And the brightness of the dawning,
Indicates the day is nigh.

When the days of grace are ended;
Sinners scorning mercy now,
Will lament and ask for pardon,
And their knees in suppliance bow;

See their creeds, confessions vanish;
Hear that mighty Babel fall:
Some for Luther, some for Menno
And their various factions all.

Hear them calling to the mountains
And the rocks to cover them,
From the dreadful condemnations,
And the vengeance of the Lamb.

JAS. Y. HECKLER.

Harleysville, Pa.

For the *Companion*.

Christian Sabbath.

Always being interested with facts which demonstrated the *first day* of the week to be the Christian sabbath day, and finding the following in a work entitled "Holy Bible Complete" I will clip it for the *Companion*. First. "The first day of the week was the day on which the ceremonial 'wave offering' took place among the Jews, the day on which there was to be "a holy convocation of the people and no servile work to be done," and *this* offering on *this* day was to be a statue of perpetual obligation. Second The *wave offering* prefigured the resurrection of Christ, and the day of the offering prefigured the Christian sabbath-day, on which the Christians were to meet in "holy convocation," do "no servile work," and to observe this rule perpetually. Now let any man ponder Lev. xxiii. 15-21, and find any other two events, if he can, to meet that representation, but the resurrection of Christ, and the *first* day of the week. Third. The day of Pentecost was on the 50th day after the 16th day of the month Abib. This was the first day of the week. The descent of the Holy Ghost was when "the day of Pentecost was fully come" Acts. 2:1. The resurrection of Christ was on the first day of the week. Matt. 28:1; Mark 16:1, and when the seventh day "sabbath was passed." The assembling of the primitive apostolic church for public worship and communion, was on the FIRST day of the week. Acts 20:7; 1st Cor. 19:1. The resurrection of Christ on the FIRST day of the week, constituted that day, "The Lord's Day." Rev.1:10, and met the prophecy of it in Psalms 118:24, to complete fulfillment. Fourth. The work of creation was "finished" on the SIXTH DAY. Gen. 1:31. The work of redemption was "finished" also on the SIXTH DAY. Jno. 19:30. Christ was crucified and buried on the SIXTH DAY. He *lay all the seventh day in the grave!* The seventh-day sabbath *was buried with him, and remains buried*, for he rose from the dead on the first day of the week, and when the seventh-day sabbath was past! The FIRST DAY of the week is then the Christian sabbath-day! The seventh-day sabbath was intimately associated with the law which regulated the Jewish Priesthood. That Priesthood is abolished, and therefore *their* sabbath-*day* is abolished also. Heb. 7:12. The Christian sabbath-day being the day that arose with Christ's resurrection, and the *bright sunday* on which the Holy Ghost descended, we therefore adopt the Psalmist's note of joy, and say with them, "*This is the day which the Lord hath made; we will rejoice and be glad in it.*" Psalm 118:24.

NOAH LONGANECKER.

North Industry, Ohio.

Likenesses.

In No. 39, current volume, page, 614, C. C. Musselman writes an article in favor of Likenesses. He thinks the time has come to look such matters squarely in the face; and seems to be astonished that brethren refer to the Bible on the above subject—to "those laws to Moses, in Ex. 20; 4, for the prohibition of idolatry." We are sensible of that fact, and from that standpoint we look at those useless things, such as likenesses, and tobacco, and all other useless matters. The only criterion we have by which to judge as to whether we are drifting into idolatry, is, when men will contend so strongly for such useless matters as those above referred to. Hence in reading brother Musselman's article and the desperate effort he makes in "self-defence," we do not think it strange; for we all know it is very natural for a man to contend for that which he loves best, whether it be likenesses, tobacco, God, Dagon, Diana, or himself.

C. MYERS.

Spurgeon Urges Christian Activity.

Young man, is it thy morning? Art thou just converted? Is the dew of penitence still trembling upon the green blade? Hast thou just seen the first radiance which streams from the eyelids of the morning? Hast thou heard the joyous singing of birds? Up with thee, man, and serve thy God with the love of thine espousals! Serve him with all thine heart! Or hast thou known thy Lord now so long that it is noon with thee, and the burden and heat of the day are on thee? Use all thy diligence, make good speed, for thy sun will soon decline. And hast thou long been a Christian? Then the shadows lengthen, and thy sun is almost down.—Quick with thee, man, let both thine hands be used. Strain every nerve, put every sinew to the stretch. Do all, at all times and in all places, that thine ingenuity can devise, or thy zeal can suggest to thee, for the night cometh when no man can work.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work but to him that soweth righteousness: shall be a sure reward.

For the Companion.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.— Foundation, Rev. Chaps. 12th and 19th.

By Christian Shank.

No. 2.

In the conclusion of my first treatise I remarked, that the Revelation was expressed in figurative language; and, that, according to this rule, I would continue the explanation. I resume, then, to notice the different obstacles and hindrances to the progress of the Church, in its first growth; as its origin seems sufficiently explained. The spirit of opposition and persecution we saw manifested against this rise or birth of the infant Church; but the rise or origin of that spirit, or the parent of that monster, we have, as yet, not noticed. That it had its beginning, we can well see, when we attentively look to what St. John describes in the 13th chapter: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." We see in this, that although the description of the appearance of this beast follows that, of the beginning of the Church of Christ, yet, when we recollect that St. John saw these things in the Spirit, or in a vision, it is highly inferable that he saw the beginning of their appearance, although that event might have been in the past for many years. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Chap. 1:19. These things had all to be presented to him in the vision, or else he could not have written them. Hence we conclude that the past, present, and future states of the Church, with all the good and evil attending, were all seen by him at the time.

The representation of the beast, then, coming out of the water, or the sea, and forming a union with the dragon, can, in the figurative sense, be placed to other and different times. It being compared in three parts, unnatural in themselves to each other, represents, in the first place, ignorance, in appearance changing like the leopard in its color; and delusion and corruption, as the other parts, constitute an opposition to the advancement of what is good and right in every organization. And what is it, what can it be, that can retard the progress of the Church of Christ to its intended design, more than such internal elements? Any beast, of any form, of any nature or disposition, in a literal sense, cannot prevent the least and weakest one from doing his allotted duty.

We, then, can behold the unnatural monster — ignorance, delusion and corruption—make its advent from an element inconsistent and unnatural to any beast; and this shows that it cannot refer literally to anything which ever did appear or can appear. The very fact that it is represented as coming "out of the sea" (an unnatural element for a beast of the animal kind to come from) shows the corruption, &c., which came into the Church were not the parts or the fruits of its true members, nor ever can be.

The power exercised, and the acts done, not implanted in the organization of the Church by its sovereign Head, are the production of an unnatural and ill disposed inclination; and are calculated to produce the fruits of corruption in every monstrous form.

The beast being represented as coming out of the sea with these powers (horns, heads, and crowns) in possession, of its own accord, seems to convey the fact, that the powers it held and the authority it exercised, were assumed and obtained in an unlawful way. This may have reference to the usurped authority and powers of the Pope, and the powers of the Roman Catholic church; and to the dreadful deeds perpetrated, through a succession of years, on those who would do better, and try to restore the former good order of the Christian religion: to reanimate to life the true light and practice of the Gospel. If we look to the deeds ascribed to the beast united with the power and seal of the dragon, and compare it with the powers exercised by the Pope and his associates, we may reasonably admit the fact that this reference is correct. —But in justice, we should not include the corruption, and illgotten powers of the Pope and his church only; but all such unholy and unsanctioned acts and deeds, unauthorized by Heaven, and perpetrated by others before that period when it was spoken or written, now at this present time, and in the future, may be included; for what is not appointed and ordained of God, comes from an unnatural and illegal source, and can bring forth nothing else than its own kind; it is a wrong in itself, and cannot bring forth right and good. All the delusions, perversions and corruptions now in the world, have their origin and existence from the dragon, this ungodly and anti-christian, self-assuming spirit. Wherever a mind, a disposition is manifested to lead men into ways not delineated in the word of God as directed by Him, there is the appearance of the Beast coming "up out of the sea," in the adherence of which, and to its powers all evil consequences may be attributed. The reward of the same kind, as also the penalty, will surely follow.

"The march of the Beast," or the effect of adherence to corruption, is by no means a help towards progression, towards that degree of perfection that God designs we all should arrive at. On contemplating on what is written in this chapter and comparing the things contained therein, viewing them in the light as stated, or in a way somewhat similar, much may be learned, and great benefit derived therefrom. And it is written, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly, furnished unto all good works." Second Tim. 3:16-17. If we apply these inspired revelations as, having reference only to those having lived many ages before us, and not to ourselves; if we do not apply what is written to our benefit, to all our circumstances, no matter at what time or in what age we live, then we can not answer the design of our God and Creator. All that the Creator designed to bring on the stage of action, could not live and act at one and the same time; therefore, His direction of the way we should go, must at all times be the same. Our nature changes not of its own accord. What it took to change from nature to grace in the early age of christianity, that it took ages before us, does now, and always will. We are constituted now

according to our desire for salvation, as people were long before us, and that great monster is still in existence. Corruption in the Church, or what is generally called the Church, is still progressing as of old. Well, I suppose the "Number of the Beast" is not quite full ; or, as the beast and corruption are synonymous, I may say corruption will yet awhile continue. Still I will here remark, not to be misunderstood, I understand the Church of Christ to be a different Church from the one where the beast exercises his authority.

It will therefore be necessary to reflect, and compare the contents of the subject with the general teachings of the word of God. Our understanding will at once bring us to see the mercy and goodness of God in this, that he has from the beginning left a choice to the children of men, to obey his will or to transgress his commandments, to serve Him or to serve the world, to do right and receive the blessings of Heaven, or to do wrong and go unblessed. He teaches us the narrow way that leads to life and salvation ; and lets us know the consequences of pursuing the broad road which leads to destruction and death. In the foregoing we could see the monster corruption ; and the "mark of the beast," the dire, doleful effects of hearkening to the seductive voice of delusion ; and now, in looking on the other side, we can behold the glorious consequences if we withstand these false allurements and walk in the steadfast fear of God and in obedience to his word.

St. John says, "And I looked, and lo, a Lamb stood on the Mount Zion."

What a contrast between this, and St. John's other sight : between the "Beast coming up out of the sea," prepared to act out and do according to the wrath of its own nature, and the meek "Lamb, standing on the Mount Zion," surrounded by many thousands, with the name of the Lamb's Father written on their foreheads. The first had "the mark of the beast on their foreheads and in their right hands ; yes, the seal of conviction and condemnation for following the beast; these, the approbation of joy and blessedness to accompany them. Draw near, O ye, who have the same mark, the assurance of your acceptance in the favor of your God and Redeemer, and hear the " voice from heaven, as the voice of many waters, and as the voice of a great thunder ;" yea, hear "the voice of harpers harping with their harps"—the new song of joys for redemption and deliverance from the things and inclinations of this earthly and fleshly nature.

Here also we see those who "were not defiled with women ;" and that "they are they which follow the Lamb whithersoever he goeth." These were redeemed from among men, being the first fruits unto God and to the Lamb." That this is to have reference to the whole time of the reign of Christ in his kingdom, during all its existence, is evident ; for now we can by an eye of faith, behold the Lamb of God, in all his lamblike nature, surrounded by the throng of followers redeemed from the harm and evil of a former condition, and pardoned from their sins by obedience to the Gospel requirements. In this, their pardoned condition, they are prepared to receive the good messengers from heaven, with the everlasting Gospel, and are ever ready and willing, both with words and good conduct in all their actions, to declare, with every power in their possesession, the glad tidings of great joy to every being on earth ; and are moreover ready to give glory and honor to God for all he has done, and is still doing. They ascribe nothing to feeble self, but all to Him who is the fountain of all good. To this class, also, "Babylon" the great city, that made them drink "of the wine of the wrath of her fornication," is fallen ; or to say, "The misunderstanding between them and their God, between their former way of worship and their now new way, and between themselves and their fellow beings," is no more. This appears to be spoken, as having reference to a city, which was once in existence on earth, but had long before this was spoken, or by the angel proclaimed, ceased to exist, or lay, at least, for its greater part in ruins, and therefore destitute of its power ; hence it must be of another than a literal city, or nature this reference is made to. But whilst it is evident, that, whatever God causes to be declared to mankind, that it should be for their instruction, and their spiritual benefit, this declaration must be for the same purpose. It is, therefore, conclusive, that, inasmuch as God had revealed himself in such a manner to the believer on his Son Jesus Christ, as he was not known to any living creature before, the knowledge of him and his nature could be so well learned, that no mis understanding, as to who He is, and as to what his will was, that it could be doubted no longer. Therefore, again, we say, that, by the fall of this great city "BABYLON," misunderstanding and confusion in the old, or former Church, as regards his worship, is to be understood ; and is, by the order in the new dispensation of Gospel light and Gospel worship, removed. This is in a prospective sense elsewhere declared, that in the fulfillment of time all would come to a full knowledge and understanding, and no confusion among them any more ; when all should know the Lord, and none would have to teach the way of the Lord to his brother. What a good lesson we may learn, in this age of almost general confusion in the so called Christian world, about the right and proper way of worshiping God, and the diversity of understandings of his will and word. Instead of each contending that he, this or that Church has the true and only right doctrine, and right understanding of the teachings of the Bible, they should cultivate a true understanding in each other : this accomplished, the hardest task is done ; the confusion is changed to an understanding ; and Babylon falls unawares in that circle. A knowledge of each other, and an understanding with each other in the way God revealed himself, is the first step in advancement to closer friendship ; and from this we pass to love and sincere desire for each others' welfare in this life, and blissful happiness hereafter. Notwithstanding the important lesson of which we all stand so much in need, and the benefit we could derive from the cultivation of a correct understanding pertaining to the worship of God among our fellow men, it may also be taken, that this declaration of the fall of Babylon was made at this time, to make it known that God was pleased and in this way gave his approbation to the doctrine so recently introduced and proclaimed to the world, by his Son and his chosen messengers, as thereby there could be no more mis undertanding or confusion in regard to the worship the God of Heaven, delights to be venerated with, and the service, the Lord Jesus Christ did direct the Church should be engaged in. In this respect, also, as far as the Church in its purity, in the primitive age is concerned, "Babylon" is

fallen, is fallen ;" and with that class, or that portion of beings, who stand in the old Apostolic doctrine and are obedient to the heavenly commandments, steadfast and immovable, Babylon is no more. For how could it be or how can it be, when all understand and agree with one another? But where this is not the case; and contention, the main element of confusion, does yet exist ; and agreeable understanding is not cultivated, Babylon, stands yet as firm as ever.

Those who do not heed the voice of this the second angel, are included among those to whom the voice of the third angel refers, when he says : "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name,"

As this is the same beast refered to before, it should be borne in mind, that it is here mentioned again in order that the fruits and consequences of yielding to its delusive ways,should be more fully and deeply impressed on our every heart: that we are not engaged in a kind of worship in the Church, only aimed to answer the purpose for the order instituted by the Lord Jesus himself. This *aiming to answer*, if it is not strictly serving the beast, is an imitation of something of the kind, and may truly be called serving, or worshiping the image itself, and is approved of on that side, but, oh, the consequences on the other !

It may also be remarked, that it is by a great portion of the learned concluded, that the beast spoken of in the various connections in this Book of the Revelation of St. John, to be the same, as that seen in the vision of Daniel the prophet, and that it all referred to the Roman Empire. But while it is also by a great many believed that the vision and prophecy of Daniel had reference to the Assyrian empire and to its conquest by the Grecian, and that in the latter part of the vision the reign of Christ was clearly shown, then it is proper and right to conclude that this reign, this spiritual kingdom of Christ, should explain its laws and order, with the things as they were in the world at the time in their natural condition. So if we take the reign and order of the Assyrian empire according to Daniel's prophecy as a figure, to be fulfilled in the reign of Christ, in the nature of his kingdom and his laws, then the conclusion, that the representations of this spiritual kingdom, have a spiritual signification, must be correct. And it may further be concluded, that in whatever way God saw fit to reveal himself, and by whatever teaching he did declare his will and order to the Church, it was for the purpose that mankind be instructed for their timely wellbeing and their eternal happiness. Then to what better conclusion could we come, than to believe these figurative descriptions to allude to our own inclinations; and in the examination thereof, if we find them good, to strive to improve them to get still better ; or, if found evil and corrupt, to lay them off, and, if possible, wholly to eradicate them from our nature ? Adherence to any doctrine or any way, not according to the express and definite teaching of the Gospel of Christ, is corruption —is worshiping the beast, or his image. The reward of such services is sin, or the mark in the forehead or in the right hand. This will meet with the displeasure of God, anguish and dispair, an evil conscience, troubled and tormented with remorse for neglect to do the will of God, will day and night be remembered ; and will be so strongly and constantly on the mind, that it will assume a condition of torment, not mitigated or changed by death, or the separation of body and spirit ; for the spirit,the undying, ever living principle and part of man, retains life and knowledge,as well out of the body as in it ; and, therefore, these evil influences will act out their consequences, as it is represented by the smoke of their torment ascending forever and ever, or for an indefinite period or periods of time.

Invariably we have both sides, or the two ways held to our views : and it depends on our choosing, whether in our course of pursuit we arrive at a state of blessedness and happiness, or come to a condition of woe and misery ; and whether a reward for obedience and faithfulness is our portion, or punishment for carelessness and disobedience is our lot In the foregoing the case of the latter is clearly seen ; and the way the others are regarded, is also well represented in the succeeding verses of the same chapter. Then what an impulse this should create in our every breast, to keep the commandments of God and the faith of Jesus, in order to have the approbation of our God, and the heaven approving voice and declaration : "Blessed are the dead, which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors, and their works shall follow them."—Chap. 14:13.

[TO BE CONTINUED.]

Murder Will out.

When Dr. John Donne, a distinguished poet and divine, in the reign of James I., was taking a walk through the church-yard, where the sexton was at the time digging a grave, who in the course of his labor threw up a skull,which, the doctor upon observing, picked up found a rusty, headless nail sticking in the temple of it, he withdrew it unnoticed by the sexton, and wrapping it up in his handkerchief, asked the grave digger whether he knew whose skull it was, who immediately replied, it was a man's who kept a drinking shop—an honest but drunken fellow, who,one night, having indulged very freely, was found dead in his bed next morning. "Had he a wife ?" asked the doctor.

"Yes" was the reply. "What character does she bear?" "A very good one'; only the neighbors were much surprised to learn that she had been married the day after her husband was buried" The doctor soon after called on the woman and asked her several questions as to what sickness her husband died of. She gave him the same account he had before received, he then opened his handkerchief, and casting a searching glance on the woman, cried in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at this unexpected demand, instantly acknowledged the fact, was brought to trial and executed.

LOVE, in all its shapes, implies sacrifices. Much must be conceded, much endured, if we would love.

Slander makes an evil man party, and witness, and judge, and executioner of the innocent.—*Bishop Taylor.*

Christian Family Companion

Tyrone City, Pa., Oct. 25, 1870.

Lovefeasts.

On Saturday, fifteenth inst., commenced our Lovefeast at Warrior's Mark The first session opened at two o'clock in the afternoon. Brethren D. M Holsinger (the editor's father), and Christian Myers, of Juniata county, Pa, were our ministers from abroad. Our Assistant, being a newcomer among us, by special invitation took his seat behind the table also, and although our board was not very full it was quite efficient.

At the close of the afternoon meeting one young woman professed faith in Jesus Christ, and was immersed in his name. The evening exercises were solemn and impressive.

On Sunday we had preaching in the forenoon and afternoon, and received another sister into the Brotherhood, by the Gospel order, being born of water and of the Spirit. After this session brother Beer and Father left for Tyrone, in company with a number of brethren and sisters who desired to meet the early train, our good friend, John Beck, having volunteered to help the sisters on their way with his spring wagon, to whom we are indebted for much kindness. Brethren Cox, Myers, and ourself remained and held another meeting in the evening, and had another pleasant season. Brother Myers reasoned upon the importance of Self Denial, from the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. After the night meeting brother Evan Nearhoof took brother Myers, brother Bowman and daughter, and ourself on the way to town, and by 2 o'clock in the morning we arrived at our destination, and found all fast asleep. This nocturnal journey was made from choice, preferring a pleasant night to a frosty morning, not that we love the darkness rather than light. The morning trains took away our visitors, and with them also ourself and wife for the

DUNCANSVILLE LOVEFEAST,

which commenced at four o'clock on Monday evening. There was a reasonable turnout of the membership, and in the evening a full house, and most excellent attention. But a weaker board of ministers we never met with at an occasion of the kind, ourself being the only stranger. Why this was we cannot account for. We had expected a number of our brethren from other branches of the church, at both these meetings. Nevertheless they have now passed over, and as all success in religion will depend upon the blessing of God, all is commended to him.

While at Duncansville we visited father's, and found that mother, who had been recovering from an attack of the Fever, had taken a relapse, and was feeling quite ill, though the physician thought there was no cause for serious apprehension.

Books.

We have now added German and English Testaments and Browns Pocket Concordance to our stock of Books for sale at this Office. The German and English Testaments will be sent post paid at 75cts each. Browns Concordance for 60cts.

We also announce here that the style of binding our New Hymn Books, known as Extra Arabesque, burnished edges has been left run out, and the stock on hand has been exhausted. Hereafter we will have but the three styles: Plain Sheep, Plain Arabesque, and Morocco; and two prices, seventy cents and one dollar. We do wish we could get along with one style and one price, and at all events with one style. It does appear like indulging self to considerable degree, when we must have a style for the rich and another for the poor, one for the old and another for the young.

The "Brethren's Almanac" are all one style and one price: twelve cents single copy, or ten for one dollar.

Olive Logan's Lecture.

Through the influence of the Juniauta Club, an organization of our enterprising citizens, having for its object the dissemination of useful instruction in our community, Miss Olive Logan, renowned as a gifted female orator, delivered one of her popular lectures, in Caldwell's Hall, on Wednesday evening, 19th, instant. We went to hear her, and we heard her, and we confess that so much solid common sense we have not heard uttered in so short a time, from a public lecturer for a long while. Her subject was: "The Passions." Her first sentence was, "The passions are our constant companions." She then classified them as good and bad, thus:

Bad	Good
Anger,	Love,
Fear,	Hope,
Hate,	Pity,
Envy,	Joy,
Jealousy.	

Her leading theme was love, which she defined to be a desire to do good, to serve, to make happy its object. She however confined her remarks to love as it exists between the sexes. Marriage she called companionship. Her advice upon the importance of a careful selection of a life partner, was most excellent and we trust the young people of our community will profit by it. We believe that unhappy marriages are the source of more misery in this world than any other one error.

Answers to Correspondents.

George A. Brown.—Yes, it is all right, and would have been right without the money, so far as we would have known. Thank you.

Daniel W. Wingert.—There is yet a balance of 25 cents.

J. W. Ulrey.—All right.

Thomas Berry. — Please let us know what is your address, so we

may know where to send James McPherson's *Companion*.

ORVEL FISHER.—If you wish to form acquaintance with the Brethren in Boone county, Iowa, address Jacob B. Neff, at Jamestown, in that county.

DANIEL BOSETTER. — Most likely the Mr. Holsinger who married your cousin, in Maryland, is one of our relatives; second or third cousin. What will that make us?

MISCELLANEOUS.

Twilight Hours.

BY MAGGIE.

How calm, how sweet, the repose of the twilight hours! There is something in this hour so tender, so holy, so fraught with simple yet sublime associations, that it belongs rather to heaven than to earth. The day, with its selfish interests, its commonplace distractions, has gone by, and the season of intelligence, of imagination, and of spirituality is dawning. The dimly shadowing forms of outward objects are gathering the shroud of darkness around them. The starry host, as they gem the sky, casting their silver rays upon the far earth, multiplying their many lights upon the glistening foliage that mirror back their beams. Those are the works of Him who, while he "calleth the stars by their names," is yet careful thus to clothe the grass of the field,and to lavish beauty on the very herbs we tread beneath our feet. The twilight hour, with its darkly-penciled pictures looming forth upon the gathering shadows, is no less an emblem of his power. Who can view this without having his thoughts wafted up to that bright heaven-land, where the smile of the great Father illuminates every heart, and the golden band of love unites all spirits with its shining chain? How cold is the heart and how dull is the understanding of the man who, contemplating the magnificent spectacle of the heavens, finds no pious emotion arising in his breast!

What are the designs of all the wonderful works of God in the heavens above and in the earth beneath? Why are those skies bright with his glory, and those fields vocal with his praise? Why but to communicate to man religious knowledge, and excite in him religious affections? Why but to tell him that God is infinitely great, and wise, and powerful, and good, and to urge him to love, and fear, and trust in him? Why does his kingdom rule over all, but that his character may lead man to think, and act in reference to him as he ought? But this is by no means the most extraordinary part of the divine dispensations, which have for their object to awaken religious thoughts in the mind of man. To gain this end he has formed and executed a scheme of operation which is of all his wonderful works the most wonderful. Why did he give man a revelation of his will, confirmed by so many and such astonishing miracles? Why did he descend in such awful majesty on the summits of Sinai Why did the only-begotten become the man Christ Jesus, and live a life of sorrow, and die a death of shame? What was the end of all these astonishing transactions but to make man religious? Pursue in your own minds the tract of thought that has now been opened to you, and you must be overwhelmed with a sense of the prodigious importance of religion. That which employed so many thoughts of Him "who alone has wisdom" must be inconceivably important. May we try to live, to act, and to think for the one grand object—our soul's salvation, a life in eternity. Let us move on with him, not loitering or wandering out of the way; and, lastly, let us walk with the God of our salvation cheerfully, constantly, and with perseveraace. And then when the evening of life draws near we may not fear the silent slumbers of the tomb, but rest in sweet repose until the dawn of the resurrection morn, when we shall be awakened to the light of perfect day.—*Religious Telescope.*

The Whiskey Vender.

My brethren, implements are are the tools of trade adapted to the kind of work designed The whisky seller's office is to make drunkards, produce misery and occasion death. The vender of strong drink knows that the use of his implements will bring drunkenness, misery and death. He controls them; sometimes he turns them upon himself, and then he is paid in the punishment which he has inflicted These implements are cordials, wines, rum, gin, whisky and brandy, &c.

He ruins mens' souls. What a ruinous work! Hinders every good, cherishes every evil, incites men to almost every crime, occasions nearly every murder but chiefly kills the victim of his avarice by destroying his body and sealing his soul up in sin and pollution, which insures his portion among the lost; then sinks himself in endless perdition, where hope never enters.

The man who works in this enlightened age to ruin others, must not think to escape himself. The man that will knowingly aid in poisoning and murdering his neighbor, cannot but expect to hear the cries of that blood for vengeance. If there be a fearful vengeance hanging over any man, it is over the man who for the sake of gain, has aided in murdering his neighbors and their children.

Oh, what a traffic! Oh, what a demoralizing business! My dear brethren, how hard must be the heart, how unfeeling the man who ruins and debases common humanity and who can continue therein.

How many parents in our favored Ontario have, with aching hearts, wept and mourned without consolation over the work of him who has been their neighbor and professedly their friend? But judgment cometh; murder will out; the man who has aided in doing the work of death for others will do it for himself. Oh, that it were written over the door of every seller of intoxicating drinks, "The office for the eternal destruction of the souls of men," or as Judge Daggert says, it should be written in great capitals over every grog shop, "The way to hell, going down to the chamber of Death" The venders of LIQUID DEATH have presented thousands from ever listening to the Gospel, and from accepting the salvation offered therein. He has blinded them to the glories of Heaven and the horrors of hell He has robbed man of his soul and God of his glory. He has cast down the accomplished divine from the pulpit, and the energetic professor from the pew He has robbed our Sunday Schools of their brightest ornaments, and has led away alike the teacher and the taught and yet the law of the land upholds this vender of death in his soul-destroying work.—*British American Good Templar.*

The Other Side.

BY R. H. WHITLOCK.

Much is known of this, but comparatively little of the other side of our existence,—"for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee what he hath prepared for him that waiteth for him."—and yet enough is known to induce the serious, thinking portion of mankind to prepare for the other side of their existence—a home in heaven. This life not unfrequently seems to be a chaos of contradictions and disappointments. Pleasures fade, hopes decay, and faith becomes feeble, while persecutions and temptations assail the humble believer on every hand. In the anguish and bitterness of his soul he says: "All these things are against me; no man cares for my soul." If he attempts to penetrate the future all seems dark and gloomy, until the Spirit's influence bids him "be of good cheer," and assures him that "these light afflictions which are but for a moment shall work out for him a far more exceeding and eternal weight of glory." Upon this side, sin is exhibited in all its hideous, complicated forms, and its ravages are felt the world over. "O sin! what hast thou not done?" frequently escapes the lips of the Christian while traversing these low grounds of sorrow. But hark! above the din of life's battles, amid earthly strife and tumult, he hears the voice of the Master saying, "*Let us pass over unto the other side.*" My presence shall go with thee." It is well for the Christian that he is not required to go alone, for "life is a stormy sea," subject to "storm-cloud scowlings." Perhaps were it not for the many changes experienced upon this side, but little would be thought of those pleasures and joys on the other side. If this side were always bright we should care little for the other side; but it seems to be a part of our invisible Father's discipline to visit us with certain afflictions in order to wean us from the cares of this world, that we may set our "affections upon things above."

O Christian reader, are you trying, with an undivided heart, to lay up treasure in heaven? I trust you are. If so, I expect to meet you on the other side. O heaven, sweet heaven, thou art the other side,—a land of freedom from all the evils of earth—the saint's everlasting rest. "No night is there," and hence "no ignorance, no error, no misery, no sin," for these all belong to the moral night of darkness. But no darkness is in heaven, because "the glory of God doth lighten it, and the Lamb is the light thereof." "No death is there." Oh, delightful thought! The Christian will have conquered the last enemy. Death reigns here, but not there. When the believer has passed through "the valley of the shadow of death," and is raised in the likeness and image of the anointed One, he will shout, "O death! where is thy sting? O grave! where is thy victory?" "Neither sorrow" "nor sighing" is found on the other side. They reign upon this side,—we see them, we hear them, we feel them—but they are not there. No expression of grief is there, "neither crying, nor sorrow, nor pain, for the former things are passed away." "God shall wipe away all tears from their eyes." There is no parting there. Here we meet but to part again, but when we meet on the other side—the bright shore of immortality—we meet to part no more. Oh, what a happy meeting! with patriarchs, prophets, apostles, martyrs, and our own loved ones "who have gone up through great tribulation, and washed their robes and made them white in the blood of the Lamb." But the principle attraction of the other side has not yet been named. To be on the other side is to be in the immediate presence of God, to have part in the first resurrection, *to see Jesus as he is and be like him*, to reign with him as priest and king for evermore.—*Religious Telescope.*

Family Cares.

Ask the father and the mother, weeping over the coffin of their first-born and only child, whether they regret that the child was born. Ask them the same question in after years, when that little life has come to be a thread of gold runnnig through all their experiences. If they give an affirmative answer, I will be silent. No, my married friends—you who will shrink from excepting the choicest privileges bestowed upon you— you are wrong; and if you live, you will arrive at a period where you will see that there are rewards and punishments attached to this thing. What is to sustain you when in old age—the charms of youth all past, desire extinguished, and the grasshopper a burden—you sit at your lonely board, and think of the strangers who are to enjoy the fruit of your most fruitless life? Who are to feed the deadening affections of your heart, and keep life bright and desirable to its close, but the little ones whom you rear to manhood and womanhood? What is to reward you for the toils of life, if you do not feel that you—your thoughts, your blood, your influence—are to be continued in the future? Do you like the idea of having hirelings, or those who are anxious to get rid of you, about your dying bed? Is it not worth something to have a family of children whom you have reared, lingering about your grave, with tears on their cheeks and blessings on their lips—tears for a great loss, and blessings on the hallowed influence which has trained them in the path of duty, and directed them to life's noblest ends?—*Titcomb's Letters.*

Holy Scriptures.

Men can never precisely explain the manner in which the Holy Scriptures were composed, nor, in particular, how the Spirit of God and the spirit of man are combined in them so as to make them at the same time divine and human—a divine word reaching to heaven, and at the same time human, and quite near to us. This is not less difficult to explain than the manner in which the divine and human nature were united in Jesus Christ. This parallel is not mine, for Scripture calls itself the written Word, and it calls Jesus Christ the "Word made flesh."

But, however the Holy Scriptures may have been composed, "they literally are heaven speaking upon earth;" they are the maxim of the kingdom of heaven communicated to men in human language, as if the invisible world were come down among them and placed before their eyes. There is no other book, even among the best, which, like this, makes known to us the mysteries of the kingdom of heaven. All are more or less tainted with human errors—this alone is exempt from them. It is the book of God, full of the truth of God; in it we hear God speak by the Holy Spirit. We see God, man—the present, the future—life and death—time and eternity, described exactly as they are. "For any one who has thus understood what Scripture is, it will not be difficult to confess the use he ought to make of it."

Tales from the Talmud.

Terah, the father of Abraham, says tradition, was idolater, and a manufacturer of idols, which he used to expose for sale. Being obliged one day to go out on particular business, he desired Abraham to superintend for him. Abraham obeyed reluctantly.

"What is the price of that god?" asked an old man who had just entered the place of sale, pointing to an idol to which he took a fancy.

"Old man," said Abraham, "may I be permitted to ask thine age?"

"Threescore years!" replied the age-stricken idolater.

"Threescore years!" exclaimed Abraham, "and thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four-and twenty hours? Strange! that a man of sixty should be willing to bow dow his gray head to a creature of a day!"

The man was overwhelmed with shame, and went away. After this there came a sedate and grave matron, carrying in her hand a large dish with flour.

"Here," said she, "have I brought an offering to the gods. Place it before them Abraham, and bid them be propitious to me."

Place it before them thyself, foolish woman!" said Abraham; "thou wilt soon see how greedily they will devour it."

She did so. In the mean time Abraham took a hammer, broke the idols in pieces; all excepting the largest, in whose hands he placed the instrument of destruction. Terah returned, and with consternation beheld the havoc among his favorite gods.

"What is all this, Abraham? What profane wretch has dared to use our gods in this manner?" exclaimed the infatuated and indignant Terah.

Why should I conceal any thing from my father," replied the pious son. "During thine absence, there came a woman with yonder offering for the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands, and began to eat before the old god had given them permission. Enraged at their boldness, he rose, took the hammer, and punished them for the want of respect."

"Dost thou mock me? Wilt thou deceive thy aged father?" exclaimed Terrah, in a vehement rage. "Do I not know that they can neither eat, nor stir, nor move?"

"And yet," rejoined Abraham, "thou payest them divine honors—adorest them—and wouldst have me worship them!"

"It was in vain Abraham thus reasoned with his idolatrous parent. Superstition is ever both deaf and blind. His unnatural father delivered him over to the cruel tribunal of the equally idolatrous Nimrod. But a more merciful Father protected him against the threatened danger; and Abraham became the father of the faithful.

Cure for Anger.—Humility is the most excellent natural cure for anger in the world; for he that, by considering his own infirmities and failings, makes the error of his neighbor servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities or misfortunes or indiscretions of another; greater than which he considers that he is very frequently and more inexcusably guilty of.—*Jeremy Taylor.*

Think.

Reader, do you ever think? You have a soul as well as a body. You must die one day. After death comes the judgment. Do you ever think?

Want of thought is one single reason why thousands lose their souls forever. They will not consider. They will not look forward. They will not reflect on their latter end, and the certain consequences of their present ways. And at last they will find they are lost for want of thinking.

Believe me, this is not a world in which we can do without thinking. Least of all can we in the matter of our souls. "Don't think," whispers Satan; he knows that a dishonest heart is like a dishonest tradesman's books: it will not bear close inspection. "Consider your ways," says the word of God—stop and think—consider and be wise.

Well says the Spanish proverb, "Hurry comes of the devil." Just as men sometimes marry in haste and repent at leisure, so they make mistakes about their souls in a minute, then suffer for it for years. Just as a bad servant does wrong, and then says, "I never gave it a thought," so men run into sin, and then say, "I did not think about it—it did not look like sin." Not look like sin! What would you have? Sin will not come to you, saying, "I am sin;" it would do little harm if it did. Sin always seems "good, and pleasant, and desirable" at the time of commission Oh, get wisdom, get discretion! Remember the words of Solomon, "Ponder the path of thy feet, and let all thy ways be established" (Prov. iv. 26.) It is a wise saying of Lord Bacon, "Do nothing rashly. Say a little, that you may make an end the sooner."

Oh, learn to be thoughtful! Learn to consider what you are doing. Take time for calm reflection. Commune with your own heart and be still. Do not be lost merely for want of thought. —*J. C. Ryle.*

He that would enjoy the fruit must not gather the flower

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon one side of the sheet only.

Brother Holsinger:—Our communion meeting came off at the appointed time. Truly, we can say with one of old, it was good for us to be together. Circumstances being considered, our congregation was about as large as could be expected. But had the great Judge made his appearance on "that day," many would have been found at the Fair, that should have been found elsewhere. That portion of the parable our blessed Savior put forth, Matt. 22:15, suits our age about as well as it ever did heretofore. We had very good preaching from those ministers that responded to our call; and I truly believe it had its desired effect, or. at least, I think the impressions made will remain and result in some good. The young brother B. F Durst from the vicinity of Dayton, O., who was a captain during the late war, has beaten his sword into the great Gospel plow and is now preparing the soil for better seed. May many prayers and the guidance of the Holy Spirit keep him earnestly engaged in his Father's business. The Brethren held an election for a Deacon; the lot fell upon brother Jonathan D. Yoder. May the Lord help him to labor in the noble cause of our Redeemer, that this portion of the Lord's vineyard may be enlarged; for truly the ark of the Lord, with us, should move with greater rapidity.

F. M. SNYDER.

De Graffe, Ohio.

Brother Henry: The *Companion* comes regularly every week, and is gladly received, as I love to read it and hear from all parts of the Brotherhood. I am deprived of the privilege of meeting with the Brethren since I came to Nebraska, as there are but two members in this county, that I know of at present. But I trust that the day will soon come that we will have an organized church here, by the brethren in Lancaster and Seward counties. Brethren, if any wish to move west and get yourselves homesteads, now is the time to come, as the homesteads are taken up very fast. Lincoln is the capital of Nebraska, and one can get good homestead land now within thirty miles west of the capital, in Seward county. But I would advise all to come and see for themselves before moveing out. If any one wishes to correspond with me about the country, I will give, with pleasure, all information concerning this country that I can. My address will be Lincoln, Lancaster Co., Neb. till probably about the end of the year; after that, Seward, Seward Co., Neb., as I have taken a homestead in that county, and will have to move on it.

DAVID P. KEEFER.

Lovefeast.

Our lovefeast meeting in this part of God's moral vineyard was held on the 10th and 11th of Sept. We had a very pleasant meeting. The ministering brethren were, J. S. Flory, A. Hutchinson, and Joseph Hutchinson. It was the first communion meeting we ever had in this part of the country. The order maintained and the attention given by the audience, was very commendable. There were two added to the church by baptism. We always rejoice to see sinners repent and unite with the Lord's people. How pleasing it is to see them turn before they wander away so far from their Father's house. May the Lord bless our dear brother and sister abundantly, and give them grace to resist every evil temptation, and to serve their Master faithfully all their days.

We would be happy to see more turn to the Lord with full purpose of heart. We know of a certainty there are some that know and feel it to be their duty to serve the Lord. I would say to all those don't put it off; come to Jesus, he is always ready and willing to receive all that will come to him We don't know how long we have to live, and Oh, what a dreadful thing it would be to die unprepared. Oh, prepare before the night of death draws near.

Feeling lonesome this evening, I felt like writing these few lines for the *Companion*. Dear brethren and sisters, we are glad to meet together, and feel loth to part again, but let us look forward to that day when we hope to meet to part no more. Let us live faithful to the end is the prayer of your unworthy sister.

CHARLOTTE J. MASTERS.

Ravens Eye, Fayette Co., W. Va.

Dear Brethren: Why not give heed to the 18th of Mattthew, when it so happens that a member trespasses? Why not let the offended members present their own case before the church, in place of telling it to the deacons, and the deacons telling it to another secret council, and letting this secret council pass its judgment before it is put before the church? This council then, having discussed and formed an opinion, is really disqualified to sit as jurors in the case. But if the Gospel were heeded as strictly as it should be, the defendent might have an impartial jury to decide his case. I think, according to the Gospel, the deacons and ministers have no more right to know anything about the case than the laity has. The offended member is to tell it to the *church*, not to the deacon, nor minister, nor any one else. By this course the offending member may have an unbiassed jury; and this is the only way that things can be done aright. Some one may ask, why is this the only manner in which it can be done aright? We answer, because the Savior says so. By the course we are taking, we cause the offended member to violate the Gospel by not letting them tell it to the church. Some one may say that the deacons and ministers are the church. If this were so, *they* would violate the Gospel by letting the laity know anything about it. If it be asked, how shall we bring offending members before the church? We answer, all that the deacon has to do, is to notify the offending member that there is a charge against him or her, as the case may be, and that he shall appear and answer to the charge alleged against him: then he can plead or defend his own case between him and the church. Some one may say that we are commanded to keep the traditions of the elders. I know that we are commanded to keep the traditions of the Savior and the inspired apostles. They speak by inspiration, so that the traditions they established may properly be called the traditions of the elders: but the traditions that uninspired men getup,

may properly be called the traditions of men, which the Savior taught us not to regard. The Savior and the apostles gave us a perfect law, and commanded us not to give heed to the traditions of men. There is no case where the traditions of men are mixed in with the word of God, in which it will not make some part in the word of God of none effect. Why? Because the law is perfect without them. When anything is perfect every thing that is added to it must be superfluous.

MARTIN HOKE.

Huntingdon, Indiana.

California and Oregon Mission.

We again publish the receipt of letters, with money for that Mission, since our last up to Oct. 10th, 1870 :

Joseph Sherfy, Gettysburg, Pa. ; Mohegan Church, Ohio ; Milledgeville, Ill. ; Rock River, Ill. ; M. Emert, Ill. ; Flat Rock District, Va. ; Peter Forney, Iowa ; Baugo, Ind. ; Upper Fall Creek, Ind. ; Conemaugh, Pa. ; Canton and Georgetown, Ohio ; Yellow Creek, Ill. ; Valley Church, Va. ; Yellow Creek, Pa. ; Snake Spring Valley ; Isaac Myers, Milllinburg ; Sugar Creek, Ohio ; John P. Ebersole, Ohio ; Chipaway Church, Ohio ; South Bend, Ind. ; Rock Run, Ind. ; Pine Creek, Ind. ; Maple Grove, Ohio ; Covington, Ohio ; Shade Church, Pa. ; Eastern District, Pa. ; Turkey Creek, Ind. ; Laporte, Ind. ; Solomon's Creek, Ind. ; Pine Creek, Ill. ; Patagon, Michigan.

Brethren Miller and Sturgis started on their mission Oct. 6th, 1870, notwithstanding the great deficiency of funds that should have been promptly paid in, previous to their departure; but we anxiously hope that the balance will be furnished. Why I have not yet heard from brother George Baker, of Iowa, is a mystery; and from Miami Valley, Ohio; also Md. was not heard from. We think some of our Elders have neglected their duty in presenting this matter before their respective churches.

C. WENGER.

Dear Brother : The Lord willing, we intend to hold our communion meeting, in the Lick Creek congregation, Owen county, Ind., in our new meeting-house, (although not finished) at brother David Cullers, on the 4th of Nov. next ; and we desire to see brethren and sisters coming from other places ; and more especially ministering brethren. If any come from the east, or north, they will come on the Indianapolis and Vicennes, R. Road, and stop off at Freedom, which is about 12 miles from the place of meeting. Inform the writer, if any are coming to said place, and we will have conveyances to bring you to place of meeting. JOHN LONG.

Hausertown, Indiana.

MARRIED.

GOOD—BRALLIER.—On the 25th of September, last, at the residence of the bride's father, by Elder Samuel Lidy, brother LEVI GOOD, of California, to sister HANNAH BRALLIER, of Cambria county, Penna.

BRUBAKER — CRAWFORD. — On Thursday, Oct. 13th, 1870, by S. A. Moore, at the residence of the bride's father, DANIEL R. BRUBAKER, of Cambria county, Pa., to ELIZABETH CRAWFORD, of Bedford county, Penna.

STONEROOK—SNIDER.—At the residence of the subscriber, on Thursday, Oct 13th, JACOB STONEBROOK and SARAH SNIDER, both of Blair county, Pa.

S. A. MOORE.

WOGELMAN—KAUFFMAN, In the Falling Spring district, Sept. 1st, brother DAN'L WOGELMAN and HANNAH E. KAUFFMAN, all of Franklin Co., Pa.

JOSEPH GIPE.

DIED.

In the Aughwick branch, Fulton county, Pa., Sept. 30th, of Diptheria, REBECCA JANE MYERS, daughter of brother Benjamin and sister Barbara Myers ; aged 18 years 2 months, and 2 days.

In the same place, of the same disease, and son of the same parents, Oct. 8th, JOHN A. MYERS ; aged 13 years, 2 months, and 9 days. Funeral service for both from John 11:26.

Also, Oct. 10th, in the same place, of the same disease, and son of the same parents, WILLIAM R. MYERS ; aged 5 years, 3 months less 2 days. Discourse from Isa. 28:1.

Thus in the short space of 3 weeks, five members of a family of eight children have been taken away by the ruthless hand of death. The occasion demands our sympathy and our prayers.

A. S. FUNK.

In the Elkick congregation, Somerset co., Penna. Oct. 2, sister HARRIET HOSTETTLER, wife of brother Samuel Hostettler, of Typhoid Fever ; aged 45 years, 3 months, and 18 days.

She leaves an affectionate husband and 4 children to mourn their loss. Funeral services by the writer and brother Jonas Lichty from Rev. 14:13.

JONATHAN KELSO.

In Codorus district, York Co., Pa., after a lingering illness, on the morning of the 27th of August, 1870, sister CATHARINE FRIDLEY departed this life ; aged 71 years, 2 months, and a few days. Sister Fridley was a member for a number of years. She left a large number of friends to mourn their loss. We all miss our mother and grandmother ; but, if we prove faithful, we may meet again in Heaven. The funeral was conducted by brethren Shomberger and Gray, from Rev. 14 : 13.

ELDER E. HOLSINGER.

In the Elklick Valley Branch, Elklick county, Ind. EMMA C. only daughter of brother M. and Sister L. FRAME ; Aged 3 years, 2 months, and 21 days. Disease, Brain fever. Funeral services by brethren Jacob Cripe and others, from Matt. 25 : 34.

M. FRAME.

October 2nd, in the Bell Creek branch, Washington Co., Neb., EDWARD W. WAGNER, son of brother Benjamin and sister Catharine Wagner ; aged 2 years, 3 months, and 13 days. Funeral occasion improved by the writer from Matt. 19 : 14.

D. O. BRUMBAUGH.

In the Plum Creek congregation, Sept. 9th, NANCY JANE FISHER, daughter of friend John and ——— Fisher ; aged 20 years, 1 month, and 14 days. Funeral services at the time from Eccl. 12 : 1.

LEWIS KIMMEL.

LIST OF MONEYS received for subscription, books, &c.,

D Bowman,	1.00	N Kauffman,	1.00
Thos Claar,	.25	Daniel Achback,	.75
J A Hersberger,	.30	John Burkolder,	1.50
J B Landis,	1.00	Isaac Book,	.25
Simon Hetrick,	.38	Sylvester Garman,	.55
John Stauffer,	.25	Abraham Sarger,	2.00
J A Tawzer,	.50	Levi Miller,	1.00
E D Messimore,	.50	C P Spangler,	1.00
Dan W Wingert,	3.00	Val Blough	.22
Mark Minser,	.50	J S Hildebrand,	.25
A J Correll,	1.00	Lewis Limmell,	.50
Jacob B Neff,	.50	A H Snowberger,	1.50
Wm Esenbise,	.25	Benj Benshoof,	1.00
A B Fisher,	1.00	Geo A Brown,	1.00
Benj Gochnour,	1.00	Masterson & Court-	
Jno W Ulrey,	3.00	ing, - - -	12.00
John Reber,	1.00	Wm Garber,	1.00
Thomas Berry,	2.00	Jacob Holsinger,	1.00
Jonas Price,	2.50	Daniel Heinz,	1.00
Mary Reinhold,	.30	Jacob Miller,	1.50
David Gerlach,	1.00	J. W. Gripe,	1.50
J. B. Heller,	2.10	D. H. Stack,	2.50
C. J. Showalter,	.30	C. U. Gates,	.50
John Arnold,	1.00	J. C. Richer,	1.00
David P. Keefer,	.25	E. Umbaugh,	.80
S. T. Bosserman,	1.00		

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THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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For the COMPANION

Obedience. Life.—Disobedience, Death.

"And now, therefore, hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts the God of Israel: If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword which ye feared shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die.—JER. 42:15-16.

After the destruction of Jerusalem by Nebuchadnezzar, King of Babylon, in the eleventh year of the reign of Zedekiah, King of Judah, when most of the inhabitants were carried away captive, a remnant was left behind. The King of Babylon had left Gedaliah governor of "the cities of Judah," and to him flocked all those who remained and assembled at Mizpah, where he had set up his government. It appears that during the life of Gedaliah the yoke of the stranger pressed lightly on this "remnant of Judah," for we are told that they "gathered wine and summer fruits very much." Contented and prosperous they dwelt in the land till Ishmael, an emissary of the King of the Ammonites, slew Gedaliah and with him many of the people, and took away the rest unto captivity, intending to pass with them over to the Ammonites. But Ishmael was pursued by Johanan, who rescued the captives, and who, now that Gedaliah was dead, so much feared the chaldeans, that he purposed with this remnant of a remnant, to fly into Egypt. The recreant Jews who had on so many occasions experienced the goodness of their God, forgot that He was their protector, and now resolving to rely on themselves were about to seek safety from war, and death, and famine, by flying into a strange land. Having thus first made up their minds they came to ask the Lord to point out to them through Jeremiah, "the way wherein they should walk and the thing that they should do," at the same time calling upon Him to be their witness that they would do all things according to His will, adding that, "whether it be good or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us when we obey the voice of the Lord."

Although God well knows the hypocrisy of their hearts He is still ready to manifest his wonderful goodness and mercy. Hear His benign and tender words; like a kind father pleading with a reprobate son, He says; "If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck up. Be not afraid of the King of Babylon of whom ye are afraid, be not afraid of him saith the Lord; for I am with you to save you and to deliver you from his hand." And then in the event of their not complying with His commandment, follows the terrible judgment which we have placed at the head of this article. But the proud captains, because they have already resolved in their hearts what they will do, despise the word of the Lord when they hear it, and in order to have an excuse for their own wickedness, accuse the prophet of speaking falsely; they go on in the way they had chosen and thus draw down upon themselves the just judgment of God.

Is this episode in the history of the Jews only a thing of the past? something to sit down and complacently look upon away back through the many centuries that have elapsed since its occurrence? Alas, alas! is it not in our own times a thing of almost daily occurrence,? How many like Jonathan and his companions are raising their *voices* to the Lord daily and saying; "Show unto us, O Lord, the way wherin we shall walk!"

Notwithstanding their appeals to the Lord Jehovah, they have yet a way of their own distinctly marked out, a way which in their own minds they have first deliberately planned; and when God to prove the insincerity of their hearts sometimes does reveal His will and points out a course oppsite to that which they have laid down for themselves, they exclaim: "Not so, indeed, this is surely not the will of the Lord," and probably finish by abusing, as well as accusing the messenger. We believe it is unnecessary for us to dwell any longer on this subject. The verses which we have quoted contain a practical lesson to us of the utmost importance, showing, as they do, that on those who continue to despise the commandments of the Lord His judgments will sooner or later fall; while those who walk in the

way which the Lord points out shall be blessed for ever, for they shall be "planted and not plucked up." How happy is he who finds himself daily in the courts of the Lord, awaiting the revelation of his Master's will, which, when he hath known, he immediately setteth himself with alacrity to perform. May the Spirit of God be poured out upon all who see to serve Him, so that amongst them no Johanan shall be found; and may that same Almighty Power that created man at first, so change the hearts of men that all who call upon His name be ready to obey His voice.

J. W. BYRNE.

Maryville, Tenn.

For the COMPANION.

Salting With Fire.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good; but if the salt become saltless wherewith will ye season it? Have salt in yourselves, & be at peace with one another." Mark 9: 49, 50.

A few evenings ago, in company with Elder George Wolf and others; the above teaching was referred to, and an explanation as to the true meaning of the text called for, from those present. After returning home I gave the matter some thought and have written an opinion upon the subject, which I am desired by one of the brethren to forward to the Companion for publication; hoping, however, that mistakes will be kindly corrected.

I infer from the language of the 49th and 50th verses, mark 9th chapter, that Christ was talking to his disciples, and in the language of the above teaching gave them to understand that the undertaking in which they were about to engage, was one in which their Christian virtue would be well tried; hence the necessity of that timely warning given them in verses 43, 44, & 45. Perhaps our Savior could not find language in which he could express his meaning in a more forcible manner than that which he used in the 49th and 50th verses when teaching his disciples. But to our understanding I think the language a little difficult. The term "Salted" would indicate an act having as an object the preservation of some perishable matter; but to attempt the preservation of anything using as a means a destructive element would seem quite inconsistent. Hence I conclude that the term salted means submitted; submitted to trials well calculated to thoroughly try their Christian faith. He then encourages them by saying, "and every sacrifice shall be salted with salt." An act of preservation with the use of a material which I understand to represent a great purifier and preserver, meaning simply that every righteous act should be kept in remembrance of the doer thereof. "Salt is good; but if the salt become saltless wherewith will ye season it. Have salt in yourselves and be at peace with one another."

I suppose it was as common in the days of Christ's teaching, for men to commit mistakes in matters pertaining to Christian duty, as now; and it is no very uncommon thing now to find men who have every appearance of working Christians, who really have no depth of feeling in the matter. To such no doubt the above is carefully directed. If such men could only realize the depth of meaning in those few last words, how very few those Sunday Christians would number, for if such are not saved through the merits of a genuine Christian faith, by what power can they hope for salvation?

"Have salt in yourselves and be at peace with one another." It is evident from the manner of this teaching that our Savior aims to convey to those desiring a recognition as Christians, the importance of that genuine purity of feeling which would not permit the posessor thereof to hold enmity toward any fellow being. It is the opinion of your humble servant that it is not Christians who dispute with one another, hold enmity, &c., but they are salt which have become saltless.

J. H. DUNLAP

Bantas Station Cal.

For the COMPANION.

Vanity.

The wise man Solomon in his digest of vain things, naming them, or some of them separately, seemed at last to sum all up together, and exclaim: "vanity of vanities, all is vanity." I think if king Solomon were living in the present age of the world he would have more reason to utter the above exclamation, for truly persons of all ages and castes are becoming more and more vain, if we are to judge by the foolish (if I may so express myself) fashion of the present day. It appears the more frivolent, gaudy, and unbecoming the fashions the more devotees it has. If this is not vanity I am at a loss to know what vanity is. The Scripture says, "it is

no vain thing to servethe Lord" Now if we can serve the Lord and follow all the more foolish fashions of the world, such as curling and braiding the hair, wearing costly jewelry, and all the glittering gewgaws that Satan can devise, disfiguring the form that God made erect, in dulged in even by some who have made a profession of religion; if they can do all this and be the accepted followers of the meek and lowly Jesus,then I will take back the charge which I have made, and will not call it vanity. But when we take up our New Testaments and turn to the second chapter and 9th verse of first Timothy and first Peter 3:3, we must conclude that they are superfluities, and say again 'tis all vanity, and not only vanity but sinfulness. For a trangression of the Law is sin

But there are *other* things that are equally vain and inexcusable, such as foolish talking and jesting which the Apostle says is not convenient. I have often felt grieved on hearing elderly persons engaged in this hurtful practice, in the presence of the young, and have felt a desire that they would be more considerate. They perhaps do not think that they are setting an example to others, which, if indulged in, will meet with the disapprobation of God.

There are many other things that naturally come under the heading we have chosen; but as I did not expect to occupy much space, I will try and bring this weak effusion of the pen to a close, after mentioning one other practice which is undoubtedly vanity also, viz: laboring hard week after week, and month after month, to hoard up riches of this world, and hardly take time to go to meeting, as though they were going to live forever in this world. No judge to meet, no heaven to win, and no hell to shun. This I exclaim is vanity also, and vexation of spirit. There are also "many foolish and hurtful lusts, which war against the soul," that might be mentioned, but I forbear for the present, hoping that we may all so live that we finally will meet the approbation of God, "and having done all to stand."

L. L. Tombaugh

Whenever a minister has preached a sermon that pleases the whole congregation, he probably has preached one that the Lord won't endorse.—*Billings.*

For the Companion.

War Declared!

Who by? By the Brethren. Against what power? Against the monarch Tobacco. Yes, it is so; and come, brethren and sisters, let us have whole regiments of volunteers to fight hand to hand with the invader, who is making such rapid strides upon our pure religious rites. But, brethren and sisters, let us fight on Christian principles—the only way we are privileged to fight. Let every blow be accompanied by love and moderation; let us avoid, as much as possible, harsh assaults or extreme rebukes, lest we kill rather than cure. Our Captain long ago unsheathed the sword against the "*lust of the flesh.*" The Apostle fought the self-same hydra-headed monster, when he said: "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." Shall we, then, shun to declare the whole counsel of God? Or shall we use the sword severely against the "lust of the eye" or "pride of life," and let the lust of the flesh go free? No, no! let us raise the cry of warning in the way of earnest admonition against the unnecessary use of Tobacco, Alcohol, Opium, and their like; that, at least, the rising generation may "touch not, taste not, handle not," these things from which so much evil arises.

Good has been accomplished from what has been written on the subject in the *Companion*; and much more may be done, if the question is held out in its true colors in a proper spirit.—Tis true, some have retreated from the fire of truth; but no matter, for the "wicked fleeth when no man pursueth." That would not be a good soldier that would ground his arms because his adversary objected to the *sharpness of his steel.* It would not be wisdom in us to lay down the pen, or put an embargo on the teachings of the Bible that tell how sinful it is to indulge in the lust of the flesh, because somebody objects. No; but let us be instant in season and out of season, reprove, rebuke with long suffering; yea, push the war into the camp of the enemy until many surrender.

And you, who have yielded to the side of temperance and consistency, and have been freed from lust slavery, let us have your experience, and hopes, and rejoicings, that others may be induced to go and do likewise.

J. S. Flory.

For the *Companion*.

Feetwashing.

TO "ALEXANDER THE COPPERSMITH."

There is a tribunal before which the highest finite reason must bow, from which there is no appeal; it is "*Thus saith the Lord.*" The Righteous Judge will uphold his word, though a world perish. Never was there a more unvarnished statement, and a more direct injunction given, than in John 13th. If the perpetuity of the ordinance there recorded is not demonstrated by the most rigid analysis of language, as well as the simplest apprehension of the unsophisticated mind, no reliance can be placed in words, though they fall from the lips of Jesus. If feetwashing be nothing more than a physical requirement, having no sacramental significance, and no Divine authority, no teacher ever more stupidly contradicted himself, and contravened his own purposes, than Christ. If it did not originate in circumstances combining all the elements of a Divine mandate, there is nothing in the entire history of Christ that clothes his teachings with sovereign authority, or exalts his actions to the dignity of the supernatural. There is not a feature in any institution or injunction of the Son of God, which renders his behests obligatory on the conscience, that does not attach to feetwashing. Baptism and the Communion are not enjoined with the sharp, repeated imperatives that characterize the institution of feetwashing. The revulsion of Peter's mind at the proposed act of condescension in his Lord and Master, evinces the native hostility of the heart to such an ordinance, and the necessity of enforcing it in the most solemn and emphatic manner. I challenge you to point out a single feature or circumstance in connection with any other institution of the Gospel, *on which we are to rely for proof of its authoritativeness*, which is not also found in connection with feetwashing. If the words of Christ, in their imperative form, are to have no weight in relation to feetwashing, we may as well hurl our Bible into the streets, or the fire, and rely upon our own reason. The very spirit of insubordination with which you so insolently charge us because we "wash one another's feet," is what prompts you to bid Christ be silent while you amend his laws, remodel his objective arrangements, and purge away the excrescence which he has fastened upon his Gospel. You denominate us "bigots," "sekismatics," "antichristians," "blind guides," and "soul slayers," because we insist on "obeying God rather than men." Because we prefer to follow Christ rather than coincide with the adherents of Alexander Campbell, you heap up epithets of derision as if it were a part of your religion to make us the object of the bitterest invective.

What authority have you to urge the necessity of baptism? Does it lie in the person of Christ? Is there any thing in his Divine-human constitution to give weight to the commandment, "be baptized every one of you?" Coming from the lips of Peter, by the Holy Ghost, it is no less the requirement of the Head of the Church. And did not the injunction, "wash one another's feet," emanate from the same Source? Do you ground your authority on the peculiarity of phraseology? What is there in the commission to evangelize the world, and baptize believers, that does not inhere in the terms that enjoin feetwashing? That Christ commanded, in the most positive, unequivocal language, that they "should do as he had done to them," cannot be gainsaied by any sane person who has the shadow of respect for truth. And if language so pointed, precise, and emphatic, constitutes not a commandment, who can define the term? Your argument against feetwashing, however rigidly logical and apparently conclusive it might be, would defeat its own purpose; for if the language of inspiration, so clear and impressive, is after all so hollow and meaningless as to be open to suspicion and variation, how can we know that the force of *your* reasoning is free from the same defect? Prove that the language and conduct of Christ are other than the record shows, and you invalidate every word he ever uttered, turn the counsel of God into foolishness, and degrade the Bible into a more deceptive fabrication than is claimed by the rankest skeptic.

"Ye call me Master and Lord, and ye say well: for so I am." This was spoken to designate the authority which attaches to what he has then and there done, and to his injunction relative thereto. If he is Master and Lord, and there is any truth in their acknowledgement of him in that character, they are to show it by their readiness to imitate his example. "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." It is enough to create astonishment in hell, not to say in heaven, that a sinful mortal, redeemed by the blood of Christ, can have the hardihood to subject such language to adverse criticism, deny the institution it enjoins, and call himself a christian! If there is not a transparent and obvious obligation intended by terms so express and unembarrassed as that which treats of feet-washing, then moral government is a misnomer, duty loses all significance, as it may be alternated with neglect and disobedience with impunity, and man has no appreciable responsibility. As well may you deny that a right line is the shortest possible between two points, or that two halves are less than a whole, as to deny that feet-washing is not obligatory. The Gospel nowhere more distinctly asserts the Divinity of Christ, or his proper manhood, or any other fundamental doctrine of grace, than our "Lord and Master" asserts the institutional character and sacramental design of feet-washing. Definitely, unmistakably, authoritatively, every follower of Christ is commanded to attend to this ordinance. "If ye know these things happy are ye if ye obey them." Happy also if ye despise and reject them? If this conclusion is safe in this instance, why not in others, in all? If one infringement does not forfeit the favor of God, ten thousand cannot. The dire displeasure of heaven is the penalty attached to the violation of one Divine behest, and the renunciation of any Divine institution. To attempt to disprove what God affirms to bolster up with human logic what is antagonistic to the positive testimony of essential truth, is the height of presumption and a fearful evidence of the blinding, stupefying influence of "strong delusion." When we come upon a fair and square statement of the Bible like the one under discussion, we come upon a foundation as solid and immutable as the being of Jehovah; and to pervert or renounce it is practical atheism. If we cannot build on declarations which have all the concomitants of truth and obligation, we cannot build on anything. Every word that you can adduce in favor of the inspiration and authority

of the Bible, is applicable to feet-washing as an ordinance of the Lord's house; and every word that is meant to detract from the sacredness and binding nature of the ordinance, is just so much ground conceded to the infidel in his assaults on the supernatural origin and authoritative character of the Holy Scriptures.

"Thou shalt never wash my feet." This protest was met with the startling rejoinder, "If I wash thee not, thou hast no part with me." To construe such an answer, *given to such an answer*, into a purely spiritual signification, is gross dishonesty. It is representing Christ as a perverter of the plainest language, and a falsifier of the very principle on which rested the success of his Gospel. "If I wash thee not, thou hast no part with me." Peter understood that washing is to have reference to the feet, as indicated by his reply: "Lord *not my feet only*, but also my hands and my head." Jesus verified the correctness of the Apostle's impression: "He that is washed needeth not *save to wash his feet*." A deliberate, persistent, refusal to submit to the requirement of Christ on that occasion, and Peter would have lost the benefit of the great atonement. "Thou hast no part with me." Obedience to this simple ordinance was made a test of Peter's fealty, and non-compliance was to be followed by exclusion from the Divine favor. Have you Campbellites a shorter or better method of expressing your loyalty to the King of kings? Has Emmanuel vouchsafed you another Gospel from which feet-washing has been expurgated? If you will prove that twelve times twelve are not one hundred and forty-four, you put into my possession a principle that will enable me to prove every combination of figures in the multiplication-table false. Sift the 13th of John of the sacramental character of the ordinance there delineated, and you empower me, by the same process of logic, to reduce every ordinance to a non-obligatory transaction, and every injunction to an idle utterance. "Thou hast no part with me." Why? Because you set your will in opposition to mine. My *whole* authority is in this behest and your fidelity is in your obedience. Had Peter still declined, would the word of the Lord have proved false? If not, on what do you ground your hope of heaven? Is the Christ of Peter not the Christ of the Campbellites? If we are to do to one another as Christ did to the Apostles, and salvation was made dependent on feet-washing in their case, what shadow of sensible argument can you advance in support of the view that you are still secure in the Divine promise though you renounce his terms of acceptance? Your theory is a meager, sorry-looking imposture, and the reasoning by which you endeavor to fortify it is as far from christian philosophy as from common sense. No law of nature can be violated without avenging itself, and vindicating its authority. The same is true of the laws of christianity. He that violates one, has undermined the foundation on which the whole rests. "He that is washed needeth not save to wash his feet." Washed entire, we need not be washed, save the feet. To decline the latter is to nullify the former: and to do either, is to ignore the authority of God, and make the grace of Christ of none effect.

You offer certain propositions, which you insist we must be able to sustain affirmatively, or abandon our views of the sacramental character of feet-washing. Were we constrained to admit our incapacity in the direction you challege us, it would not affect the point at issue. I have shown in the preceding considerations, that feet-washing derives its authority to be ranked with the Divine institution from the same principles that furnish us with evidence of the Divine inspiration of the Scriptures

You say that "it is either ignorance of, or contempt for the word of God, to maintain that the account in John 13th was on the occasion of the institution of the Communion." Suppose not, is the want of such coincidence as to time a fatal deficit? Will the strongest proof that can be urged in behalf of a tenable position, invalidate the intrinsic evidence of an ordinance? The eternal essence of the tri-personality of the Godhead are not more certainly united, than feet-washing and communion were instituted in the same night. That a person in his right mind in other respect, can be so besotted by error as to sever what God has so authoritatively joined, fills me with amazement. For everybody to exhibit the same mental characteristics in relation to the practical affairs of life, would convert the world into a lunatic asylum.

That the interval between the supper in Bethamy and that recorded in John 13th, was brief, is admitted. A space of time intervened, as we shall presently show. Identity of occasion you cannot press into your service to degrade a sacred institution into "a mere human custom." The man who applies such language to feet-washing under the circumstances in which it was observed by our Lord and Master, makes the Son of God the target of the most scandalous carricatures. It is nowhere stated how long before the Feast of the Passover the supper in Bethamy was eaten. Matthew states the announcement of Christ's crucifixion *two days* before the celebration of the paschal feast. Mark refers to the consultation of the chief priests for his destruction at the same period. Luke specifies no time, simply saying, "the feast of unleavened bread drew nigh." Neither of these speak specifically of the evening when the meal was eaten in the house of Simon the leper. John states pointedly that Jesus came to Bethamy "six days before the passover." "There they made him a supper,"—on what evening is not mentioned. But there *are* things stated with all the distinctness and precision that language admits of, which leave no ground for your position, and utterly annihilate the wretched palaver that would overthrow an institution of heaven. Matthew and Mark testify that in the night of the institution of the communion, Christ prenominated the betrayer by saying, "he that dippeth his hand with me in the dish, the same shall betray me." Luke employs language which is equivalent. John connects the dipping of the sop, and its reception by Judas, with the supper recorded in the 13th chapter. "Dippeth into the dish," "the hand that betrayeth me is with me on the table," "he it is, to whom I shall give the sop, when I have dipped it," are only different versions of the same transaction. The first three evangelists relate it as a feature of the proceedings of Christ's last night, and John gives it in connection with the supper eaten at the time of feet-washing. If the time and place of feet-washing and the communion were not identical, what claims have the Scriptures for perspicuity and veracity? The four evangelists bear harmonious testimony in favor of feet washing as a Divine institution, and

to gainsay their statement is to "reject the counsel of God." Your anxiety to connect feet-washing and the Communion with different occasions, is a tacit acknowledgement of force in the argument that demonstrates their simultaneous institution. Does that which is matter of revelation need formal proof?

Matthew and Mark assert, that on the night of the betrayal and apprehension, *while sitting at the table eating*, Jesus announced to the disciples: "One of you which eateth with me shall betray me." That this was in the night in which the Communion was instituted, no sane mind has ever contested. The proof is embraced in the unquestioned simplicity and directness of the record. John declares with equal clearness, that in the night in which the disputed ordinance was instituted, *after* Jesus had washed his disciples' feet, "and was set down again," and had given commandment to perpetuate the institution, "He was troubled in spirit, and testified and said, verily, verily, I say unto you, *that one of you shall betray me.*" What transpired at the supper recorded by Matthew, Mark, and Luke, at the time of the institution of the emblems of the atonement, is declared by John to have taken place at the time of feet washing. Here is evidence that Satan might be ashamed to negative, and yet many who call themselves disciples of Jesus hold up its negation as a mark of advanced christian knowledge. Nothing but bloated self-will, fostered by pride into open rebellion, would undertake to controvert a record so plain and positive, and depreciate an ordinance commended by such awful sanctions and unqualified injunctions. The symbolical design of feet-washing is as simple and conspicuous as the most unencumbered injunction of the Son of God, but for the preconceived notions infused into it. To cavil at it is to "handle the word of God deceitfully," and to denounce it as a human device, requires a spirit that has in it the stifling atmosphere of the pit. The ordinance is integral in sacred history, and to deny it a sacramental character is to spurn the fundamental principle of the Gospel, and shatter the economy of grace from the foundation to the capstone. This is the work in which our zealous, pugilistic Campbellite friends are engaged. To cast suspicion on the unanimity of the inspired witnesses in favor of feet-washing, and to treat contemptuously an ordinance so solemnly enforced, is to send a death-stab into the very heart of truth. Out of the principles which underlie your treatment of the subject under discussion, it is impossible to eliminate a "law of faith" consistent with the Divine authenticity of the Bible.

The four evangelists are explicit as to the circumstances attending the two suppers. At the repast in the house of Simon the leper, persons were present and "works wrought," having no institutional aim or character. The woman with "the alabaster box of ointment of spikenard very precious," came unsolicited, and poured out her costly gift, as the spontaneous, unasked expression of her love. Her sacrifice was not urged by a Divine behest. Christ commended her devotion, and laid on his ambassadors the obligation to keep before the world its embodiment of what is dearest and sweetest and most vital in pure and undefiled religion. It was the only positive commandment given by Christ at the supper in Bethamy. John brings Lazarus upon the scene, as a guest, Martha as a table-server, and Mary as already indicated. Here we have at least three attendants on the occasion of the non-sacramental supper, besides the Apostles, and it it not improbable that Simon the leper was also present. Of this we find nothing at the solemnities of the night in which Christ instituted the emblems of the great expiation. Nothing can be more definite than the slightly varied statements of the inspired historians. Mark says, "In the evening he cometh *with the twelve.*" Matthew, "When the even was come, *He sat down with the twelve.*" And Luke: "and when the hour was come, *he sat down*, and *the twelve apostles with him.*" No Lazarus here to "sit at the table with him." No Martha to "serve," and no Mary to "anoint his feet, and wipe them with her hair." Christ and the twelve: this was the company that encircled the sacramental board. It has been already demonstrated that the event here recorded, if by John connected with the time, place and scene, of which feet-washing was an essential feature. And in the point now under consideration, the beloved disciple agrees with the other evangelists in his *entire silence as to any person being present at the supper with which feet-washing is connected save Christ and his twelve apostles.* On every point considered, the testimony of the evangelists is unanimous, definite, overwhelming, irrefragable, and leaves the honest mind no alternative but concurrence with the record, and compliance with the requirement. Any one who, in the face of such evidence, still holds to the opposite view, would also maintain, did self-interest require, that he sees with his nose and smells with his eyes!

Two other points you present as incumbent on us to establish, on which I will not enlarge. One has been so often refuted that it is supererogation to reproduce the evidence of your error; and the other is too absurd to claim a moment's notice. The first is, that Christ washed his disciples' feet in accordance with the prevailing custom, that it was "nothing but an act of hospitality." This has been disproved by yourself, in admitting that it was not only changed *in its relative order of observance*, but assumed a *moral aspect:* "To teach them a lesson of humility." This is *your* definition; and in this concession you have exalted the transaction into a domain where all your preceding arguments are worse than foolish. And if we add, "If I wash thee not, thou hast no part with me," your position becomes not only pitiable, but perilous. If the act to which Christ condescended was a symbol of purification, and the sign of a cardinal christian virtue, how can you reconcile it with the main scope of your argument, that its spirit and aim were nothing more than what inhered in the customary washing of feet, where nothing higher or more sacred was intended than the removal of filth, and an act of hospitality! Need I pursue the discussion any further when your own unwitting blunder bears such conclusive testimony in my favor?

You demand proof that feet-washing was connected with worship. By worship I presume you intend that element or feature that would enstamp it with Divine authority as a perpetual ordinance. This we have already abundantly done, so that I need not address myself to the consideration of this proposition as a separate task. Feet-washing was observed on the night of the Communion, and was a part of the sacramental arrangement

of that occasion ; and if the fact that it transpired "in a private circle" places it in the category of "human devices" and "common hospitality," then, by parity of reasoning, the *communion* has no higher significance than the act of the coarsest menial removing from his master's feet the accumulated filth of the most loathsome occupation. This is the inevitable conclusion of your own logic. Because feet-washing took place in a "private circle," there is nothing sacred about it? And yet, in the institution of the Communion the number of persons was reduced at least by three! Ergo, the bread and wine are the instruments of "common hospitality." To keep apart in the inference what is united in the ground principle, is what you cannot, dare not do. Feet-washing is a Divine institution, or the Communion is not ; and is obligatory upon all that believe on Christ, Campbellites not excepted.

C. H. BALSBAUGH.

For the COMPANION.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.— Foundation, Rev. Chaps. 12th and 19th.

BY CHRISTIAN SHANK.

No. 3.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors ; and their works do follow them." Rev. 14:13. These are words in the conclusion of my last ; and although I cannot dwell on every passage, but only glance at the import as I pass on to the leading points connected with the subject under consideration, yet for the purpose of connection, asalso because of their great importance, they are here repeated. They show the great contrast. Those who serve the beast or his image, (corrupting influences,) are tormented, and have no rest day nor night ; whilst those who serve the Lord and die in the Lord, are blessed, and rest from their labor; their works also do not cease with their probationary time, but will be continued and promulgated, by heaven's assistance, through others, to the end of time ; when they all will be gathered together to receive the promised crown of glory. There is no doubt in my mind whatever, that this has a reference, to the true believers in the gospel doctrine of Christ through all the ages of his reign ; yet it has special reference to those who lived in the age of its first introduction and promulgation. In the Apostles and the first heralds of the good news, can be seen the verification of these sayings. These lived, labored, and died in the Lord; and their works and labor of teaching and examples are following to the glory of God, and the salvation of souls to this day; and will to the end of time, whilst they enjoy the promised rest: and even so will those, who, through their time and generation, serve God, according to the pattern left to them on record, die in the Lord, and rest, whilst others follow in the good work.

The next representation of the angels with the sickles is connected with the foregoing. As there were two angels and two sickles, and each was commanded by a different angel to reap, there is allusion to different times. The first is represented as sitting on a white cloud, and like the son of man, having on his head a golden crown, and in his hand a sharp sickle ; "For the time is come to reap, for the harvest of the earth is ripe." According to Scripture history, this advent may be safely placed to the time of the appearance of Christ into the world, with means and power to gather the children of men into the care and protection of his heavenly Father, and induce them to forsake their ways in which they formerly served him : as the time hath now come, and all is made ready to bring in a new order of worship, better calculated to answer the long designed purpose of the God of heaven to receive the honor, praise and glory, of his children on earth. This seems to be the substance of the understanding we can draw from the figure : it represents an effort to gather together on earth. And this was the mission of Christ to the earth. All were lost, and came to seek what was lost.

The sickle in his hands represents the ample means in his possession to accomplish the gathering in, in general, what the earth had produced. That is to say, the two distinct nations, Jews and Gentiles, all were by these means invited to partake of this Gospel feast. All were admonished : "Repent, for the kingdom of God is at hand."

But as this did not comprehend all, another manifestation had to be made. "And another angel came out from the altar, which has power over fire, and cried with a loud cry to him that had the sharp sickle, saying : Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

This only represents a specific gathering, and it names one kind of the worthiest products of the earth : and when it was gathered, it was cast "into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles by the space of a thousand and six hundred furlongs."

Now in this figure we see, as said before, one kind of the worthiest products of the earth, taken for a representation :and it is used to satisfy the displeasure of God, or the demand of justice, for the transgression of just and holy laws. And as this demand was satisfied, by the death of Jesus Christ the son of God, on the cross, in a literal sense without the city, and there spilt his precious blood for the sins and redemption of an innumerable multitude, as the blood from the wine-press in its immeasurable quantity seem to represents. So we would conclude, that in order to meet the requirements from us, to cancel our sins and iniquity, that we should devote the best we have—our all of our earthly abilities—these noble and worthy products of our organized system—and do works of righteousness to obtain pardon for our many offenses, and transgressions of the laws and commandments of our God, and to appease our Creator for the rebellion against his order : and for this end the Gospel was introduced ; and to this, this Revelation

is working: it admonishes in various ways, it threatens punishment in different manners; and the chastising rod of God is not at fault if men in this life are not brought to see what is for their good here, and for their benefit hereafter. The 15th and 16th chapters contain many figures of the different means the God of heaven employs to bring stubborn minds and hardened dispositions to humility and repentance. His plan was laid to accomplish it, and since his power is ample, it will be done in the time, and in the manner he has purposed it. He saw fit to reveal to men in signs and figures that it will be, but the time and the way it is brought to its accomplishments, he has, for our sake, reserved to himself. As for instance, men are to know that they die; but the knowledge when and how, is for a wise purpose withheld from them. So it is with other things in God's economy concerning his creatures. If men cannot be born without it is the will of God, so we may conclude, men cannot repent and be converted and born again, except the love of God does aid, with his grace and mercy to accomplish it.

By the figures of the plagues referred to in these connections, we understand the different visitations God sends unto the children of men, to remind them of their duties and allegiance to their Sovereign, Lord, and Master; and to make known to them, that without full and explicit obedience to his Will, and the free and willing engagement in his instituted service, they cannot get the victory over the beast, and over his image, and over his mark, and over the number of his name. Neither stand on the Sea of Glass, that pure and holy foundation of faith, hope and love, with the harp of God, singing the song of deliverance from the bondage of delusion, corruption, and sin in imitation of Moses the servant of God, when he was delivered with the house of Israel, from the bondage and servitude of Pharoh, of whom the beast is also a figure, the same as the religious corruption which had for many years come into the world, and even, as we have already seen, in Israel's church. But thanks be to God, for his wise and marvelous ways to redeem even from the worst condition and from the power of the beast; for here we have the evidence, that there are some who have overcome; for they also sing the song of the Lamb, saying, : "Great and marvelous are thy works: LORD GOD ALMIGHTY. Just and true are thy ways, thou king of saints. Who shall not fear thee O Lord, and glorify thy name, for thou art holy; for all nations shall come and worship before thee, for thy judgments are manifest." If this was declared in reference to the Redeemer's coming into the world, then it has also reference to this our age, and to the whole duration of the Gospel age or dispensation; and cannot be placed to any given or set time, or to any particular people. It was to be no more as it had been before the time Christ the Savior came into the world; none were particularly required to serve the Lord in the way the chosen people of Israel were commanded to serve Him. But now when God hath revealed himself through and by his own beloved son all nations should come and worship the God of heaven: all were required to believe, repent and obey the Gospel. This order had its beginning with the beginning of the church of Christ; and must last unchanged, until the works and will of God are accomplished by the church, for by it, and through it, God now does the work of true reformation. As a farther testimony I will notice the occurrence, which the beloved disciple says he beheld: "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." This seems to be the same as it is said, Matt. 27: 51, "And behold, the vail of the temple was rent in twain from top to the bottom;" and as Saint Paul writes to the Ephesians, (2:14) "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. This is all to represent, that the law given through Moses had its fulfilment when Christ appeared in the world; and that henceforth God has no peculiar, chosen nation any more; and no appointed high priest on earth, who had the only right and privilege, to offer in the holy of holiest; but all who had overcome the beast, that is, all the corrupting influences of their earthly and fleshly nature, and had the understanding as to what was the will of God and the true manner of his worship, could come and offer for themselves their heart's offerings before the throne of the God of heaven.

In the fore part of this book, Chap. 4: 6, 7, we read of four beasts represented in the midst and round about the throne in heaven. These evidently are a figure of four of the great attributes of God, by which he visits the children of men to bring them to repentance. So may we also take the one beast, who gave unto the seven angels the seven golden vials full of the wrath of God, to represent one of the great powers of God, by which these visitations are directed, and through his angels, messenger, or ministers are administered to satisfy the demand of justice and the displeasure of our offended and violated order of holy laws; for the bringing of the offender to own and acknowledge his errors, and do works and show fruits of repentance.

In the figure of the seven vials, and the plagues the pouring out produced on the earth and its corrupted and misguided inhabitants, we must conclude that the understanding we have and the application we make of the figure, is correct, or else the teachings of this Book not only conflict with, but contradict the writings of the evangelists, and of the Apostles in the epistles; for those teachers and writers, aimed for nothing else, than to lead men from the error of their ways to the truth, and from the service and adoration of the works of the hands and minds of men, to the service ordained by the true and living God. About the first thing Jesus did, in preaching the Gospel, he said: "The time is fulfiled, and the kingdom of God is at hand; repent ye, and believe the Gospel." And the Apos-

tles did the same to their end. And whereas it must be believed that all these teachings come from the same source, and are all for the same purpose, we are led to conclude, although the one is in highly figurative language, that if properly understood and observed, they bring the same result. We say, therefore, again, that it is reasonable just and right to conclude that the Revelation of St. John teaches the same doctrine as the other books of the Gospel. The way to Heaven and Salvation is the same as the other books direct men to go, and if this is not so well understood, as the others, it is because this is given more to show the condition of the Church through the different ages of its progression, and gives therefore through a misapplication, more room for imagination of its literal meaning. From the fact of the great disagreement, and the many different opinions in regard to the contents of this book, it is to be lamented that so many hold to the opinion, that all the things in this book, are to come to pass in a literal occurance, in the close of the Gospel age, and the end of the world, when God would employ, this last severe and extreme means to bring the ungodly to justice. But as in this case, and in that event, these occurences could and would reach only a few of those, who needed these means operated upon, to bring them to see the requirements of God, and to yield obedience to his Will. It is more proper to conclude and observe, that while these things were revealed and seen by the Apostle who lived the longest of all the first Gospel teachers, and for him to declare it to the churches and these in their progress to the world, that it is rather for a second admonition to the observance of the order, the God of Heaven, and Creator of all things, had first declared to the world, through and by his only begotten Son and his heaven-inspired Apostles, as a confirmation, that what he thus had declared and testified to, by the Holy Spirit was his last will, and would be applicable, to every man, in every condition, through all times and ages to come, until his purpose for creating, preserving, and redeeming a world was accomplished. Then as we see that these declarations were made in a figurative order, at a time when the Gospel order was fully declared to be henceforth the only way of the service to worship the Father in, and as this was made known, in such plain and unmistakable ways by word and example, for all to believe, for all to embrace this given opportunity, whereby men could do and come to that condition for which they were intended. So we must conclude that this other or second revelation could not be given in the same words as the admonitions signify a course, by which the strongest means would be employed, to bring the unbending and stubborn to reason and an understanding, what was to their good and eternal benefit.—And this it seems, God in his great wisdom saw fit to make known through figures and all kind of representations, at a time when not many who lived in the Gospel age, had left the stage of action, or had come under the influence of the corrupting elements, to need the visitation of heavenly messengers to bring them to repentance and as they could have the evidence of the truth by other means established, these did not need the second warning, to beware of the corruptions, which were coming into the Church, and were already beginning to be seen, and which after the lifetime of the Apostles would more rapidly make their appearance.

Thus we see the necessity of a repeated revelation to the yet remaining Apostle, that in every way God desired to reveal himself should be alone through his Son and through them whom he had chosen, and since this was done through the last Apostle, and in the last of his days on earth, he fulfilled his mission by making known all that was revealed to him, that all who should come after him could see the working of God, and also the workings of the adversary to happiness and eternal enjoyment, for to be prepared for all that would and may come. Therefore our conclusion is, the things desirable, took their course of action at the time of the beginning of the reign of Christ, they acted and worked wherever required, and continue acting and working till the end of time, or until time will be no more. But it may be said we do not see any such working. No, if we look for the literal occurance, we in our life will not see it, nor have those who lived before us seen it—neither will those who may live after us, see any thing of the kind. But if we view and take it in a figurative and spiritual sense, and apply it to the workings of the agencies God used, to effect the most possible good to mankind, then we can see, have seen, and will see, and no doubt experience much of the same sayings, and feel the effects of the plagues in their various shapes, different torments and pain. It is also often the case, that the figures in this book in this connection are interpreted as having reference, to a state of future punishment, of the wicked, and to the doom and woe pronounced on the ungodly. This may in part be admitted, but that all should allude to this and that no punishment should be mitigated, cannot be correct,—for the reason and fact, that God's works are aimed and calculated to effect good, and reformation while in this life, when calamities of any kind, sorrow and distress, visits a person, family, or a nation, it is for to lead to repentance, for the iniquity and sins done and perpetrated against the laws of God. He punishes none for his own pleasure and delight. Sickness and untimely death, are in the most, if not all cases the products of the violation of Nature's Laws and brought or follow as the consequence to the natural subject who committed the error or neglect, so it is also with the neglect or violation of the Divine Laws. These are spiritual, have a spiritual intention, and the transgression thereof will meet with punishment of its own kind. And this difference, is so represented by the pouring out of the vials to bring on the different plagues. This could well be established, if we could here go into a separate examination. We may do so, at some other time

Christ and the Leper

"And he put forth his hand and touched him." An unlawful act. The leper too had broken the law. He should have stood afar off and cried, "Unclean. Unclean." But misery was upon him, and a Savior was near; why should he be held by the letter of the law? He was eager for relief, and Jesus was to bestow it. So the law yields. Necessity and mercy came face to face: the higher law, "I will have mercy and not sacrifice," took the field.

"Touched him." There was assurance, life, in that touch. The poor leper feared rebuke. But that touch said, "you are right in coming. welcome. I join you in setting aside the law for mercy's sake." Such breaking through the letter of the law to relieve distress, Jesus always approved. It was never designed that the form should restrict the spirit, that the letter should defeat the mission of love. The Lord did not discard rites; he honored them, but would not allow them to hinder the works of mercy. Rites are ordained for helps, not to hinder the Spirit. And when the two conflict, the rite, the letter of the law, must always yield, and love have free course to save to the uttermost. But that does not destroy the law. The law has its use and in its sphere must be respected. Though Jesus justified the leper, and joined him in violating law for mercy's sake, he had no sooner pronounced the words, "I will, be thou clean," than he added, "Go, show thyself to the priest, and offer for thy cleansing, according as Moses commanded." He refused to be oppressed and hindered in his spiritual life, by the law, yet he would give it due honor, and enforce its observance in its proper sphere. As Jesus did, so all should do. Rites and forms should be so used as to help, and not to hinder the mission of love.

But whence such faith in this leper's case? He could have known but little of Christ; yet he runs to him with eager assurance "Lord, if thou wilt thou canst make me clean." His whole soul was in these words. He had fallen on his face in the intensity of his desire. He grasped the hope set before him, he pleaded for life, his faith laid hold on Christ. The multitude were skeptical, full of questionings and doubt, but he believed with all his heart. What made the difference? He felt his need of just such a Savior, and they did not. No amount of testimony will make self-satisfied, complacent men believe. Until they feel the need of help, they will not accept the Helper. And that is the root of skepticism. Unbelievers have no sense of sin and of their lost condition. If their eyes could be opened, if they could be brought to realize the full measure of their peril, they would believe in Christ on half the testimony which is now before them. It is not lack of evidence that leaves many in unbelief, but lack of a sense of need.—"How can ye believe who seek honor one of another?" When the leprosy of sin is discovered, its fatal character felt, impending misery realized, desire for relief developed, it is very easy to believe in Christ. He is no longer a "root out of dry ground" to them, but just the Savior they need. Happy the man who reaches faith, though it be born in the agony of a great fear or terrible sorrow.

This leper was a favorable case to believe. He was suffering; a loathsome disease was upon him: he was driven from the society of men, and felt that he was lost. But rumors come to him of Jesus of Nazareth. He eagerly inquires for more facts, and gets them. Marvelous cures are reported to him. He has no disposition to carp and criticise. He wants to believe; his soul longs for a Savior just like this Jesus, of whom he hears. It seems to him reasonable, probable, necessary, that just such a Savior should come to earth where he is so much needed. The more he thinks of it the stronger his faith becomes. that reports are true, and that a divine Redeemer has really come to save. Is it strange that he should hasten to him, the moment he hears of his approach? He could see the hand of God in his coming; others were indifferent, but he saw life in the news of his approach. Every one believes in providence when the heart comes into a proper frame. It is natural and easy to come to Christ when we feel our need of him. The leper represents the whole human race. Whoever comes to feel the misery which he felt, will gladly receive the Savior whom he received, if his presence is proclaimed.

And they will find the same welcome. It matters little how they come, whether in set order, or in manifest disorder, so that they come as the leper came with an earnest, trusting heart. Jesus will respond to their prayer; "I will; be thou saved." Mercy enters wherever there is a receptive heart. The Redeemer rejoices to find souls who feel their need of him, for such receive his gracious gift. "Blessed are those who hunger and thirst after righteousness." Jesus delights to fill them. But those who say, "I am not hungry, nor sick, I need no Savior," grieve him to the heart, for he can not give life to those who refuse to receive it. They will still carry their disease, their pain, their burden, their guilt, even to the grave and beyond it, instead of rejoicing in the blessed relief and cleansing.—*Morning Star.*

The City of Hereafter.—Says a divine: "When I was a little boy I thought of heaven as a great, shining city, with vast walls and spires, and with no one in it except white angels, who were strangers to me. By-and-by my little brother died, and I thought of the great city, with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one I knew in heaven at the time. Then another brother died, and there was two there that I knew. Then my acquaintances began to die, and the flock continually grew. But it was not until I sent one of my little children to his Grandparent—God—that I began to think that I had got a little in myself. A second went, a third, a fourth; and by that time I had so many acquaintences in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the celestial city. And now, there have so many of my acquaintances gone there, it seems to me I know more in heaven than I do on earth."

Christian Family Companion

Tyrone City, Pa.. Nov. 1, 1870.

Correspondence.

We have also an item of church news to communicate to our readers this week, from our little Warrior's Mark congregation. We labor under many difficulties, and some of them are not easily overcome. And especially during the past two years have we been visited by a severe spiritual drouth, during which several of the plants have died, and others are very much withered. But we now bless the Lord for an evident refreshing shower, during which some have been revived, and others have sprung up anew.

On Saturday and Sunday, 22d, and 23d October, brother Samuel Cox, one of our colleagues in the service of Jesus, held a meeting at a schoolhouse in the out-skirts of the congregation, during which three more believed and were baptized. Brother Cox gave free expressions of his rejoicings, and we are all made glad. O that the Lord would continue to work among us, for there are yet so many around us who are occupying unsafe grounds—walking on slippery ways in dark places. And some of them have had loud calls, and earnest entreaties, and so direct, too, that they must have known that they were intended for them and not for others. We shall continue our petitions in their behalf, and invite God's reading people to join us in supplication for a prolonged revival of pure and undefiled religion, in the branch of the church of God at Warrior's Mark.

Book Notices.

The *Gospel Visitor* for October has just come to hand. Perhaps its late appearance is owing to the absence of brother Quinter, who is on a mission of love among the churches in Maryland. Several obituaries, and other notices will be copied into our next, according to request.

The Little Corporal for November is on our table. It is a good number, containing instruction and amusement. The publishers offer liberal premiums for clubs of subscribers. $1.50 a year: 15 cents a single copy. Address Sewell & Miller, Chicago, Ills.

Scribner's Monthly. Such is the title of a new monthly that has found its way to our sanctum. Among its useful reading matter is an article entitled, "The Bottom of the Sea," which is illustrated by eighteen engravings, showing the formation of the sea-bed, and of many inventions for exploring the "briny deep." "The Bondage of the Pulpit" is another interesting essay Some of its other matter is not so valuable. It takes the place of "Hours at Home," and "Putnam's Magazine," both of which are merged in the new magazine. Published by Scribner & Co., 654 Broadway, New York. $3 per annum.

American Engineer, a weekly scientific journal of practical information, mechanics, chemistry, arts, and manufacturers. $2.50 per annum. M'Calla & Stavely, 237, Dock street, Philadelphia.

The Singing People, an Advocate for congregational singing. Philip Philips, publisher, 37 Union Square, Broadway, New York.

"New England Farmer," published by R. P. Eaton & Co., No. 34, Merchants' Row, Boston, Mass $1.50 per annum. Gives evidence of zeal and ability in the cause it labors to advance.

Our Magazine. Wm. R. Mattison, publisher, Newton, N. J. We cannot recommend it on account of its fiction, although we observe some good counsel among its reading matter. Price $1.

Whitney's Musical Guest. W. W. Whitney, 173, Summit street, Toledo, Ohio The music is rather sentimental for our use. Price $1.

Good Health. Monthly, 20 Cts. Yearly $2. Three copies, $5. Address Alexander Moore, 11 Bromfield street, Boston, Mass. This magazine we *can* conscientiously recommend.

People's Literary Companion. E. C. Allen & Co., publishers, Augusta, Maine. Seventy-five cents per annum, monthly. Our thanks are due the publishers for a copy of the significant picture "From Shore to Shore," which they present to every subscriber to their paper. The picture consists of a group of persons embracing thoughtless and thoughtful children, the young man and maiden, the young father and mother, and the aged grandfather and grandmother, who are nearing "the other shore," all seated in a boat, which is being rowed by old Time, Beneath are the following lines:

"In childhood's hour with careless joy,
Upon the stream we glide
With Youth's bright hopes we gaily speed
To reach the other side.

Manhood breaks forth with careful glance,
Time steady plies the oar,
While Old Age calmly waits to hear
The keel upon the shore."

Answers to Correspondents.

Reuben Graybill.—Yes, it is all right.

Jacob P. Moomaw, of Nebraska, sends us $1.65 but fails to give his Post-office. Cannot attend to his business until we have it. O, how we wish such perplexing mistakes could be avoided.

Wm. Kerr.—Not our fault, for we have been sending to two places, Limerick and Roger's Ford. Surely you ought to get one. Will now send only to Roger's Ford.

P. G. Brown.—Yes, we are square.

L. L. Tombaugh.—The name is all right on the book. Have sent again.

Cyrus Bucher.—We know nothing of the 50 cents for John Bucher. Must have failed to reach us.

J. K. S.—We abstain as much as possible. You will anticipate the troubles in our way to practice total abstinence. Happy to know that we have your sympathies. We have no acquaintance with the *Health Reformer*.

G. W. Swine.—The price of the Encyclopedia is $1.75 Cannot tell the cost of certificate until we see it.

J. B. Shirk.—Your order came to hand but by mistake, we suppose you failed to inclose the money. We have sent the Almanacs.

MISCELLANEOUS.

Reading and Thinking.

Bacon asserts that reading makes a full man; but without digestion, fulness is dyspepsia, and creates sleepiness and inert fat, incapable of action. Hazlitt says you might as well ask the paralytic to leap from his chair and throw away his crutch, or without a miracle to take up his bed and walk, as to expect the learned reader to throw down his book and think for himself. He is a borrower of sense. He has no ideas of his own, and must live on those of others. The habit of supplying our ideas from foreign sources enfeebles all internal strength of thought, as a course of dram-drinking destroys the tone of the stomach. The word of God is pre-eminently a book for direct reading, and is never seen in its glory if we will persist in wearing the colored spectacles of another man's comment. Pure and cool are its streams if we drink immediately from the well-head; but when the precious crystal has long stood in earthen vessels, its freshness is gone; the truth is there, perhaps, but not the life. We should let texts lie on our hearts till they melt into them like snow-flakes dissolving into the soil.—*Spurgeon.*

Be Social at Home.

Let parents talk much and talk well at home. A father who is habitually silent in his own house, may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among the children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up," there; and the youth who does not love home is in danger.

Home-Made Wine.—It is a singular delusion with many, that everything is safe and good which is manufactured under their own roof. Why, there is nothing bad in it, we made it all ourselves! The currants, the grapes were ours—the sugar was bought at the nearest store, and what brandy we put in we know was pure and excellent." And so they drink it themselves and urge it upon their neighbors; satisfied that it is no vile mixture. But how little do they think that there is the most subtile and dreadful of all poison generated under their own roof and among their own ingredients. Had the serpent come to the garden a hideous monster from the forest, Eve might never have been deceived; but it was one of the beautiful creatures of her own Eden, and how could she be harmed. O! friends, take care of your home-made wine and home-brewed ales. They, too, can "bite like the serpent and sting like the adder."

Be Social.

A young man comes to your church; he is a perfect stranger to the majority of those he meets; his home is far away and *his church* he has left far behind. He listens attentively to the service, and is pleased and profited by what he hears. The service over, he goes out. Although many know him to be a stranger, yet no one extends the friendly hand or in any manner notices him. He is somewhat discouraged, a little home-sickness steals over him, but he resolves to go there one Sabbath more. He goes, with the same result. Discouraged, he seeks another sanctuary, where the warm grasp of the hand, information about the evening meeting, invitation to the Sabbath-School, and the interest taken by the members of the second church in his welfare, at once decides his course. The result is, a zealous worker is gained by one church and lost by the other, and simply because the young men were social. Young men and young women of our churches, never let a stranger go away without notice; never let that chilling feeling of loneliness come over any person in the house of God. It should be your pleasure to make every stranger at home. Try it, and your reward will be speedy.—*Christian at Work.*

The Bible.—Behold a ladder set up on the earth, and the top reached to heaven.—*Gen.* 28: 12.

God's ladder has its foot on earth and its top in heaven. Such a ladder is the Bible, and it is impossible for any human being with understanding heart and soul, to place foot upon it, and traverse it step by step, either to reach hell or even, to remain a worldly-minded man. It must of inevitable necessity land him in heaven. Just as the sun which God created to give light never pours forth darkness, even so the Bible, which God gave to point the way to heaven, never leads to hell, *nay* is never content to leave on earth. It always and invariably, like the needle to the north pole, points to heaven, and offers wings to waft the weary wanderer home.—*R. B. Nichol.*

Words of Wisdom.

They that are of a froward heart are an abomination to the Lord; but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Proverbs.

A Great Savior Needed.—It is said that once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir;" he replied, and added, "I should be ashamed to acknowledge him as my Savior if I could comprehend him. If I could comprehend him he could be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Savior, one so great and glorious that I cannot comprehend him."

Follow the Great Teacher. To teach like Christ we must be scholars in his school. He was the great Teacher sent from God, and we must study our Teacher. No man ever taught like Jesus. His lessons were world-wide and suited to every child of Adam, whatever the clime, whatever the circumstances. How varied the lessons he taught—how simple the language—how practical the truths, guidance for everyday life, good for the soul! How patiently he taught his disciples the truth, just as they were able to bear it! How fully he sympathized with their humanity. They were tired—he bid them sit down; they were hungry; he fed them; and having ministered to their bodily wants, he fed their souls with the Bread of Life. He knew, too, when to speak a word to him that was weary. Let us strive to follow him in this manner.—*S. S. World.*

If religion has done nothing for your temper, it has done nothing for your soul.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only*

Brother Henry: Enclosed you will find one dollar, for which please send me ten Almanacs. Solomon said there was nothing new under the sun, and nothing is but what has been, but I think if he were here now he would not say that, for a Tunkard Almanac is certainly something new. Who ever did hear of such an Almanac under the sun before? Truth is stranger than fiction sometimes, is it not? Go on brother, and we will see what will come next. Something I hope, if it is strange and new, that will make the world marvel. Perhaps I may be able to sell many more for you, for it is the wonder of the world hereabouts. But greater works than making Almanacs shall the Tunkards do, that ye may marvel, the Lord being our helper. May God enable you to do his will in publishing the *Companion* and *Pious Youth*, in such a way with God's blessing upon your efforts, that many sons and daughters may be converted through their influences, that their sins may be blotted out and the time of refreshing come from the presence of the Lord.

A. J. Correll.

Romeo, Penn.

Dear Companion: I will inform your many readers that I started, on the ninth of Sept., on a mission of love. Went to Cowanshannock, had 4 meetings; from thence to Redbank, had 2 meetings; from thence to Clarion, and had 5 meetings; and then started for home, had 2 meetings on the way, got home on the 21st of Sept., and found all well, for which we thank the Lord. We had a very pleasant trip and very good meetings.

Yours in Love. Mark Minser.

Jacob Smuck and wife desire to know the whereabouts of their daughter, Peggy Adolph. During the war, she and her husband lived in Cedar Co., Missouri, where he was killed by rebel guerillas. They continued to hear from her for a year or more after her husband's death; but for the last four or five years they would hear nothing from her. They are now nearly 90 years old, and would like to know whether she is yet living, and where she is. Any one knowing anything about her, will confer a favor by addressing Jacob Smuck, Economy, Wayne county Ind.; or Samuel Hosler, Mejenica, Huntingdon Co., Ind.

By request of brother,

Samuel Hosler.

A. H. Snowberger.

Oct. 16th, 1870.

Rogersville, Ohio, Oct, 11th, 1870.

Brother Henry: — Since I last wrote to you, we arrived at Rogersville, on the 23d, of Sept. Found the brethren and friends all well. Met with the brethren at their meeting house on Sunday the 25th, for public worship. Audience very large. Also in the evening met at same place. On the 5th of Oct, met with the brethren here in council. Brethern, H. D. Davy and C. Rahler present, to settle difficulties in the church. Council continued two days. Remained here with the brethren up to this date. Met ten different times for public worship. We enjoyed a refreshing season while here, and we trust our meeting will be long remembered. On our part we shall not soon forget the many kind acts shown to us by our numerous friends. Our meeting was a happy one, but now we are about to take the parting hand which makes us feel sorry. But we hope to meet again. Then our hearts will rejoice and that joy no man can take away from us. We have enjoyed good health since we left home, for which we feel to thank the Lord

Yours fraternally.

J. S. Snyder.

Brother Holsinger:—I have just returned from meeting, and having spare time, I thought a little church news, might not come amiss to you

many readers. So if you think proper you may give it a place in your paper.

Our church is called the Tulpenhocken branch, situated mostly in Lebanon county. Our ministering brethren are: Elder John Zug, Christian Bucher, and George Bucher, who, as God giveth grace, are serving the "bread of life" to fallen man.

Our church is slowly increasing. Every now and then the Good Shepherd brings in some stray sheep from a world of sin and death, to live a new life in Him. To-day two precious souls were added to the church by baptism. Such a scene as this presented was truly affecting, and I thought it should have been enough to make many an aged sinner say within himself: "It is also time for me to turn." They were two young persons, in the bloom of life, who, weighed down by sickness, were on the brink of the grave. Yet the All wise has seen fit to spare them, that they may renounce the world, and obey him unto death. A large number of people were assembled at the place of baptism, and I was thinking, that there was more joy in heaven over these two than over all the rest present. Even here on earth many a tear of joy was shed, that two more young sisters, have entered the vineyard of the Lord. May He help them that they can be true workers for his cause, and may they be an example to others yet outside the ark of safety, to tear loose from the clasp of Satan, and serve Christ our only hope of salvation.

Now to thee, O Lord! they've come,
In their morning's early bloom;
Breathe on them thy grace divine;
Touch their hearts, and keep them thine.

Then when sickness doth appear,
Thou wilt chase each doubt and fear,
Thou their glorious leader be
When the stars shall fade and flee.

CYRUS BUCHER.

Shaefferstown, Pa. Oct. 23d, 1870.

California Mission.

Dear Companion: Please say to the Brethren that we are now at the house of Elder George Wolf, 12 miles south of Stockton, California, October 13th 1870. We left South Bend, Indiana, on the 2 P. M. train, on the 6th inst, on the Mission to California, and Oregon, deeply impressed with the need of Grace Divine to sustain and enable us to do the work whereunto we were appointed. In prayer to our heavenly Father we took the parting hand of our brethren and families, with solemnity and the consolation that the prayers of our brethren in our behalf will prevail with God, under whose providence we have been preserved to this present time. No evil has befallen us. Thanks to God! our health is good (Eld. J. Miller being feeble when we started, not fully recovered from former illness, has daily improved since we left home). We found brother Wolfe and family well and they received us with evidence of Christian love and brotherly kindness, and after a season of prayer and thanksgiving we have agreed to go, if the Lord will, on the 19th, inst, to Sanfrancisco, and on the 29th, take passage on a vessel to Oregon, and on our return spend as much time in California as the Lord may enable and circumstances permit, trusting in God through Christ Jesus, we ask the prayers of the Church in remembrance of us.

Your brethren in love.

D. B. STURGIS.
JACOB MILLER.

(VISITOR please copy.)

H. R. HOLSINGER—*Dear Brother:* Our love feast season, according to previous appointment, commenced at 4 o'clock on the 25th inst. Before services in the church commenced we were made to feel glad by learning that there were applicants for baptism. Four precious souls having been made to feel the need of a Savior were received into the fold according to the direction of the Savior, being immersed in the flowing stream, into the name of the Father, and of the Son and of the Holy Ghost.

After this holy rite was attended to, the time had arrived for the evening exercises to commence, and consequently all made their way toward the meeting-house, which was soon filled to its utmost capacity, with a goodly number outside. After taking my seat I took a glance along the minister's table, and noticed that we were well supplied with speakers from abroad, no less than fifteen being present. Of course they could not all be heard during the evening exercises. The principle speakers were D. M. Holsinger from the Duncansville branch, and Jos. W. Beer from the Warrior's Mark. The former spoke on the subject of feet-washing, the latter on that of the Lord's Supper, both subjects being ably handled, but the time being short they could not enlarge on the various subjects. Notwithstanding their arguments were good and to the point, and were spoken with telling effect, and we hope good will result. We had a good turn out of members; about three hundred and eighty communed.

The day following the lovefeast we had another appointment, for public preaching. Services commenced at 9 o'clock. Bro. J. W. Beer again preached to a large and well-behaved congregation from the words, "Men and brethren, what shall we do?" Very good attention was paid to the word preached, and we do hope and pray that it may not have been in vain, but that it may be as bread cast upon the waters.

Friends we thank you sincerely for your good behavior, for the manifestation and token of your kindness towards God's people, and we do adjure you most solemnly to not neglect your eternal salvation. I am persuaded that some of you were pricked to the heart, and almost constrained to say, "What must we do?" If so, it was told you what you must do to obtain salvation. Then do not any longer delay, but choose that better part which shall not be taken away. Do you not know that you are robbing God of that glory which justly belongs to him?

One word to our brethren and sisters. We have truly had a feast of good things We had the privilege to sit under the droppings of the sanctuary; we partook of the emblems of the broken body and shed blood of our adorable Redeemer. We have, we trust, renewed our baptismal covenant, to live faithful in the service of God until death. We have been made to feel that it was good for us to have been together. Then let us not be forgetful, but let it be a season long to be remembered; for soon, very soon our pilgrimage on earth

will be ended. Then if we have been faithful, we will meet one another, and be seated around the table of the Lord, in the kingdom of immortal glory, where the Savior has promised that he would gird himself and serve. What a glorious consummation is in reservation for the children of God. Let this encourage us to go on in his service.

JACOB L. WINELAND.

Clover Creek, Pa.

Dear Companion: As was previously announced, when the time came (Oct, 19th, 4o'clock P. M.) the brethren gathered together for the purpose of holding the communion season in the Yellow Creek congregation, Bedford Co., Pa.; and truly it may be said, we had a refreshing from the presence of the Lord, notwithstanding, the inclemency of the weather, and the multitude of spectators. Of those it may be said that they conducted themselves in such a manner as is worthy of notice,all seeming eager and ready to hear and see, and almost willing to join the people of God. On the same day there were three precious souls received into the fold of God by Christian baptism, making nine within four days. We hope the seed sown is speedily germinating, and will soon be brought to visible perfection. The ministering brethren with us on the occasion were, Jacob Price of Waynesborro, George Brumbaugh of James Creek, Wm. H. Quinn, of Stone Valley, Joseph Berkey, of Shade congregation, George Brumbaugh and J. L. Wineland, of Clover Greek, A. Snowberger and H. Clapper, of Snake Spring Valley.

S. A. MOORE.

A Church Organ.

By this term we mean a paper published by the church at large, or under its control. The benefits of such a paper were alluded to in the present Vol. of the *Companion*, and, as we think, good arguments given in its favor; but, in the absence of such a paper, we think a *union* of the papers now published by the members of our church, would result in the same good. The benefits we think would be:

1st. Saving of expense in setting type and printing. Each office now has its own printing press and set of hands, one press and set of hands would be sufficient were they merged into one paper.

2nd. The Editors remaining attached, could take each a special department of this new paper and give it their whole attention instead of looking over the whole editorial field, and thus present a mere ably edited paper.

3rd. The wisdom and experience of age could be combined with the energy of youth, giving the new paper more strength and character than any one paper now possesses.

4th. It would destroy the possibility of rivalry and emulation between the different papers if they were united, and also avoid party feelings which might spring up in favor of any one paper.

On the whole, I think a union of the papers of our church would result in a benefit both to the editors and the church at large.

S. Z. SHARP.

Maryville, Tenn.

For the satisfaction of brother Sharp, and all others who think as he does upon the subject, we will say that the brethren connected with the publication of our periodicals, are now, and have for some time past been, conferring upon the matter of consolidation, and we hope ere long to be able to announce a favorable result. Several of the publishers are altogether of his opinion.

Dear Companion; I will now inform you that I attended a lovefeast at the Thorn Apple meeting-house where we had a feast of good things; and I must say we had the best order I ever witnessed. The people seemed to take a great interest in the word of God. I also fell in with brethren Berkey and Wanger. On Tuesday we went to Shepherdsville, and from there to my place of residence 2 miles South, where we held a pleasant meeting. On Wednesday we went to Green Bush, where we held two meetings, having very attentive listeners; they appeared to take great interest in the Church of the Brethren. We then returned to my place of residence. Here we had another meeting, on Friday evening. Our two laboring brethren preached in a heart-rending manner and their preaching was deeply felt among the hearers. We hope the Lord will permit them to return again; but if circumstances should hinder them, we hope some other good brethren will fill their place.

Yours in love.

D. BAKER.

Shepherdsville, Mich.

Queries.

If a man make a profession to know Christ and then goes back to the world, doing evil, can such a one be saved? Much trouble has befell me on this matter. * * *

How many men out of the number of the children of Israel who left Egypt, entered the land of Canaan? Was it only Caleb and Joshua? Or did others enter also?

DANIEL SMITH.

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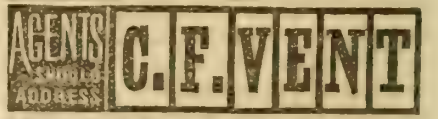

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The Great War.

August, 1870.

O there is bitter weeping in ten thousand homes to-day,
For father, husband, brother, in the battle far away;
And anxious hearts are breaking with a grief to deep for tears,
And the daughter and the wife dare not syllable their fears.

The vintage is ungathered, unsickled is the corn;
The garden-plot unweeded, and the village green forlorn;
A chair is empty, and the child for "father" asks in vain—
"Where, mother, is he gone, and when will he come back again?"

Go, sleep, dear child, and ask no more; sleep thy hot tears away,
Thou hast no father now, although thou hadst on yesterday:
To-day he lies, a gory corpse, upon the plain afar,
Another victim to the curse of wild and ruthless war.

God help thee, lonely widow, and thy little starvelings bless,
Unshepherded in this bleak world, exposed and fatherless;
And thee, fair daughter, specially, God keep thee from all harm.
Protected now no longer by a father's sheltering arm.

Ah, thou wilt see strange sights anon, thou placid harvest moon,
Sad contrast to the promise of the bright and verdant June:
The flaming hamlet, the red stream, the bloody, tramp led plain—
The only harvest, sheaves of maimed, and heaped swaths of slain.

And this is glory! O the word, how mockingly it rings!
'Tis ruinous to kingdoms, whate'er it mean to kings.
War is a game that princes seem to love to play at still;
But, never let it be forgot, the peasant pays the bill.

O loving, pitying God, look down, in mercy interpose,
And separate these maddened hosts, arrayed as hostile foes!
Return, O Prince of Peace, return, bid war and discord cease,
And weld the human family in brotherhood and peace

S. W. P.

Illustrated Fly Leaves—London

Dr. Tyng Teaching a Baptist How to Baptize.

Under the above heading, an Eastern correspondent thus writes to the *Sacramento Weekly Union.*

Rev. Mr. Chrystal, an Episcopal clergyman at New York, who has been baptized in the Greek Church, and believes in immersion as the true mode of baptism, applied for the use of Rev. S. A. Corey's chapel, on Murray Hill lately. While Chrystal was waiting for an interview with Corey, Dr. Tyng stepped in to see the chapel, as it really contests the palm with St. George's for gorgeous decoration. Corey mentioned that Chrystal was waiting for him in his study, and stated his purpose. Dr. Tyng said: "You Baptists don't know how to baptize. You lead people down into the pool and immerse them face upward, filling their eyes, ears and mouth with water, and half strangling the candidate. Instead of that," said the Doctor, "you should do as they do at the East, where you profess to get your authority. This is the way to baptize," said the Doctor, getting down on his knees in the center aisle. "Let the candidate kneel, and you have but little way to place him under water. One hand should be placed on the forehead, and the other placed on the back of the head, and then the candidate gently pressed forward until the immersion is complete." It is well known that when Dr. Judson engaged himself to Fanny Forester she was a Presbyterian. She was baptized by Dr. Judson at the church at utica. He baptized her in the style described by Dr. Tyng, and it gave great scandal to the old line of Baptists.

Dr Judson defended the practice as Eastern and Apostolic, and said it was the mode in which all converts in Burmah were introduced into the Church. It was an interesting sight to see old Dr. Tyng, down on his knees in a Baptist church, instructing a Baptist minister how to perform the peculiar ordinance of his denomination.

Praise, so to speak, is the religion of saints above the pattern for saints on earth.—*Anon.*

For the Companion.

The Name.

BY EMMANUEL UMBAUGH.

That many of the members of the various so-called Christian organizations, are ever vigilant in order to devise methods by which to stigmatize the true followers of our blessed Lord, is, to us, almost as evident as the fact that they were persecuted during our Saviour's stay upon earth. Although we, sometimes, are scarcely able to refrain from being aggravated, when we hear the various eructations of opposition thrown out against the Church of Christ by the would-be erudite clergy of the present day, we know that it is one of the unmistakable signs bp which we are enabled to distinguish between the servants of the blessed Savior and the servants of Satan.

Although we have been branded with iterations of perverse arguments against the heaven-born institutions of the Church, the Church is not affected; but by the power of God, with her head raised above this world and all its cares, is steadily gaining ground; and, amid all the storms of persecution, is emerging forth from the wilderness to which Satan's power had driven without the power to kill. We have, even been told by a clergyman that the testimony of St John in favor of our Savior bowing his head upon the Cross, was not reliable, simply because his is the only evidence. O consistency, thou hast surely fled! The enemy of souls is baiting his traps with slices of intidelity! O how strange, that honest men will bite! For want of success in opposing the proper method of observing the ordinances of the "House of God," or some other cause,hostilitiies have turned upon the name of the followers of Christ.

To those who, so strongly, advocate the adoption of the name "*Christian*" we would say, you surely do not follow the example of the early disciples of our Lord. You cannot point out any portion of the Bible to support the idea that they assumed, or called each other by this name.

It is true that we have no evidence that Christ's followers ever objected to being called christians; neither do we object to being so nominated. Men may call us Christians as much as they please, but we prefer addressing one another by the endearing appellation of "Brethren, as did the holy apostles. Divine Revelation tells us that we are brethren and we believe it.—You call your church the Christian church, but we prefer the Church of Christ, because we not only believe but are fully persuaded that Christ's is the only church in which eternal salvation may be found. If Christian's have a church of their own, we advise men and women to stand aloof: for all Christians are human, and human organizations cannot meet God's approbation or save the soul.

Collamer, Ind.

For the Companion.

Pray Morning and Evening.

He prays with his family in the evening but not in the morning. Friend, is not God the God of the morning as well as the God of the evening? Have you no thanks to offer for night mercies? Did you lay yourself down, sleep sweetly, arise to behold the light of a new day in circumstances of great mercy, while others sleep the sleep of death, and no thanks to give —no gratitude to offer? Have you no need of mercies during the day—no protection and salvation to crave? Will you not need special grace, while Satan, as a roaring lion, is going about seeking whom he may devour? If it is a privilege, a duty, a blessing to offer evening sacrifices around the family altar, is it not equally so in the morning? What says the Psalmist? "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! To show forth thy loving kindness in the morning, and thy faithfulness every night."

"I haven't time." Haven't time! Indeed, brother; what is time, whose is it—who made time? Is time yours, or God's—which?

"I have so much business." What business, pray,—yours, or God's? Have you any business separate from God's? Your business is God's business, and God's business is your business. You are bought with a price: you are not your own; therefore glorify God in your body and Spirit which are God's. Present your body a living sacrifice. The more business you have to transact, the more you need prayer, grace, wisdom, righteousness, sanctification, and redemption.

Brother, take the big Book, open it, and let God speak. Tune your harps in prayer: bow the knee around the family altar both morning and evening. Your example will speak—speak at home and abroad: your children, your friends, and your neighbors will hear the voice. Serve

God; keep his commandments; fulfil your covenant vows. "In all thy ways acknowledge him, and he will direct thy paths: so shall thy barns be filled with plenty and thy presses burst with new wine." C. B. DITMER.

Merriam, Ind

For the Companion.

Qualifications of Bishops and Deacons.

Under the above heading brother Jacob Stehman says: "Upon this subject I thought brother E. Umbaugh would be satisfied with the decision of brother Holsinger, which is as plain as words can make it." It is true that brother Holsinger produced some very good arguments upon the subject; but I was not at that time, quite satisfied. But now, since I have read sister Leah Cronce's article in connection with that of brother Holsinger, and have had some verbal explanation given me by brother Geo. Cripe of this state, I have become satisfied that the language of Paul may be applied to those only, who practice polygamy. After all, however, before I received light on the subject by the addition of sister Cronce's article, I do not think that any *reasonable* brother should have objected to my trying to produce additional argument upon my side of the proposition, in order to gain more light. I affirm, that the "uncharitable charge" which is so offensive to brother Stehman, is only a *proposition*, which was to be sustained or rejected by scriptural argument; and as I now acknowledge that the negative have produced the best argument, I hope the brother can forgive me for the introduction of the proposition. If in the future, however, any proposition should arise, I humbly beg of brother Stehman not to mistake *it* for an "uncharitable charge;" or any entreaty or argument a as "rebuke," whether faulty or not; but if he cannot endorse the proposition, hand in his arguments against it. with feelings of true regard toward all bishops and deacons who have married the second time, I bring this article to a close.

E. UMBAUGH.

Collaner, Ind.

If thou canst not endure God punishing thy follies gently for a while, to *amend* thee, how wilt thou endure his vengeance forever to undo thee?—*Jeremy Taylor.*

For the COMPANION.

To Brother Umbaugh.

In your reply to my answer to your former piece concerning Bishops, you say there is one idea presented in my reply to your article in No 34 which is not altogether clear to your mind. If I understand you aright, the difficulty to be removed is, how can a woman have widows? Know, let us suppose a case. There was a man with three wives; and, under the preaching of Christ, he and all his house became converted like Lydia's, and also the Jailor's. Then he keeps one wife, and puts away two by giving them bills of divorce. Now these two women are cut off from the estate of their once was husband; but the one he keeps is heir to his estate. While he lives he is to support his two widows; and when he dies, they become his wives' widows to relieve, out of the estate, now under her control. Please let me know whether I understood your question. LEAH CRONCE.

For the Companion.

A Wonder.

When I look with an eye of faith right into glory, and there see the Father, his Son who once lived here where we now live, the holy angels, and all the redeemed amongst whom almost all have friends, I wonder why not all who have come to years to know good and evil are Christians. Why men and women continue in sin, when they know by so doing, by pursuing such a course, they will disqualify themselves for citizenship in heaven, is a mystery I never yet have been able to solve. And when I view the results of life, and see that those who live and die for God, are the only ones that we can truly say ever both lived and died happy, I find that it is a mystery that I shall never pretend to solve.

F. M. SNYDER.

A Laborer with God.

Guthrie says: "I know a man who at the close of each day's work, turned his steps toward the prison, and with his bible, on his knees or on the floor, spent the evening hours in its gloomy cells seeking to instruct the ignorant and reclaim the criminal, raise the fallen. The judgement day shall show how many he restored, penitent and pardoned to the bosom of God, but it is certain, that, alone and single-handed, he rescued and reformed four hundred criminals, restoring them, honest and well-doing men, to the bosom of society."

For the Companion.

Worship God.

By J. S. McFadden.

"See thou do it not: * * * Worship God." Rev. 19: 10.

The angel had been showing John the glory of the marriage of the Lamb, and the glory and honor of those who are so happy as to be called to that great supper of the Lamb. No doubt his feelings were so intense that they overcame him, and he, in the excess of his joy, fell down to worship this angel that showed him so great joy. It is said that, at the tranfiguration, Peter wist not what to say. So in all unusual or preternatural cases, people will invariably give expression to their feelings, let these expressions be to the point or not. The command of the angel, "Worship God," does not imply that John did not reverence and adore God; but it does imply that no creature should be worshiped, but that the only great Cause, the Creator, is really the only being that can be worshiped. For if a creature could be worshiped, we could fall down to any one that we took a fancy to. But as none except God has creative powers, he is the only one worthy of being worshiped.

Man can construct or form objects, but does not create the material on which he works. That principle in man which enables him to imagine, invent, and perform, is already created in him; his intellect is only developed then. To argue, as some do, that man, by his own creative powers has invented some wonderful machine, or deduced some great principle in science and claims it as his own, is simply absurd. MAN never did, neither will he ever, invent anything, or form out of nothing; "for there is nothing new under the sun." Then if man, who approaches nearest a God, cannot be worshiped, neither are there any creatures of the world worthy. What if there are men that say there is no God; does their saying so, make it so? The Psalmist has it: "The fool hath said in his heart there is no God." Some say so and think themselves very wise; but I would add they are wise in their own conceits.

Whatever we center our thoughts in, and what our heart's desires are mostly drawn to, that is what we worship. "For where the treasure is there will the heart be also," let this be anything whatever.

All mankind worship something; which goes to prove that there is an inherent principle in man which prompts him to worship some being higher than himself. The Indian has his "great Spirit." The Montezumas of Mexico, worship the Sun, and look with anxiety every morning to see it rise, expecting to see their king rise with it, who shall deliver them from the Spaniards. The Hindoos think it a great privilege to be crushed to death under the wheels of the juggernaut.

But it is not necessary to give more instances of the various kinds or modes of worship; for there are a thousand different kinds of religions; so if men do not wish to, or will not worship God, why, if they are so fastidious, they can study all others and choose for themselves; but in eternity they will know this one thing, that our God is God of gods, and Lord of lords.

The heathen are excusable, "for where there is no law there is no transgression;" but you, O man, living in a Christian land and not worshiping God, are inexcusable; for now light is come, and you have no cloak for your sins.

We should worship God because he is the Creator of all things; because he keeps us in health, strength, and gives us all things that are necessary for our comfort; then we will be better citizens, neighbors, and better prepared to discharge our duty in every way; then parents will be better prepared to train their children in the way they should go, for parents will not be held guiltless if they neglect this great duty; and the greatest of reasons is, because he gave his Son for our redemption; and for so many other reasons that I with tongue or pen cannot describe; and of the many things we owe him, the sum is, that we owe him our all.

We are to worship "in spirit and in truth," not in pretense; neither should we cease, for the promise is at the end of the race.

Jeremy Taylor said: "Hasty conclusions are the mark of a fool: a wise man doubteth—a fool rageth, and is confident: the novice saith, I am sure that it is so; the better learned answers, peradventure it may be so; but I prithee inquire. Some men are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily.

We feed upon what we read, but digest only what we meditate upon.—*Hall.*

For the Companion.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.— Foundation, Rev. Chaps. 12th and 19th.

By Christian Shank.

No. 4.

The church, has from its rise, gone through so many trials, and had to encounter so much opposition from the same monster which opposed and desired its destruction from its early beginning, that we cannot wonder that there are so many representations which portray the workings of the beast, as also of the Lamb, in the struggle for the ascendency. The workings of the beast are calculated to put hindrances in the way, to retard the progress; and the power of God aids the church, we say, to clear it of such obstructions as we see represented in the subject before us. By these vials, we understand the means that God has in reservation to use as necessity required; and are, moreover, so many warnings—manifestations of God's goodness and long-suffering toward the children of men, through the ages of the great apostacy from the holy faith of the first believers in the gospel of Christ. Although some of these occurenes were yet in the remote future, yet the beloved disciple saw, and gave such a description of them, that all who would apply these figures as spoken with a prophetic view, and understand them to be for the benefit of deluded, erring mortals, could repent, turn to God, and give glory to his Name. But those who do not profit by the visitations, when God, through his messengers and servants waits on them again and again, as represented by the seven different vials and the different plagues, will be left to their own hardness of heart and blindness, as was the case with the people of Israel. To-day we can see the consequences of their folly and negligence. If we consider a state of this kind, and the deeds produced, in a person or in an organized body, then the unclean spirits, like frogs, will be seen. The fruit is like the tree. The offspring cannot be better than that which has produced it. This is seen in our day, and was seen, if we credit historical accounts in former ages; for men did, with great worldly wisdom, deceive multitudes, and bring them into their power, and thereby also into the power of the evil one.

The state of Judaism, a short time before the introduction of the Gospel dispensation is remarkably allusive to this; for they had the law given to them to be their schoolmaster to lead them to Christ at his appearance, and the ordinances in the law, to lead them to the ordinances of the Gospel. But they made themselves ordinances which led them from Christ, and came to nought. This had to be so, for Christ said in allusion to their tradition: "Every plant, which my Father hath not planted shall be rooted up." Matt. 15:13. Thus we see that, what even the mighty of the chosen people taught as to how the multitudes should worship, was not legal or acceptable in the sight of God. Even so, we may conclude, the changes made in the mode of worship during the Gospel age, are not valid; and this we know, if we take the Scriptures as a criterion, has been done.

It may be asked, what is the cause of it? All comes from a misunderstanding as to the will of God, and this leads to delusion and corruption, and from the favor of God, and the loving presence of the Savior. This misunderstanding has heretofore been noticed, and is again represented in the last part of the 16th chapter, by Babylon, as coming in remembrance before God. Therefore I wish to consider still further, this Babylon, this confusion, this great misunderstanding in the church, to which this alludes. The question then arises, what is it? Which ordinance or privilege caused confusion and brought corruption? In glancing over the history of the ancient church, for a hundred years or so, not much confusion arose among the truly converted, as to how this or that ordinance, and saying of Christ should be observed or understood; all were satisfied, and rejoiced in the faith and privileges. But after a time, when man sought to obtain power over his fellow-beings, when he was not willing to share the blood bought inheritance, bequeathed to all mankind, with others as with a brother; when men became elevated in station, and wanted authority to correspond; when equality ceased, and some wanted to be looked upon as the greatest, the lords, the masters, and the rulers in that body, of which the Lord and Sovereign Head declared by word and example that all should serve, or minister to one another as he had done unto them; then the right and privilege Christ gave to his apostles, was by others claimed and abused. For there is nothing which has caused so much divirsion, and confusion, and, through these, more misunderstanding and corruption among those who lived in the first four hundred years of the Christian era, and even down to this day of the so-called "age of Christianity," as the abuse of the authority given when Christ said to his disciples: "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven." Now, as long as this apostolic key was used for its intended purposes, to loose the people of Israel from the obligation to observe the ordinances and ceremonies of the law, and for the introduction of those instituted by Christ for the Gospel worship; and, also, when it was needed, to take penitents into the church, and to set aside offending ones, so long the Savior, according to his promise, was with them, and the Holy Spirit led them in the truth; so long the church remained pure and prospered; notwithstanding persecution raged, and their number was often fearfully reduced, yet the doctrine of the Gospel spread abroad, even by these means, and the Church progressed. But when this loosing and binding power was used as a right to set aside or change certain ordinances, and institute others, and to change the order of worship directed by Christ the Son of God, to an order to suit the inclination of corrupt men, then division and confusion came into what was still called the church. This had not at the time of the revelation begun; but it was shown to St. John, that it would come, and that it also should cease or fall, and was represented by Babylon, which, almost any one knows, is confusion or misunderstanding.

That this disorder only became noticeable when it was organized into a body, constituting what is called the Roman Catholic church, is evident; and that by the woman alluded to in the 17th chapter, who was sitting on the scarlet colored beast, and the whore that sitteth on many waters—the same, for an explanation is represented—can not be doubted.

She being represented as sitting on

a beast, and on many waters, indicates clearly, the power and sway this church held during successive ages over so many nations and peoples; as it is shown by the declaration of the angel, that the kings of the earth had committed fornication with her; or, to say, had willingly joined in her illegitimate acts and self-made order, for their sake to gain earthly power, and on her part, to accomplish her mistaken and misguided design. For by this illicit union with these temporal kings, she gained the sway over their subjects, and often themselves, to make them partake of the fruits of her illgotten and sinful imposition. She is, therefore, as the leader in the organization of a system in confusion and corruption fully entitled to the description of being established on a seat obtained by the shedding of blood, and in possession of the most costly treasures and riches of this world, with ample power and opportunities to act out unhindered and unmolested by any immediate earthly surroundings, whatever her carnal nature would lead her to. And this is, from her well known history, clearly understood, that it was neither to benefit mankind in progression to holiness and perfection, nor to the honor and glory of God's exalted Name. But the reverse is more applicable.—Hence the name is more conspiciously written on her forehead, "MYSTERY BABYLON THE GREAT, the Mother of Harlots, and Abominations of the Earth." This denouncement of this great evil was made at a time when it did not yet exist; and it may be taken as a warning to all who came on the stage of action. It was seen by the last Apostle, in the Spirit, and figuratively described; and the prophetic declaration came to pass in after time. It made its beginning with the "*Mother Church*," as the Roman Catholic church yet delights to be styled. But if she is the Mother of Churches, where, and who are the daughters? But since we are not informed, that she is represented as the *mother of churches*, but as the *Mother of Harlots*," it is evident that others are included in the figure as also living in fornication, such as she has been engaged in. This then is a common declaration, and embraces all churches or denominations, who descended from the old one, and those who made treaties with kings, or secular powers of the earth—those who united church and state, or the government of their church with the government of the world—the spiritual with the carnal and temporal—have committed this same fornication, which is also an abomination, and is corruption, for from such illegal and unnatural intercourse, or union, nothing different from their character, is produced: the parent is corrupt, and the offspring must be of the same Nature. This holds good in all of nature's laws: whatever is illegally engendered, is brought forth in the same corrupted state. The law had its duties, and it could not accommplish its end, if some of the Gospel ordinances had been incorporated into its order; neither is it lawful for the requirements of the law to be taught, and observed with the Gospel. But this the Roman Catholic church has, in a great measure, done. Her order of worship is a mixture of law and Gospel, and besides a considerable portion of the earthly and carnal, or her own.

And she united all through a perversion of that authority: "Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosod in heaven."

That, however, the protestant church, in many if not in all of its branches, has followed her example in abusing this privilege, is greatly to be lamented; for many of these branches are united with the government of the earth. They look to the State for support and protection; and the worship is dictated and regulated by the State: this is spiritual fornication. Others who are not governed by the State, submit to be governed by an Episcopacy who claim the right to change the order of worship, which Christ instituted by word and example, so as to answer the condition of things, convenient and suitable to the age, and accommodation to the converts and the wants of the people: this is also a deviation from the first order, and, therefore, fornication in a high degree. Still there may be others who do not claim the right to change the ordinances, and even observe them according to the best understanding they have of the word, who adopt a church government contrary to the word and spirit of Christ on the ground of having the privilege granted in the foregoing words, which is also an abuse, and in all probability fornication. For if the things which were given for a spiritual purpose, to carry out a spiritual intention, are neglected or used for the object of carnality or to make a name of distinction, such neglect or abuse comes under the head of this spiritual fornication. This was represented to the Apostle by this great whore, who was sitting on many waters. She was not seen in even a state of partial purity: she was not in heaven, but in the wilderness; therefore we need not look for confusion or misunderstanding, in the church of Christ; for where these abound, he is not, nor is his church there; he is with his "always, even to the end of the world.

From this we should learn not to undertake anything without due preparation, and before we are fully aware of our motives of action, and whether these actions are calculated to carry out the design of God and of Christ's mission in the world; and we should know whether our actions as church members are beneficial to each other to promote one another's welfare, so that the name of God is honored and glorified by all we do in a church capacity and in and with ourselves; else we are in the wilderness—confusion or misunderstanding—a most deplorable condition, as it is with many different powers represented to harm the better qualities of our natures. For these shall make war with the Lamb, and the Lamb shall overcome them; for he is "Lord of lords, and King of kings." May we not, by these horns and kings, understand such powers as arise from the propensities of depraved nature, as being the fruits of conversion, and as being religious acts, when they are in fact, but delusions, conceived through misrepresentations, or imaginary ideas, on the meaning of the word of God. These mistaken and confounded ideas do, when once established in the mind of a person or in an organized body, assume an antagonistic position against everything not in agreement with them; and even assume to wage a warfare against the truth itself. But in a contest of this kind, the former are overcome, and the superiority and puriority of the latter gain the victory. And this is here prospectively declared eventually to be the case with these powers which come into Christ's kingdom to take it from him, to receive the honor and glory which is alone due to him who sitteth on the

throne forever and ever. These shall and must cease. They are to fall, and with a fall distressing to many classes; as it is represented by the fall of the great city of Babylon, in the next or 18th chapter.

[TO BE CONTINUED.]

For the *Companion*.

The Lord's People, a Separate People.

"They are not of the world, even as I am not of the world." John 17 : 16.

Dear brethren and sisters, as this is the first time I attempt to write for the *Companion*, I hope you will pass by all mistakes and imperfections, and receive only that which is good.

Christ declared, in his high priestly prayer to his Father, that his disciples are not of the world: "they are not of the world, even as I am not of the world." We infer from the above, that the people of God should be a separate and distinct people from the world; as they are represented as being of a different character, engaged in a different calling, and belong to a different kingdom. While we belong to the kingdom of this world, we partake of its vanities and superfluities, and follow the sinful maxims, customs and practices of this world, which will pass away, with all the lusts therof. But let us, who have named the name of Christ, turn our face Zionward, and hear what the Apostle writes to the Ephesians: "I, therefore, the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one-another in love, endeavoring to keep the unity of the spirit on the bond of peace." Eph. 4:1-3. Thus it becometh us to be humble, meek, and lowly in heart. But, alas! how often do we see these frail bodies of ours attired after the sinful fashions of this world, which certainly indicate pride in the heart, and unwillingness to walk in the path of self-denial. Let all such consider Christ's own words where he says, "Ye are they, which justify yourselves before men. But God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

The church of Christ should be distinguished from the world, in the inward, and outward man. Christ tells us, the tree is known by its fruits. Matt. 6:16. When we draw the contrast between the church and the world, and see so little difference, we are almost forced to the conclusion, that the difference exists in the name only. But God forbid that any of us should be of that number. Let us rather strive to crucify in ourselves, the old man with his lusts, and sinful pleasures, though it may cost us the scoffs, and frowns of a sinful world.

Again, let us remember, that we have a friend that sticketh closer than a brother, and if we put our confidence in him, he has promised to be with us in six troubles, and not to forsake us in the seventh. David felt, that with his God he could leap over the walls.

Dear brethren and sisters, let us all awake to our highest interest, knowing that we have but a short time to stay in this world. A few more risings and settings of the sun, and we shall have finished our course. Oh! what unspeakable joys we can then realize, if we can look back and see that we have lived the life of a Christian, which will enable us to say with one of old, "I have fought a good fight, I have kept the faith," and then look forward. to the mansions of rest, in the paradise of God, which are prepared for all those that love and serve the Lord.

J. W. HARSHBERGER.

Girard, Ills.

For the *Companion*.

Stop and Think.

Ye who delight in the ways of the evil one, I would ask you to stop and think before yielding to his cause any longer. Think of the miserable end which awaits you, if you continue to serve the devil as long as you dwell upon this earth. Think, ye sinners, of the pangs, and pains, and torments of hell! And oh! think of God, against whom you are rebelling daily. When God can no longer bear with your wickedness, he will, without a moment's warning, hurl you to eternity, not even allowing you to say, "Lord, be merciful unto me a sinner." If you do not stop in your sinful career, and listen to the sweet voice of Jesus and the Holy Spirit; if you will not resist the devil in everything; if you abst not ainfrom every vice in which you have indulged, you will go to perdition for Christ has said so, and what Christ has said God has sanctioned. Christ said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." If you pray to God, and ask him in the name of Christ, to give you power over your adversary —to give you strength so that you can resist every evil inclination and thought; then Christ will indeed give you rest: rest for which your weary soul has longed so long. Come ye sinners to the gospel feast. Christ is the Lord of the table, and he invites us all to come and partake of the great feast which he has prepared for us. Come, ye that are hungry, to this great feast; for it was bought with a great price; it was bought with the blood of Christ. When you partake of the feast, you will no longer be a miserable, sinful wretch: but respected by God and his angels. Sinner, will you not stop and think? There is but one of two ways for you. If you repent and obey God, you will go to heaven; if not, you will be cast into fire everlasting. Think, ere it is too late. Now is the time for you to leave off sinning against God, and to resolve that you will no more yield to the evil temptations of Satan. If you do not turn, death will soon overtake you, and then it will be too late to come to God. Yes, that day will soon come, when, in your agony and fright, you will call upon the rocks and mountains to fall upon you, and hide you from an avenging God. Day after day, Christ is knocking at the door of your heart, asking admittance; and day after day, you are turning him away. He will soon cease to come. What a miserable state you will be in when you come to die! The death of a Christian is the most beautiful sights man can look upon; while, from a sinner on his dying couch, we turn shuddering away; for we know that he is undone. Ye, who are on your downward road to death and destruction, will you not stop and turn to God? Oh! the happiness which we receive in giving our hearts to God, is inexpressible. May God who watches over us all, guide us safely to heaven. D. D. MESSIMORE.

Fredericy, Ohio.

CURIOUS are the means of self-defence with which animals and insects are provided. A butterfly never, when apprehending danger, lights on a green tree or shrub, but flies into a clump of dead leaves, and so adjusts its wings on a twig as to look exactly like a shrivelled leaf, and defy discovery by its fac

Here—There.

Here—are flowers that fade and perish,
Treasures, moth and rust consume;
Brightest hopes, our hearts can cherish,
Sink at last in hope and gloom.

There—are plants forever vernal,
Blooming on that peaceful shore;
There the tree of life eternal,
There are pleasures evermore.

Here—we trill the sportive measure,
And we build our hopes so high;
But the sweetest song of pleasure
Bears the burdens of a sigh.

There—no fears, no sighs can enter,
Where the nations glory bring;
There alone perfections center,
And the chief is Christ, our King.

Here—we chase the gilded bubble,
Strange, delusive dreams pursue;
Few our days and full of trouble,
Full of sin and sorrow, too.

There—the pure in heart and spirit
See their God, and near him stand;
There the ransomed souls inherit
Length of days at God's right hand.

Shall, we longer grope and grovel
With our hearts by sin ensnared?
Still abide in wretched hovel,
When *those* mansions are prepared?

Shall, we not, with souls awaking,
Strive to lay up treasures there,
And in earnest sins forsaking,
For *those* mansions now prepare?

Home Work for Mothers.

"Art thou a mother? Then to thee are given gems weighing more than all the stars of even. Guard then the treasure with a sleepless eye; the Master watches from his throne on high. Fear then no suffering, count no toil a cross; to lose thy jewels is eternal loss."

The parent that stays at home and takes care of the children is doing a work as boundless as God's heart.

As when the time for seed-sowing is past, if the seed is not sown, no industry or regret can avail; so when a child has gone from under the paternal care, if the work is not done, you cannot follow it or change it.

Some alleviation there may be, and some after-refuge; but there can be no complete remedy. There is no way of compensating the neglect to sow the seed at the proper time. The seed-sowing time is when your children are at home, in your family; and if you are going to do anything for them, you must do it then. Then take heed. The time is flying. What you do for your children do it quickly, or it will be too late. You may be taken from them. If they are taken from you, thank God. Happy is that family that has cherubs in heaven. Blessed are they whose care and responsibility are ended because Christ hath taken their darlings. Better teachers than you are, are angles. A better parent than you are, is God. And blessed are those of your children that have gone to be with Him.

But what is done for those that yet remain with you, must be done speedily. Your days are ages in their effect, and yet they are fugitive as the arrow that flits through the air.

It has been said of John Williams' mother: "Little did she imagine when her children were clustering around her knees, and listening to the words that fell from her lips, that she was training up one of the most influential missionaries of the cross, and future generations would rise up and call her blessed." A very similar testimony may be borne to thousand of other godly pareuts.

"Sometimes mothers think it is hard to be shut up at home with the care of little children. But she that takes care of little children takes care of great eternities. She that takes care of a little child takes care of an empire that knows no bounds and no dimensions."

"Thou can'st not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."
Author of "Apples of Gold."

Count over the Mercies.—Count the mercies which have been quietly falling in your history. Down they come, every morning and evening, as angel messengers from the Father of Heaven. Have you lived these years wasting mercies, renewing them every day, and never yet realized whence they came? If you have, heaven pity you. You have murmured under afflictions, but who heard you rejoice over blessings? Ask the sunbeam, the raindrop, the star, or the queen of the night. What is life but mercy? What is health, strength, friendship, social life? Had each the power of speech, each would say, "I am a mercy." Perhaps you have never regarded them as such. If not, you have been a poor student of nature and revelation. What is the propriety of stopping to play with a thorn bush, when you may just as well pluck sweet flowers, and eat pleasant fruits?

Untaught Teachers.

Paul wrote to Timothy of some as "desiring to be teachors of the law," while "understanding neither what they say nor whereof they affirm."

If he were to inspect some of our modern Sunday-schools, is there not painful reason to believe that he would find many engaged in teaching or trying to teach, on whom the same severe judgment would have to be passed? It is, indeed, melancholy that such should be the case; but more than that, it is shameful that Christian churches should permit it to be so, when the remedy for the evil is within their reach.

It must be apparent to the least thoughtful, that the success of Sunday-school work depends almost wholly upon the capability and Christian faithfulness of the teachers. The best superintendent in the world, the best singing, the best library, the best system of conducting the school, will not supply the lack of good class instruction. It is in the class that the real work is done; all the rest is but secondary business, designed to attract and interest the scholars by giving variety to the service. Why is it then, that so little attention is paid to the matter of competency in the choice of teachers? Superintendents, pastors, and all Christians interested in the cause would do well to ask themselves the question. Perhaps a little pondering on it might lead to the reformation that is so greatly needed.

Were the real grounds on which many appointments are made seriously reflected upon, they would be found sufficiently ludicrous. For instance: Miss So-and-So wants to take a class, and the Superintendent at once places her in charge of one. If asked why he did so—"Well she wanted to teach; she is a member of the church, and I am short of teachers, and can't refuse those who offer:" But is she competent? To that question it is doubtful if, in nine cases out of ten, the Superintendent can return a satisfactory answer. For all he knows, she may neither understand what she says,

nor whereof she affirms, when trying to unfold the word of life to immortal souls. And yet he has appointed her to the task, apparently, in total disregard to the solemn fact that on the question of her Christian fitness and ability to instruct may depend the eternal well-being of those so carelessly committed to her charge. The writer has even known of cases where unbelievers—in the gospel sense—have been appointed to classes merely to interest them in the school.

The real power of the Sunday-school, as a means of instructing and converting the young, will never be fully developed until this radical defect is thoroughly remedied. It were better, by far, that the superintendent, or the pastor acting as superintendent, should assume entire charge of the instruction of the school, than that unworthy, incompetent, or unbelieving teachers should be employed to do that which, in the very nature of things, they cannot do. There is too much at stake to leave matters at such loose ends.—*The Examiner and Chronicle.*

Tight Lacing and the Liver.

"Has tight-lacing anything to do with torpidity of the liver and constipation of the bowels, except in an indirect manner by contracting the lungs, diminishing respiration, and thus weakening the entire system?"

Tight-lacing has a great deal to answer for in the production of these, as well as other diseases. Its injurious effects are produced in two ways: first, by the direct pressure upon the liver, confining it to a smaller space, compressing it, and thus directly preventing its proper action. Lace up an arm or a leg in the same way, and notice how soon the circulation will diminish, the limb decrease in size, and its strength waste away. The effect of continued pressure upon any organ or part of the body is the same. The second way in which it produces injury is, by preventing the right mode of breathing. In natural respiration, the diaphragm contracts at every inspiration and forces the liver, stomach, and bowels downward and outward, while at each expiration the diaphram relaxes and the abdominal muscles contract, forcing these organs back to their former position, thus keeping them in constant motion. This motion of respiration is necessary to good digestion, and the healthful action of the liver and bowels. With tight-lacing this natural mode of breathing is impossible, and the stomach, liver, and bowels being deprived of the needful motion, become torpid and inactive. From inactivity of these organs many of our most dangerous diseases arise.

Protect Your Eyesight.

Milton's blindness was the result of over work and dyspepsia. One of the most eminent American divines, having for some time been compelled to forergo the pleasure of reading, has spent thousands of dollars in value, and lost years of time in consequence of getting up several hours before day and studying by artificial light. His eyes will never get well.

Multitudes of men and women have made their eyes weak for life, by the too free use of the eyesight, reading small print aud doing fine sewing. In view of these things it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never read by twilight or moonlight, or on a cloudy day.

Never sleep so that on waking, the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

Never read or sow directly in front of the light, or window, or door.

Too much light creates a glare and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and talk, walk, or ride.

The Lord's Prayer.

I used to think the Lord's prayer was a short prayer; but as I live longer and see more of life, I begin to believe there is no such thing as getting through it. If a man in praying that prayer were to be stopped in every word until he thoroughly prayed it, it would take him a lifetime. Our Father—there would be a wall a hundred feet high in just these two words to most men. If they might say "Our Tyrant," or our "Monarch," or even "Our Creator," they could get along with it, but "Our Father"—why the man is almost a saint who can pray that." You read, "Thy will be done," and you say to yourself, "O, I can pray that," and all the time your mind goes around in immense circuits and far off distance; but God is continually bringing the circuit nearer to you, till He says, "How is it about your temper and your price? How is it about business and your daily life?" This is a revolutionary petition. It would make any man's shop or store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming, like flowers, and send these terrible words: "Thy will be done," crushing down through it? I think it is the most fearful prayer to pray in the world.

A Prayerless Father.—"There was one little circumstance," says a gentleman in relating his religious feelings, on his admission to a Christian church, "that more deeply impressed me with the importance of being a christian than any other. It was a question asked by my son Henry, a little boy four years old. My wife and myself had taken great pains to teach little Henry verses of Scripture and hymns, and never went to bed without saying his little prayer. 'Now I lay me down to sleep.' One night, tired and fretful, he refused to do it; and while I was insisting upon it, telling him how wrong it was not to pray, he looked up in my face, and said in childish simplicity, 'Why do you want me to pray Pa? I never see *you* pray.'

"No sermon I had ever heard, no book or tract I had ever read, so impressed me as this rebuke from my child. I determined then, by the help of God, to lead a different life, and henceforth teach my children by example as well as precept."

That father is now a follower of the Lord Jesus, an active member of the church, and his happy family gather around the domestic altar.

The influence of habit and imagination on the disposition and actions of animals is a subject well worthy every farmer's study; indeed some knowledge of, and attention to it, are absolutely necessary to enable him to control and handle his stock with satisfaction and success.

Christian Family Companion

Tyrone City, Pa., Nov. 8, 1870.

No Editorial.

A throng of Job Work, and a spell of sick headache, hindered the preparation of matter for this department of our paper. It is a source of satisfaction, that in such emergencies our correspondents always come to our relief, and more than make up for our deficiencies. The great amount of church news found in our columns this week will supply in interest, the lack of editorial.

THE November number of the *Pious Youth* is somewhat behind time. It has now been printed and partly mailed, and will mostly if not altogether, go forth with this issue of the *Companion*. It will be found quite original and interesting. Contributors and all who have anything to communicate through the December number, will not fail to write at once, as we shall issue that number not later than the last of this month. Write at once, and let us make it a good paper.

Answers to Correspondents.

J. H. ROBERTS.—Wm. H. Hillary owes twenty-five cents. Your total balance is $3.25.

E. C. PACKER.—Yes, that squares us to January 1st, 1871. Thank you.

C. BUCHER.— Twenty-eight cents overpaid. The Almanacs were $3.12 and the certificates 60 cents.

THOMAS GRAY.—Your subscription had expired at No. 37, about seven weeks ago. You have now paid to the same time next year; viz: about the middle of September, 1871.

SOMEBODY writing from Rowville, Tuscarawas county, Ohio, sends us twenty-five cents for two Almanacs, but forgets to give his name. Who is it?

S. H. CAYLOR.—One dollar will pay to the end of 1871.

W. H. BAILEY.—The money came to hand, and the book was sent September 6th. We are also sending the *Companion*, as ordered.

For the Companion.

The Second Coming of Christ.

The second coming of the Savior, is one of the great truths that our Lord and Master taught us to believe; and the great, leading principle of his doctrine is, that the children of men should prepare themselves to be ready to meet him at his coming. We are taught in Mathews record of the Gospel 24: 36, "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Oh! can it be possible, that intelligent men will be so careless and unmindful of his teachings, as to reject his plain counsel which he has given us for an ark, that we may be saved? Verily, it is so; for the Savior hath said so; and we hear men say that it is unnecessary to do what the Savior has plainly taught us to do. See also Mark 13:26, "And then shall they see the Son of man coming in the clouds, with power and glory." And Luke says about the same 21: 27, "And then shall they see the Son of man coming in the clouds with power and great glory." (See verses 34, 35, 36,.) "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkeness, and the cares of this life, and so that day came upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And can it be possible that the cares of this life will disqualify us to stand before the Son of man when he shall come? Yea, verily it is so; for it is plainly elucidated in the parable of the seed sowing in Mathew 3: 22, "He also that received seed among the thorns, is he that heareth the word of God, and the care of this world, and the deceitfulness of riches, choke the word and it becometh unfruitful." The above is the langurge of the Son of God, and is worthy of deep meditation. Oh! let us not repudiate his words, but observe all his sayings as he has commanded, and as the Apostle said to the Roman brethren, obey from the heart that form of doctrine which was delivered us.

We will next see Acts 1: 10, 11. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as yea have seen him go into heaven. See also 1 Thess, 4: 19, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Oh! that we could die to sin daily, and be dead in Christ from the rudiments of this world and the alluring charms of this life; that we may have a "part in the first resurrection;" for "on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Is it not enough to elevate our mind above the filthy trash of this life? We should take instuctions from the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not winter, and whatsoever he doeth shall prosper. We should meditate upon his law both day and night, observe and practice the same as delivered, which will enable us to stand before the Son of man when he shall come to gather his jewels home.

See also 2 Thess. 1:7-8. "And to you, who are troubled, rest with us,

when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here we have positive language of his second coming; which also plainly teaches us that there are two classes of persons that shall be destroyed from his presence at his coming. The first characters we understand to be those who know him not—who make no profession; and the second class, those who make a profession of his Name but do not obey his gospel; even as John says "Hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Oh! let us not be found liars,and be manifested to the world as liars, when he shalt lighten the world with the revelation of his power in his glorious majesty in flames of fire, to take vengeance upon the disobedient and careless sinners! For we are plainly taught that "all liars shall have their part in the lake that burneth with fire and brimstone which is the second death!" These are the words of the God of heaven, who is the builder and Maker of all things, from whom every blessing flows; and it is imposible for one word which he hath spoken to pass without a fulfilment. Then let us fulfil his sayings as he hath commanded, and then will he fulfil his promise. Bow to the scepter of his will, no matter how small and indifferent his requirements may appear to the eyes of the world; for they that will be friends to the world are the enemies of God. His injunctions are not little and indifferent, but elevated and lofty as God: because they have emanated from God, and are higher than this world can reach.

For an illustration: Behold with me a sea, thickly populated, all pleasuring in little boats and apprehending no danger. Look beyond, an elevated cliff is seated an aged father, accompanied with a host of lovely and intelligent beings, and at his right hand is seated his only begotten son in whom he is well pleased. Lo! he sends his son to warn them that there is a storm coming—that they are in great danger. He instructs them that they should use their oars diligently and make their way toward the cliff. But few believe his instruction; while many make light of it, and scorn him, and kill him, and put him out of their way. Behold! the vivid lightnings shooting forth their fiery darts through the elements; the muttering thunders are rolling forth their distant sounds from pole to pole; the rains descend in mighty torrents, and the towering waves roll from shore to shore, and agitate the whole face of the deep; the howling tempest beats upon their wave-tossed barks and they sink into the briny deep and are gone, gone forever!

Even so are we here in our own bodies pleasuring upon the sea of time with the trifling things of earth; and God the Father is seated upon the elevated cliff of eternal felicity, accompanied with an innumerable host of angels, and at his right hand was and is seated, his Son, the only begotten of the Father, full of grace and truth. Yea, God has sent his Son into the world to instruct us how to row these little boats toward the cliff of safety, when the storm shall come. Use diligently the oars of faith and works, which will propel our boats toward the cliff of eternal safety; for the storm will surely come, and the elements shall melt with fervent heat; the earth also, and works that are therein, shall be burned up. Seeing, therefore, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?"We think we presented conclusive evidence of his second coming: let us then use, diligently, the oars of faith and works: for, should we labor with but one, the boat will get out of the way, and cannot reach the landing—the cliff of eternal felicity; but use both with energy, then the boat will be kept in the narrow channel that leadeth unto life. "Blessed are they that do his commandments; that they may have aright to the tree of life, and may enter in through the gates into the city."

ANDREW STALNAKER

There is a sentiment as beautiful as just in the following lines: "He who forgets the fountain from which he drank, and the trees under whose shade he gambolled in the days of his youth, is a stranger to the sweetest impressions of the human heart.

Covering the Head.

I was glad to see that the sisters took it in their hands to discuss the covering of the head, spoken of by the Apostle Paul;—was also glad to see the arguments brought forth.

However, I have one query more. The sisters seem to agree that there might be a difference between married and single sisters,or in their own language, "women and virgins."

Please let us know whether there is also a difference between married and unmarried brethren, in regard to having the head *uncovered*? If there is, all is right. if not, why the preference to virgins?

Ephesians 4th. chapter:—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit,even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, AND IN YOU ALL. *Lord God, help that it may be so with us* ALL, *married or single*. AMEN.

C. BUCHER.

Schaefferstown, Pa.

Gleanings.

LITTLE THINGS.—A holy life is made up of a number of small things. Little words not eloquent speeches or sermons,—little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning,—the waters of Siloah "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh,—the avoidance of such *little* things as these go far to make up at least the negative beauty of a holy life.—*Dr. H. Bonar.*

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written on **one side** *of the sheet only.*

Dear Companion: How anxiously I await your coming! How very eager I am to peruse your columns, to find some familiar names, and to read of the brethren in general, for I am so lonely, living so far from the church; as is now my unhappy lot. How long I know not. Perhaps I may be permitted to return to Philadelphia at some future day; but I pray God to put it in the hearts of brethren, to come and establish a church here for the place is very much in need of reform. It is a beautiful place, very healthy and also very enterprising, and we would find people here, ready to receive the doctrine as well as elsewhere.

We had a severe shock of Earthquake here yesterday, and we feel thankful it was no worse: feel to thank our Heavenly Father that we are living monuments of his mercy to-day.

I received a letter from my mother, telling me of a delightful communion she attended in Cumberland Co., and I thought what a blessed privilege! How much to be thankful for, and I fear many of us do not fully appreciate it. I often reflect, and think I sometimes complained a little about my long walk to church in Philadelphia; but O! how gladly I would walk ten times as far to-day if I could find a church so near, whose doctrine would be according to the commands of Christ. I sometimes think if I were in California I would have a better prospect of hearing the Brethren than here in Scranton for I see many are wending their way to the West.

I would be very happy to receive letters from brethren or sisters, but especially those of Phila. Pray for me that I may hold out faithful to the end: fight the good fight of faith, and continue steadfast in all things; knowing there is a crown of righteousness laid up for all who love his appearing, for we know we shall see him as he is, and be like him, and shall live in that heavenly city where there is no need of the sun, for Christ shall be the light of it, and he shall wipe away all tears from our eyes. Then we will not be separated, but will be joined together through all ages of eternity.

Yours in Christ.

RUHAMA RILEY.

Scranton, Pa. Oct., 21st, 1870.

Brother Holsinger: This day being a rainy day I thought I could not pass the time in any better way than to give a brief history of our little church in North Western Ohio. It formerly belonged to the Poplar Ridge congregation. The territory was deemed too large, extending over parts of six counties. So the brethren concluded for convenience, to divide the district, which was done last spring. At that time they did not give our church a name whereby we might be known among the brethren, so we met in council again, on the 30th of July last and at that meeting concluded to make our church known by the name of Swan Creek church. I would farther say to our ministering brethren that travel east and west, make it suit to call and pay us a visit, and assist us in the great work. We need ministerial help, although the Lord greatly blessed us in sending Elder Abraham Stutzman to our assistance. May the good Lord still send more laborers into the borders of Zion. Our church is located along the eastern end of Air Line R. R. Brethren travelling east or west will go via Cleveland, Toledo & Chicago, (considering Pittsburg and Chicago principal points,) and stopping off at Swanten or Delta, stations. The latter being my P. O. address. I live two and one-half miles west; if made known will be met with conveyance and cared for. At the former station, Swanten, on said Air Line R. R., inquire for Brethren, and you will find them.

AARON BERKEYBILE.

Delta, Ohio. August 14th, 1870.

Brother Holsinger: The correspondence department of the *Companion*, has always been particularly interesting to me, and I presume is to others also. I therefore think it right that I should try to contribute something to that part of your paper; trusting and submitting, as I always have, to your better judgment as to whether my letter is sufficiently interesting to be sent to four or five thousand readers. As far as I remember you have never been favored with a single item of news from the Beaver Creek, Md., branch of the church. It is true I have not now, much news to send, but I can at least let the Brotherhood know, that we are still a living branch.

Our lovefeast was held on the 22nd, according to announcement. The weather being very pleasant, a large number of the brethren and sisters, and our friends came to the place appointed for worship.

Brother Quinter preached for us in the morning from the words: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." He spoke of the many different ways, and characters of men; "sinners standing in the suburbs of heaven, and on the borders of hell" But the true followers of God; those who walk in the "good way" had certain principles which were common to them, in all ages of the world. Of these principles he mentioned four. Sacrifice, faith, obedience and prayer. Sacrifices were always offered for sin, and always consisted of an innocent victim. He spoke earnestly of the Great Sacrifice offered for our sins, and invited and encouraged sinners to accept of the same, and find rest for their souls. After the morning services, two were baptized. Two having been added to the church the previous Sunday; so that the brethren have four more babes to look after, and feed with the sincere milk of the Word.

Brother D. P. Sayler preached in the afternoon, on the subject of love. The evening having come, the ordinances of God's church were attended to, and then we separated never, all, to meet again on earth.

The next day, Sunday, brother Quinter preached at Fahrney's meeting house, from this text: "Now is our salvation nearer than when we first believed." The text was suggested to his mind by the singing of that beautiful hymn commencing:

"Nearer, my God, to thee."

He spoke of what this salvation is, and from what it delivers us,—from the guilt, power, and effects of sin. He said there were three degrees in the Christian life in which are near, nearer, and nearest to God. Having believed and repented, we are near to God, being delivered from the guilt of sin. Then having overcome the lusts

of the flesh, we are nearer, being delivered from the power of sin. And dying we are nearest to God, being freed from the effects of sin. The sermon was interspersed with encouragement to sinners to draw near to God. In the evening there was meeting in our meeting house in Frankstown. Brother Quinter again preached from the words: "But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus." But I fear my letter is growing too long. I give this short and very imperfect sketch of brother Quinter's sermons thinking it might be interesting to some who could not attend the meetings. The brethren have sown much good seed, and they will reap in due season.

E. WILLIAMS.

Frankstown, Md. Oct., 29th, 1870.

Brother Henry:

Our Love-feast came off the 15th, of October; and truly did the Lord seem to smile on us upon the occasion. The weather was clear and beautiful, and we had a goodly number of dear brethren and sisters present, and a large congregation of spectators who maintained excellent order and attention. The ministering brethren from other congregations were Elder Elijah Fleshman and James. M. Hutchison from Monroe County, and William Baily from Raleigh County, all of whom preached the word in demonstration of the true spirit. Altogether we had a feast long to be remembered. It was the first meeting of any kind we had in our new meeting house, which is nearly completed, excepting permanent seats. Let me say to all those dear ones that assisted in providing the means for us to rebuild our house of worship that had they been with us upon the occasion and seen our comfortable house and sanctuary of the Lord, and with what satisfaction we could feast together in obedience to God, and the order of the spectators, they would, no doubt, have felt that their donations were not in vain. And it is beyond the power of words to express our thanks to those who responded to our calls; or our gratitude to God for his blessings upon our efforts to again have a house in which to worship Him. Truly did our hearts go up in thankfulness to Him, and earnestly did we petition Him to bless every helping hand. And though we cannot meet around the table of the Lord here on earth, with all those so fondly endeared to us by the ties of Christian Love, I hope we may meet in heaven around one common board of eternal joys, feasting with our blessed Master.

There was one addition by baptism on the evening of our Communion. Next day, (Sunday) was also a beautiful day, and we had a large congregation and five meetings. Every thing passed off in harmony, and, we hope, to the comforting of sou'ls.

At our meeting there was a choice held for one minister and one deacon, resulting in brother Charles Masters being called to the ministry, and brother A. B. Duncan to the office of deacon. Brother Andrew Hutchison (lately returned from Mo.) was ordained to the solemn office of Elder Bishop. The good cause seems to be prospering here. The field into which we have been extending our labor is growing larger and larger and many are begging for the bread of life. Oh! may the Lord still send more to feed the hungry starving souls with his precious manna.

Fraternally yours in love.

J. S. FLORY.

Report of a visit to Ohio.

I left home on the 7th, of October and landed at Canton, Ohio the same evening at 8 o'clock P. M. where I was met by brother Manassa Hole. Next morning I was taken to East Nimishillin church. A large congregation of members communed there, and I met with some of my old acquaintances from Lancaster county; Pa. The meeting was interesting. There were two added by baptism.

From there we went to Bristolville, Trumbull county to another communion meeting. This is a branch of the Sandusky church. This meeting was also interesting; but there were not so many present.

I then returned to Wayne County Chippeway church, in which district we had 21 meetings. The meetings were well attended, considering the season, and seemingly very interesting. Jacob Kurtz is the bishop of this church. During the meetings there were three added by baptism.

On Monday the 24th, brother John Nicholson met me at brother Kurtz's and conveyed me to his house near Shanesville, Tuscarawas County. Meeting at Shanesville, next day at Sugar Creek meeting house. We had 5 meetings in this place. Much brotherly kindness was shown by the brethren and sisters in all the above places.

GRABILL MYERS.

Proposed visits.

To Shippensburg, Cumberland County, Pa November the 11th, stay over Sunday. On Monday or Tuesday to brother Miller's, upper end of Keller's church, have a few meetings there; thence to Keller's district be at the disposal of the Brethren of that district until Saturday the 19th, when I expect to go to the Lower Cumberland district, commencing at the upper end and go through the district as the brethren may decide. Stay from Saturday till Wednesday as they may see proper, and willing to convey me. This will we do if God permit.

To Coventry Church.

Chester County, Pa. Land at Pottstown on Friday evening, December the 2nd,. Stay one week with the brethren of that district, expecting to meet some of the ministering brethren from adjoining district, to assist, God willing and we live.

GRABILL MYERS.

Ministerial

The Lord willing I expect to visit as follows: Nov. 17th, arrive at Indiana, Pa 1 P M; be with the brethren in Montgomery branch till the morning of the 22nd. Thence to Manor, same County, be there till the morning of the 29th. Thence to Conemaugh, Cambria Co., and stop off 5 or 6 days. The brethren, being acquainted with their territory will arrange the route to the best advantage.

DANIEL M. HOLSINGER.

Brother Holsinger: By request of others with your permission I will offer a few thoughts on an article which appeared in the *Companion*, Number 39, present Volume, over the signature of brother J. L. Forney, headed "Mutual Forbearance." The impression seems to have been made on the minds of some, that the officers and members of the above mentioned church are a bitrary, and have rules and regulations among them that are antichristian. Permit me to say that this is not the case. They consider it their duty and privilege to take the word of God as the man of their counsel, teaching and enjoining neither more nor less than what is plainly revealed therein.

The brother speaks of some members who have many peculiarities about them, for which they have no positive command of the Bible, but rest their belief "on inferences which they think are fairly drawn from the Spirit of the Gospel and the lives and teachings of the apostles." He seems to argue that it is antichristian to make any church rule a test of fellowship unless based on a positive "thus saith the Lord." Now we will see whether this is really the case

First, the Brethren administer baptism by trine immersion, not because we have a verbal "thus saith the Lord" for it, but we must have some mode, and we clearly infer from Matt., 28: 19, and other scriptures, that this is the way the apostles practiced it; and as there is no scripture to the contrary, we justly conclude that this is the scriptural mode. And we do not regard it our privilege to admit a single member into the church in any other way; and all the churches of the Brotherhood practice this mode.

Again, we have what we call the Lord's supper, and all the churches throughout the brotherhood observe it preceding the communion; not because the Savior or the apostles in so many words commanded us to eat such a meal together, but because we plainly infer from Matt., 26: 26, Mark 14: 22, Luke 22: 13. 18, John 13: 2. 1 Cor. 11: 25, that the apostles and early Christians ate such a meal together, and intended for the church to observe it until the end of time. And should a brother try to argue away the Lord's supper, and persist in doing so, it is likely he would soon find his standing outside of the church.

Again, the Brethren do not receive a man into fellowship who is the husband of more than one wife; not because we have a Bible command not to do so, but because we infer from Titus 1: 6, and 1 Tim 3: 2, and other scriptures, that it is wrong to do so. And no matter how honest and sincere such a person might be, he might even refer to Abraham the father of the faithful, and to David the Psalmist, still we would not receive him.

And so in some other cases we establish church regulations on inferences which are fairly drawn from the Gospel, and it is all right; and indeed it would be impossible to keep a church in proper Christian order and have a positive "thus saith the Lord" for everything.

So far inferences seem to work very well; but when we come to the subject of dress, suddenly, some brethren discover that it is very dangerous to establish any church regulations on inferences. Although we clearly and justly infer from 1 Peter 3: 3, and 1 Tim. 2: 9, that it is wrong and injurious for a Christian to indulge in the sinful lusts of the flesh, by conforming to the world in its sinful fashions, and although we see that the enemy is gradually working his way into the church through the fashions of the world, and will eventually ruin it, yet because we have no positive "thus saith the Lord" that the Christian shall be different in his clothing from the world, we must not interfere; better let the church go to ruin than to establish a church rule "on inferences fairly drawn from the spirit of the Gospel and the lives and teachings of the apostles and early Christians" to correct this evil. Now we regard the fashions of the world as the production of the evil spirit, which rules in the children of disobedience: consequently they have a tendency to cultivate and strengthen the sinful passion of pride, instead of crucifying it as we are commanded to do. But it is intimated that if we dress different from the world, it is nothing but a sign of pretended humility, a badge to show that we are more in religion than simply Christians, "something to indicate that we have wisdom above that which is written." But is not the church as well qualified to decide what form of clothing is consistent and safe for a Christian to wear, as the world? Or must we employ the world to judge for us in this matter?

Now, dear brethren, let us look well within, and try and discover why we prefer the fashions of the world to the plain order of the church. Perhaps we are yet "carnal, and walk as men."

The brother also speaks of some members being "cramped and confined," but unfortunately the disposition of some members is such as to render it very difficult for the officers of the church to discharge their solemn duty in keeping Christian order in the Lord's house, without *cramping and confining* them.

The brother also speaks of "fallible church councils." Church councils we consider both scriptural and necessary; and it seems to me that young brethren, (like brother Forney and myself,) would do well to be very careful how we speak of our church councils. Those councils are generally composed of brethren of experience, who are fully as well qualified to attend to church business as we are; and the fact that their decisions are not in strict harmony with our views and sentiments, is no positive proof that they are wrong. And we think it becomes all the members of the church to respect and obey all the decisions of our church councils as long as we can do so without hindering the cause of Christ, so that we may have peace and harmony in the church. And if these decisions are not correct, there is a proper way to have them corrected.

Again the brother appears to think that some of the brethren are

under the control of the same spirit that actuated the persecuters of the church in "the dark ages." We do most sincerely hope that this is not the case; and should it even be o, what does the brother ex pect to gain by publishing it to the world? Indeed, have there not always been bad men in the church? We freely admit, with the brother, that there is a class of members who lay too much stress on plain clothing, while they neglect family worship and other important duties; but there is also an opposite class, who, we think, are fully as numerous and dangerous: one demands the privilege of being a member of some secret society; another, the privilege of holding office under the civil government; a third, the privilege of going with the world in its sinful gatherings and fashions; and, if the decisions of Annual Council are not in harmony with their wishes, they are nothing but church tradition—commandments of men—additions to the word of God, based neither "on sound theology or good philosophy." This proud, overbearing spirit in the church, we hold, is at war with the true spirit of the Gospel, and detrimental to the best intersts of the Brotherhood.

Brother Forney seems to hate with a perfect hate, all signs and badges, external, as worn by the children of God; and speaks of them as though they were never sanctioned by Divine authority, and as though they were of no advantage to the wearer or the beholder. But certainly the brother errs in this particular also, as well as in his views of the advantages and lawfulness of conclusions arrived at by inference. God in his wisdom thought that the Israelites might be helped to remember his commandments so as to do them, and in this way secure to themselves the blessing of God, by wearing fringes and a ribbon of blue. Now, perhaps Bro. Forney could submit to such badges and signs, more readily than to some that are mere drab and less esteemed by the children of this world. But we still hope the day is not far distant when he will see, with the general Brotherhood, a utility in plain dress; and in that which is peculiar to our fraternity.

Now this I have written from a feeling of duty, with no desire to enter into a controversy; and if I have used any improper language, I hope the members will exercise forbearance.

D. M. Mohler.

Cornelia, Mo.

Dear Companion: Through mistake the announcement of our Lovefeast did not appear; notwithstanding, it came off on the 8th and 9th of October, inthe Yellow Paint church, Bourbon Co, Kansas and we had a very pleasant time. We had sound doctrine presented by brother Shoolt of Iowa; Elder Michael Bollinger of Illinois, and Elder I. Hershey of Kansas. There were two added by baptism at our council. We were organized last June a year There are about 30 members, 2 deacons, and one speaker.

A. C. Numer.

Brother Henry:

Iwill give you the balance of the report of our visit. On the 11th of Oct. We left Rogersville on our way homeward, and arived the same day at Georgetown. On Thursday the 13th we met with brethren at the Mahoning Church: Brother Henry Kurtz, Elder. Here we met a goodly number of Ministering brethren at the Communion: had a good' orderly meeting. Returned to George town. On the eve of the 14th we met with the brethren at their meeting house. On Sunday, the 16th had a good and we trust, a profitable meeting together. Remained here, visiting, till the 20th, thence to Alliance, O., till the eve of the 21st, took the train for Pierceton, Ind., arrived on the morning of the 22nd,. Brother Levi Fox met us here, conveyed us to his home, 7 miles south. Met with the brethren here, on Sunday the 23d, at their place of meeting; also in the evening at the same place, every evening, till the 28th, when we took the train on our home way. Arrived at Brooklyn on the29th at noon and found all well. We were absent just 8 weeks, met with the brethren for public worship 27 times, attended ten Lovefeasts and two council meetings. Brother T. Graham was quite sick while we were absent; but is well again. We found the brethren, generally, in good health; thank the Lord for his goodness

J. S. Snyder

Brooklyn, Iowa

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset Co., Pa., Oct. 21st, of Palsy, brother JOHN M. HOSTETLER; aged 27 years and 1 month. On the 23d, his remains were conveyed to his family burying ground by brothers and sisters, a great many near relatives, and people. Funeral occasion improved by the writer and Joel Gnagy from Jno. 5: 24, 25, 28.

Jonathan Kelso.

Mohican branch, Wayne Co., O., on the 11th, of Oct, sister LYDIA; consort of brother John BAKER; aged 62 years 6 months and 26 days. She was an affectionate wife, a kind mother, and a faithful sister in the church for many years. "Thus one by one we cross the river."

P. J. Brown.

In the Indian Creek branch, Westmorland Co., Pa., on the 24th, of Oct, 1870, SAMUEL JAMES, youngest son of brother Daniel and sister Catharine NEDROW; aged 7 years, 4 months, and 26 days. His disease was Dysentery. He bore his affliction for about nine days. Shortly before he died, he called his parents, and brothers and sisters to his bed, gave them farewell, and said he was going home. Funeral services by the writer and brother Frederick Murray, from Job 1st chapter, latter clause of the 21st, verse: "The Lord gave, and the Lord has taken away: blessed be the name of the Lord."

Jeremiah Foust.

In the Indian creek branch, Fayette co, Pa., FRANKLIN P. PINEBROOK; aged 3 years and 28 days. Funeral services at Porches' school-house on the 9th of October, by the brethren and the writer.

Also in the Jacob's Creek branch, Westmoreland county, Pa., brother DANIEL PERKLEY; age unknown. Disease Dysentery. The occasion was improved by the writer, from the words: "Set thy house in order; for thou shalt die, and not live." Isa. 38:1.

D. D. Horner.

Near Mogadore, Ohio, Oct. 7th 1870, LEVI, son of Isaac and Elizabeth MISHLER, aged 6 months and 11 days. Funeral discourse from Matt. 13:3by George Wenst and the writer.

J. B. Shoemaker.

October 26th, 1870, in Cleveal creek church, Johnson county, Mo., ANNA W. daughter of brother Adam and sister RATHFON, formerly from Nettle Creek church, Wayne county Ind.; aged 1 year, 8 months and 26 days. Funeral services by the brethren.

S. S. Mohler.

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For the *Companion*.

Parable of the Wheat and the Tares.

By. M. Nead,

If we clearly comprehend the meaning of this parable, I think we will find in it nothing that will at all conflict with the doctrine of discipline in God's kingdom, or church, as set forth in the 18th chapter of Matthew. It is true, that the explanations often given of it, are very difficult to harmonize with our Savior's teaching on that subject. This difficulty arises from the meaning that is attached to the phrase, "the kingdom of heaven," which is considered,—(perhaps commonly,) as referring to the church, or God's spiritual kingdom of believers on Earth. Now, I think that, in the true meaning of this phrase as here used, we have a key to the meaning of the whole parable.

The Kingdom of *God* or *heaven* as a phrase used in the Scriptures, has three different meanings attached to it. It often refers, as above stated, to the Church; as, when our Savior speaks of his Kingdom being "not of this world." Again, it refers to the Spiritual reign of Christ, or the spirit of God in the soul of the regenerated; as, when it is said, "the kingdom of God is within you." And again, it refers to God's government of the world. The Sovereignty of the Infinite, evidently, gives him an overruling power over the discordant elements of our world; and he is the supreme Governor of it: it is his kingdom.

Now, in which of these three senses is the phrase used in this parable? In that first mentioned, the Church? If so, how will we reconcile its plain teachings with the doctrine of Church discipline in the 18th chapter of Matthew? The kingdom of heaven is the Church; the good seed and the tares, or poisenous darnell, are all sown in the same field; they grow up together; and according to the parable, the servants of the householder are not allowed to gather up the tares, lest they root up the wheat; but both must grow up together until the time of the harvest, which represents the end of the world; thus clearly ignoring the idea of church discipline so far as the excommunication of members is concerned.

We think, it cannot be used in the second sense mentioned; for though, in the heart of man which might be regarded as a field, the good seed may be, and we trust in God often is sown; and though, in that same heart, the enemy may be said to sow his poisenous darnell, yet, the Scriptural injunction would certainly be to the servant, to root up and destroy every noxious weed and plant, that it might not injure the germ and growth of the good seed, which should be guarded and fostered with the most assiduous care. Then it cannot be used in this second mentioned sense.

We understand it to be used in the last mentioned sense—God's government of the world. In this we have the key to the meaning of the parable. God is the governor of the world physical and moral. It is his kingdom: "The field is the world." The sowing of the good seed and the growth of it refers to the creation of man in Eden, and to the purity, truthfulness, and goodness, of his character and aspirations in his pristine state. And the sowing of the tares refers to the introduction of moral evil into the world. Thought wanders back to the morning of time, when, in Eden's blooming bowers, man held his most endearing communion with his Maker. Sin's withering blast, had not yet blown, like a dread Sirocco, over those haunts of immortallity, to affect the purity and fervency of his morning and evening orisons. The Angels of the world of light, we might think, looked down with wonder and delight upon the sinless life, and innocent abode of man.

And with what amazement, we would think, those heavenly intelligences (who may be regarded as among the servants of the householder, who in the parable represents God,) first beheld the evidence of discord, wickedness and sin, where they expected nothing but the growth of good seed. To their question, as to whence the tares, they are told that an enemy had sown them; and they are further told to let them grow

together till the time of the harvest, when the wheat, or growth of the good seed, should be gathered together for the garner, and the tares bound in bundles to be buried. Such are the leading points in the parable. We think it refers to the introduction of moral evil into the world, and to the source of that evil as being an enemy to God.

This view of the subject makes it quite suggestive of thoughts, which though somewhat speculative in their character, are, nevertheless; interesting. Why should the Infinite, in view of his sovereignty, permit the introduction of moral evil into the world? And why suffer it to continue here? With regard to the first of these questions it may be said, that it seems to have been a part of the divine plan of the Deity to try his creatures—to discipline them. In fact, as man is constituted, it is by trial and discipline that his soul is strengthened and developed in the elements of purity, truthfulness, and goodness. Man has an individuality, a personal consciousness; and, by virtue of his innate spirit-activities in this life, he builds up a character, which constitutes his distinctive individuality when he passes beyond the scenes of mortality. Now, may we not conclude that, as there is a contest going on between the elements of goodness on the one hand and the elements of evil on the other, ever since the introduction of the latter into the world, and that, as he is made an active agent in this contest, he may be drawn out and strengthened in the better parts of his soul? It is true that it is in the soul where the contest is raging, for the sowing of the tares by the enemy has certainly wrought a fearful schism in man's spirit; but by virtue of the part which he plays in this contest, in accepting and using the means employed by the Prince of heaven to destroy the works of evil, his Spirit—forces are strengthened and developed, in a degree that they could not have been, had he never been subjected to the crucible of trial, temptation, and discipline.

The same speculation would necessarily apply to the second question. If trial and discipline have a tendency to call out, develop, and strengthen the native life-forces of man's immortal part, we may conclude, and, not unreasonably, that evil is permitted to continue here for that purpose.

Another thought suggested by this view of the parable, is in reference to the manner in which evil of a heinous character, when embodied in the life of individuals should be dealt with. The instruction of the householder to his servants with reference to letting the tares remain with the wheat, and grow up together, lest the wheat be rooted up and destroyed in taking up the tares, evidently, embodies a principle that ignores the idea of the use of violence in dealing with evil doers. Most of the civil or criminal codes of society, claim the right to punish transgressors of the law with death; but in the light of the principle set forth by this parable, we may regard it as indeed a questionable right.

Eternity.

Dark! deep! boundless! unfathomable! mysterious eternity!!—shoreless, bottomless, awful, incomprehensible eternity!!! In the effort the mind is lost, it reels, staggers, becomes confounded, overwhelmed, shrinks from a falling mountain. Eternity is past. Eternity is future. Time, like an island in the midst of a shoreless ocean, stands in the ocean of eternity. Of eternity we can give no description. Language is too meager, no picture can portray it. It can neither be weighed nor measured. It is beyond the key of human intellect. If we attempt to launch into the mysterious ocean, we are lost in the awful and profound abyss. If we attempt to gaze upon its illimitable field, the mind becomes dizzy, the heart grows sick and falters. We have no line to measure, no scale to weigh, no chronometer to compute it, no chronologist to explain it, nothing which we can compare with it A minute bears some comparison to a myriad of years. But time admits of no comparison with eternity. It had a beginning—will have an end. Eternity had no beginning—will never have an end. When myriads and millions of years have intervened, and thrice ten thousand millions more have passed, the sun of eternity will but have appeared gleaming the horizon. Eternity has no morn, no noon, no night. 'Tis everlasting—forever! and ever! and ever!

Whenever a minister has preached a sermon that pleases the whole congregation, he probably has preached one that the Lord wont endorse. *Billings.*

For the *Companion*.

Mutual Culture.

In the Christian system there is contemplated a development of mind quality in its application to men, as a condition necessary to secure the full purpose of the gospel of Christ, and which comprehends the great factors of christian life and experience: the one, a *sanctified inclination;* and the other a *self-compelling will*, apart from which, no one is able to identify himself with the measures of salvation—since the different positions, and situations in which men are often placed, requires that somehow, there of necessity must be a divinely begotten force for their proper guidance. This force, in no instance, (in the ordinary performance of christian duty,) passes by the *will* of men, in such a sense, as to suppress or exclude it from the field of duty and privilege; but contrary-wise, the will is constantly, so to say, beseiged by this divine bearing, not to make it obsolete, but to prepare avenues to let it out into broader ranges, not so much, or exclusively as a measure of personal enjoyment, as for the purposes of imparting the impress of Divine principles on other minds. All men are sinners, and as such, all are selfish. Personal considerations and selfish desires obtain in the hearts of the unregenerate; and it is this that makes the morals of this world miserable. The principle is wrong, hence the wrong fulness of the moral status. All who are such and remain such, are "not of God, but of the wicked one." Selfish men cannot be useful men, neither can they be good men. All appeals to selfish persons, whether coming from individuals, from the church, or from the community, are alike subjected to the inexorable gauges of *policy:* policy spun out simply to comprehend personal considerations, and to maintain one's individuality, in the sense of having others pay deference to our judgment, if not to minister to our wishes, at least to let us alone. Policy with such men is the prime measure of expediency, which is bristling all about and around them, as so many sentinels doing picket duty to ward off the common judgment and conclusion of others. To such, if any are found in the church, church rule are nothing, modes of dress are nothing, councils general, nothing, associations are nothing, whether they be Free Masons, Odd Fellow, Sons of Temperance, &c. All are mere matters of private judgment, and do not fall within the province of the church, but may be safely left to each persons choice to do, or not to do, as to them may seem good. These, and such like things, are the true indications of an independent, and selfish disposition, apart from the true and proper spirit which every grace seasoned disciple of Christ possesses. The evil effect of a selfish disposition is not confined to the persons so possessed; but since they practically exclude from themselves the influence of other disciples' judgment, as pertaining to things forbidden or allowable, and plant themselves upon their own self-sufficiency. They also effectually destroy their own usefulness. Since it is a truth taught by our Savior, that "he that would become great must be the servant of all." The idea here taught is, that to be held in esteem by others, requires that the judgment, the wishes, and the actual wants of others must be respected; and the more we will forego our own personal preferences, and the more we identify ourselves with those we stand related to, in whatever capacity, the more will we be respected by them, and the greater will be our usefulness. And does not the church need our influence to good? Does the brother or sister, who holds that many things which are made matters of council, and enter into church discipline, as mere matters of fallible inferences, and hence need not be respected; not equally stand in need of the assistance of others? Or is their judgement alone infallible; and that they have a thus saith the Lord for exercising church censure? To the careful observer of the signs of the times, there appear two clearly demonstrated facts, in connection with individual church fellowship, and unmistakably make manifest that there are two classes of characters in the church. The one an active, working class, who take a practical view of all matters of choice, or of interest to men, to ascertain their moral bearing; the other are more of a nominal character, and may not improperly be regarded as negative christians. The former class find it a privilege to ascertain what is their duty, first, from the written word in all its preceptoral obligations, and also by deducing therefrom their fair and logical inferences, as well as to learn from the united counsel of the brotherhood, and from the private judgment of others. Whereas the others are trying to ascertain how far, or to what extent they may be exempted from those duties, which the former class have found to be matter of notice: hence, nothing dare be urged, without a thus saith the Lord for it; inference will not do, church counsels will not do; but going to state or county fairs will do; to be a Free Mason will do; to be a politician or political aspirant will do; to preach either trine or single immersion will do; to wash feet, or not to wash feet will do; to dress as the world will do; as though all these were not matters of inference as well, and inference drawn, not from the oracles of truth, bt the inference of a sin demented heart. Yet it is urged that any church rules that gauge, members in those things are an unlawful assumption of power, unwarranted by Christ or the apostles. True, in the domain of self-sufficiency they do not find a gracious reception, but are simply endorsed, because they (perplexing like) cannot be subdued. But, after all is said, the simple fact, that God's grace in Christ has called and does call men from an individual into a relative and generous capacity, remains; wherein no one of any personal prerogative can say, "*It is my church;*" in the sense of dictating to all others what must or must not be. But all have an equal inheritance in the church, "and ye are all brethren," and the united judgment of all is a necessity to perfect the labors of the church; and hence minds act upon and into minds, and merge the many members of this blessed body into *one* body, under the leadership of one glorious head; covering up, and making obsolete, individual distinction, the very thing insisted upon by those whose watchword is: "*Not all for Christ, but myself; and, if it suits my policy, then for Christ.*" The Lord bless the young to obedience; and the aged to patience.

S. S. Mohler.

Not to murmur or complain at the mysteries of God's providence, but the more diligently to perform known duties, is the will of God concerning us. We may the more reasonably expect him to clear up mysteries when he sees us careful whatsoever he saith unto us, to do it.—*Ford.*

For the Companion.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.— Foundation, Rev. Chaps. 12th and 19th.

By Christian Shank.

No. 5.

Before our examination of the fall of Babylon and the accompanying distress we will briefly review the idea advanced in regard to the two principle churches on earth.

As the Roman Catholic Church claims the right from the words of the Savior, and holds up a succession at its head and by this feels confident of having the exclusive right to adopt and change for the multitude, whatever is agreed by its self appointed counsel, even so does the Protestant Church use the same for a privilege, and has come, on the most important points into greater confusion and divisions. For let us go from east to west, and from pole to pole, from one country and nation of people to another, wherever a Roman Catholic church is entered, the order and service is the same, even the Latin language is the universal language of this devotion; and wherever a Catholic believer is found, and spoken to on the snbject of faith, it is ascertained that he believes the same, as all the rest. Can this be found, and said in regard to the Protestant church? Verily nay; many of the branches (as the different denominations are called) do not understand one another in their devotional exercises; and by the worship many are engaged in, others know not the object aimed at; and so we may go from one to another, all over the earth, and find nothing but confusion. And can an order of worship like this be called a worship of God, who is a God of order, and not a God of confusion? It is sometimes said in religious circles: "We ought to conduct our worship like such and such, for the sake of union and agreement." This is an admission of confusion, not deniable: for a disunion and non-agreement, is thereby declared, and either the one or the other has deviated from the right and true order, if the order of Christ is regarded at all. Or, if only uniformity of worship is sought, and on that account only believed to be acceptable, then it might readily be concluded that the Roman Catholic church had the right to change to such a system, as she has now in harmonious practice, all the world over. But this right to adopt and change, the Protestant church refuses to grant to the former, because of the ground of authority; yet she herself takes the same ground, and changes ordinances, doctrine and rules of church government as much, or perhaps more, than the other, which is freely admitted to be the identical "Mother of Harlots," represented by this figure alluded to.

It must, then, be concluded, that this fornication spoken of, pertains to all who abuse the duties and privileges the Lord Jesus gave his chosen twelve, to carry out and establish his church in their time and generation, for a permanent and unchangeable system forever thereafter. For every attentive, and reasonable Bible reader must see that the power to loose and to bind could only be given to those who were to be actuated by the Holy Spirit, who would bring to their remembrance all that the Lord had told them, for the establishment of such things, pertaining to the arrangement for the introduction of the Gospel worship, as were not according to the plan of the Father for those to do, but should be done by the chosen instruments, through another powerful display or manifestation of God's wonderful power, and the direction and guidance of the Holy Spirit. And whilst it is manifest that this was accomplished through the apostles, and the Gospel order of worship was established by them as instructed by the Savior, and under the immediate guidance of the Holy Spirit of God, and through the same truthful agencies penned and handed down to succeeding generations for their guidance, it would be wrong to conclude that the same Holy Spirit, would in after ages, lead men to change an order or system long contemplated by the Father, predicted by the prophets, and lastly declared by his Son, and sealed with his own blood. The Holy Spirit, this ever true witness, gave testimony in diverse ways to the teachings and labors of the apostles, that this order should stand till it had accomplished its designed purpose. Therefore any deviation from the system which the apostles and evangelists have left on record for perpetual observence, is included in this "Mystery Babylon, the great." And the spirit or the motives, whatever they may be, that actuated a deviation from the pattern given, cannot be termed otherwise, than "The mother of harlots and abomination of the earth," of which it is not possible that God will accept, even though they should be done in the name of a Church.

It should not be considered as a deviation from our course if we consider, what is meant by the beast, which was, and is not. It bears a part in our subject, and by it we understand, the power which ruled the Jewish church, before the Son of God, appeared in the world. The spirit of confusion had then its full sway; and the principle system and order, given by heaven's decree and authority, had changed and assumed an earthly and carnal disposition. But when Christ appeared and the Gospel was proclaimed, the former confusion and misunderstanding, as to how the Father desired to be worshiped, to a good degree, disappeared. There was then no cause or ground for confusion: it was all definitely declared, and attested by the most convincing signs and miracles; and with those who believed, and were embraced in this newly begun dispensation, doubts and perplexities, as also misunderstanding "were not." They had wisdom and uuderstanding obtained by the Gospel of peace.

The one which was, and is not, and yet is, is the same only in this, that the same nature of doubts and perplexities is not entirely extinct, and can arise again and assume its former power; yet not in so great a degree, for the Gospel and the bringing through it, immortality to light, by the resurrection of Christ, have in part deprived it. For these propensities of the human nature are not wholly eradicated, so long as men dwell in the flesh. The beast, therefore, may be said, "is yet," and it may only be prevented from manifesting its power, by giving heed to the words of the Savior when he said: "Watch and pray." The evidence to this can be found in individuals, as also in the circle of society or church capacity. The evils are sometimes represented, in a collective, and at other times in an indivual condition. It is, therefore, for the observer to apply the lesson profitably to himself, and in that case bring honor and glory to God.

One item more should be noticed in this connection. We see the final destruction of the cause of this evil, by the powers of its own creating; and it seems remarkable; but as it is directed by the agencies of God, it removes the doubts of its accomplishments. Then to understand that God will, eventually, cause the misunderstandings, which had been in the world and are still existing, to come to an end, and all understand him, his will, and also one another, is joyous to contemplate; but till this is accomplished, how much sorrow, pain, and distress, how much doubt and perplexity, it will yet cost those, who do trust and hope for it to come to pass, cannot be calculated now. When it is remembered how hard it is for only two or a few to come to a full and agreeable understanding in this our time of religious confusion and spiritual Babylon, it seems almost impossible. But it will surely be; for it is prophetically declared. A heavenly messenger and servant having great power, with whose glory the earth was lighted, "cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." That by this fall, the end of all religious confusion and misunderstanding is meant, is, from every connecting circumstance, sufficiently proven; but how and when it is to be brought to pass is not sufficiently plain. Yet in full belief in his word and power, the hope can be entertained that the end will come in the way it was spoken; and if not literally here, in the time and generations of men on earth, it will be when all the deeds, and actions of men shall be laid open before them, and all the evil tendencies of the carnal inclinations in man shall be so circumscribed and prevented, from doing farther harm in any unworthy or unlawful direction; as it is portrayed in the figure by "the habitation of devils, and the hold of every foul spirit, and a chage of every unclean and hateful bird."

We said before that there would be an end to this confusion. Still we must also say that it seems that this falling of Babylon, had its beginning with the setting up of the Gospel, or the kingdom of Christ on earth, and that it has reference to the misunderstanding people were in in regard to the nature of God, and his plan of saving the world from its sinful ways. Means were introduced for that object at that time. Judgment for this iniquity began then; and all abuse of these means recieved its punishment, and those who saw their delusion and repented, recieved their reward. Regeneration was then a means, as well as it is through the whole Gospel dispensation, and those who entered into that regenerated state where those who were called to come out of her, that is, out of this babylon, and not be partakers of the sins of those who still remained; or, according to our explanation, "that be not partakers of the visitations wherewith those in their delusive condition must now be visited, for their sins have reached unto heaven, and God has remembered their iniquities." This, to sum it up, appears to have literally come to pass, as said before, in the beginning of the setting up of Christ's Kingdom. The Israelites, who, in their deviations from the way the Lord directed them to go, and the changes they made from the written law by Moses to their traditions of the Elders, led the common people, as also other nations, astray, and thereby caused that none could understand the God of heaven, how he cared for his creation, and how he wanted to make them all happy. But in the great confusion or misunderstanding they rejected what was theirs first by promise, and for this rejection, they were rejected of being the chosen people, and others who learned to understand and know him, called his people.

This calling out, may also have reference to the warning Christ gave his disciples, not to remain in Jerusalem when her judgment for her sins began.

Of the punishment of this once great city in earthly splendor, it is not my purpose here to speak; but the plagues, famine and death, mourning and destruction, which came on, her as in one day, show the justice of God, and that he will not make the least allowance for disobedience and wickedness, even if done by his chosen and elect. This is set for an example in the beginning, in the things God had chosen as types and figures, to represent the spiritual by the literal. If, then this was set for an example to the newly instituted church, which was to be the only one and always to last, how carefully ought this to have been remembered, & how diligently observed; yet how little was it heeded, and how slow the reformation in this our time!

Notwithstanding the many references made to the literal destruction of Jerusalem, and the woes and miseries that accompanied the dispersion, of its people, we must believe that the figure of this fall of Babylon has a spiritual signification, and is applicable to the latest dispensation. And whilst the order for this was declared in full perfection, it was to be observed to convey the importance of the object intended. Any deviation therefrom can, therefore, not be accepted, nor tolerated by its author: hence the prediction of its fall, or end. Let it be lamented, as we see in the figure, by whom it may, God's will shall be done. He will and must receive the honor praise and glory due to his exalted name alone. Oh! what a doleful description of those who contributed to the prosperity of this Babylon! "The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." By this we should notice that those, who labored to delude the people, to gain honor and praise to themselves and to their own names, are to be understood by this one class; and by their "standing afar off" to behold the burning, that they did not succeed in their object, but had to see the fall or destruction of their labor. What is understood by "the kings of the earth," has been explained heretofore, yet it ought to be repeated here, since it represents those in power and authority, and shows the consequences of such illegal action, when they aid and contribute their talents and abilities to assist confusion in gaining the ascendency over agreeableness. These Kings lament the affection they bestowed, and even so will those, who labored to bring about the condition the so-called religious world is in, lament, when they find all their labor bestowed in vain, and the zeal they have manifested in the delusive idea to build up and protect a something, to answer for the church of Christ, and an order to worship God, proves only the invention of evil men, to answer purposes of their own, contrary to the will and purposes of God's plan which alone will stand, and all others fall with such a fall as [illegible] by the fall of Babylon represented.

For the COMPANION.

Short-comings.

O, Lord, my works are all impure!
My trembling heart to thee aspires:
Why should I faint, and not endure
The heat of all thy furnace fires?

Why should I murmur and repine,
When trials and flictions come?
Thou purgest but this dross of mine,
To fit me for thy endless home.

O, had I faith to stand the test,
And pray sincerely for my foes;
That I could wish myself unblessed,
To bear the burden of their woes.

Oh! then I'd soar aloft and sing,
When my sincere devotions rise:
And upward mount on angels' wings,
To bear my incense to the skies.

But now my thoughts imperfect are,
Impure are all my feeble prayers;
When Satan with his wiles would mar
My purest thoughts with worldly cares.

JAS. Y. HECKLER.

Harleysville, Pa.

For the COMPANION.

The Narrow Way.

"Enter ye in at the straiggt gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straigt is the gate and narrow it the way which leadeth unto life, and few there be that find it. Matt, 7: 13 14.

The above language was spoken by our Lord and Master, positively declaring the condition of the two roads, and entreating the children of men to enter in at the strait gate and walk the narrow way which leadeth to joys on high—that blissful abode of the righteous, where all the saints shall be at rest—where all the happified throng shall rejoice together. This narrow way, we are taught in Divine revelation, is so plain, that "the way-faring men, though fools, shall not err therein." Isa. 35: 8. Christ says: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that life cost nothing short of the blood of the Son of God.

Since our Lord was so submissive in doing the will of his Father even unto death, he has gained "a name that is above every name;" and his name, we learn in Revelation, is called the "Word of God;" and in the word of the Lord we can learn how we must walk in order to keep in that narrow way which leads to joys above. That narrow way is so definitely pointed out to us, in the Gospel of Jesus Christ, that we can be fully enabled to know whether we are traveling therein. If we have not followed Christ, and have not been born again and become new creatures in Christ Jesus, we have no promise of Salvation. And, perhaps, many after they have complied with the requirements of the Master in so far, fail to go on to perfection, and therefore come short of his promises; and hence Paul says: "Let us go on unto perfection." The promise is not in the beginning, but he that endureth to the end shall be saved." It is evident, that we have only now been initiated into the family of God, have become his sons and daughters, and God, the Father of the family to which we now belong, has still many more duties for us to perform in order that we may be obedient children. And Christ says: "If ye love me, keep my commandments;" which commandments may be considered as way-marks and duties to be observed by us as travellers upon the narrow way. But many, I am sorry to say, I fear for want of due notice or respect to these way-marks or duties, so ordered by the great Leader and Captain of our salvation, lose sight of the cross, and, therefore, fail to reach the celestial city—the place for which all are travelling, who are upon the narrow way. Now if we have entered in at the strait gate, and walk upon the narrow way, we cannot fail to love the brethren—the people of God; because "we have passed from death unto life," and feel to salute the brethren "with the kiss of charity," as we find commanded five times in the record of this narrow way. So narrow is the way, that he who would walk thereon must deny himself of all ungodliness and worldly lust, and live soberly and righteously before God in all his dealings and actions. This is indeed a narrow way, so much so, that, perhaps, quite too often, when we have something to sell, we fail in judgment as to what we should properly ask for the same, in order, that we may continue to walk in the narrow way; for if we assume the privilege of asking more for anything than we would be willing to pay for the same, we do not pay due respect to the directions of the narrow way, and forget that we should do unto others as we would that they should do unto us. Now if we fail in the observance of this command, we are not yet fully able to walk in the narrow way, and have need to amend our steps, so as to more fully answer the object of our creation—to honor and glorify God.

CHRISTIAN FORNEY.

Falls City. Nebraska.

For the Companion.

Family Prayers.

Home sympathy will prompt to family devotion: the latter is the fruit of the former. A prayerless home is destitute of religious sympathy. The family demands prayer: its relation to God, its dependance and duties involve devotion. Communion with God constitutes a part of the intercourse and society with home. The necessity of family prayer, arises out of the home constitution and mission. Family mercies and blessings, dangers and weaknesses, hopes and temptation, all speak thi importance of family worship. If God has helped you out of your sinful state, and brought you near to him and you profess to stand on the Lord's side, then tell me if you are not by implication vowed to maintain regular family worship. Is not every privilege a duty? And, if it is a duty for individuals and congregations to pray, is it not, for a similar reason, the duty of the family to establish her altar of devotion?

As a family we daily need and receive mercies, daily sin, are tempted and in danger every day; why not, then, as a family, daily prayer.—What scene can be more lovely on earth, more like the heavenly home, and more pleasing to God, than that of a pious family kneeling with one accord around the home altar, and uniting their supplications to their Father in heaven? How sublime the act of those parents who thus pray for the blessings of God upon their household.

It is a duty, because God commands it; and the mission of home cannot be fulfilled without it. The promised blessings of family prayer, show that every faithful Christian home must have its family altar.

It is a sure defence against sin; it promotes union and harmony, and drives away all selfishness and bad feelings; it throws a sunshine around their hopes and interest; it increases their happiness and takes away their grief and sorrow; it availeth much both for time and eternity. And, yet, the neglect of family prayer, is a very

general defect of the Christian home; no home duty has indeed been more neglected and abused. Some attend to it in times of distress, as if then only they needed to pray to God: some only on the Sabbath, as if that was the only day to commune with him. As a general thing, at the present day, there are but few families who engage in family prayer, in a congregation. Is this right, and the will of God, that such an important part of a Christian's duty is neglected? No.

But why neglect family prayer? Are you ashamed? Then you are unworthy to profess to be God's child. Many seek, by the most frivolous excuses, to justify their neglect of family prayer. This is false. God lays upon you no engagement that is designed to supercede the necessity. And further, can you spend your time to better purpose? I think not. Prayer and provender hinder no man's journey,

Some plead that they have no gift of speech, and cannot make an eloquent prayer. This is no excuse.—Prayer is the gift of the Holy Spirit, and if you have the spirit of prayer, you will find words to its utterance. Where there is a willing mind, there can be something said; and it is accepted according to that a man hath, and not according to that he hath not. We have the capacity to ask for what we earnestly desire and feel the need of. The anger of God will kindle against you for their excuse.

Let me, therefore, urge upon you, dear Christian friends, to make prayer a prominent element of your home.—If you are a Christian, how strange and startling must be the enunciation in heaven, that you are a prayerless Christian. Oh, then, make your home a house of prayer. Lead your little flock in sweet communion with God. Shape their conscience by prayer.—In this way you shall secure for yourself the blessings of God: his smile shall forever rest upon you.

For the Companion.

Visiting the Sick.

"I was sick, and ye visited me not: * * * Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matthew 25: 43, 45.

Hear these words of the Lord. What a solemn thought! We should all take it into serious consideration very often. When we neglect our Christian duties toward our sister or brother, we are also neglecting the Lord. I am sorry that this is too often the case among us who contend that if we do not observe all the commandments we will have no share in the kingdom of God. Is not the visiting of the sick as great a command as we have in the Holy Writ? Is it not said if we have done all but one we are still guilty of all? The 25th, chapter of Matthew contains a beautiful lesson for us all; and we should daily keep it in mind.

If we should now be called before our righteous Judge, expecting to hear the words, "Enter thou into my joy," thinking that we had done all the Lord required of us, how would we be pierced through our inmost souls should we instead hear the awful sentence: "Depart from me, ye cursed into everlasting fire. * * * I was sick, and ye visited me not." O dear sisters and brethren, would it not be too hard? Will we not, then, try and be a little more careful lest we trifle with God's word when we think not? We often hear it said: "I have too much work to do, and too many things to attend to. I can't get off." Remember, we are all fast hastening to an endless eternity. Let us be careful that we do not wrap the sinful cares of this world so tightly around our hearts, that we cannot unwrap them to attend to our christian duties,—to visit our sick brother or sister. Remember sister, brother, when the icy hand of death lays hold on our frail bodies, he will not ask, have you all of this world's good you want? or will your worldly cares allow you to leave this sinful world? No, not one moment of time will we have: as death finds us so we will have to appear before the righteous Judge to give a strict account. We all come short of our duties to God; but will we not try to be a little more careful, and let our light shine, and not have the world to tell our sick brother or sister that we do not possess what we profess. Do we not feel sorry when it becomes the sad duty of a fellow-member to tell us our fault? but it is much harder when the world sees our carelessness toward each other, and we know it to be so. We, perhaps, may be too careful in some things and not careful enough in others.

Dear brethren and sisters, I have not written to wound the feelings of any one; but out of pure love to all. Perhaps some have never thought carefully upon the importance of this commandment. As I see so much said on all other commandments, I felt it to be my duty, in my weakness to try to warn those who perhaps never thought seriously upon this subject.

Your well-wishing sister in the bond of christian love,

A. D. Hutchison.

Missouri Valley, Iowa.

Pope.

Please give the Pope's infallibility question a corner in the *Companion*.

The Pope's Infallibility According to the Bible.— Thine heart is lifted up. Thou hast said, I sit in the seat of God, yet thou art a man and not God. Whoso boasteth himself of a false gift is like clouds and wind without rain. I will get me to the great men, and I will speak unto them. Who trusted in themselves that they were righteous, and despised others, cursed be the man that trusteth in man. If ye have respect to persons, ye commit sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. There is not a just man upon earth, that doeth good and sinneth not. How shall a man be just before God? There is none that doeth good, no, not one. Seest thou a man wise in his own conceit? There is more hope of a fool than of him. A bishop must be the husband of one wife. In vain do they worship me, teaching for doctrines the commandments of men. For men to search their own glory is not glory. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. They made a calf in those days, and rejoiced in the works of their own hands. Shall a man make gods unto himself, and they are no gods? Lords over God's heritage. A high look and a proud heart is sin. Though thou set thy nest among the stars, thence will I bring thee down. I know not to give flattering titles. The Lord has respect unto the lowly. The proud he knoweth afar off. Thou shalt no more be haughty, because of my holy mountain. Sirs, ye know that by this craft we have our wealth.

Christian Family Companion

Tyrone City, Pa., Nov. 15, 1870

Volume Seventh.

As we are rapidly approaching the close of the sixth volume of our paper when present subscriptions will nearly all expire, we take pleasure in again inviting our patrons to renew their subscriptions. It is already past our usual time of sending out our annual invitations. The reasons for the delay may be briefly stated.

Since sending out our prospectus for 1870, two other publications have been commenced, asking support from the Brotherhood. Believing a multiplicity of periodicals among us to be detrimental to the prosperity of the church, having a tendency to create parties, factions, and schisms, there being no neccessity or call for more than one weekly, except for the gratification of parties, brother James Quinter and ourself have been endeavoring, since last Annual Meeting, to effect a consolidation between two or three of the most prominent publications. With that view brother Quinter visited us, and we had a free interchange of opinions, with much unanimity of sentiment. Hoping that something might yet be accomplished to take effect with the coming new volume, which it would be advantageous to announce in the prospectus; as well as for the reason that the consolidation might also result in a change of location, thus rendering the printed envelopes useless, as well as causing a general confusion, we have delayed to this late hour. And for the same reasons the *Visitor* also will be somewhat behind time in these items; but we expect to lose nothing by the delay. On the contrary, if our readers can appreciate our motives and efforts, as no doubt they will, may we not hope to gain patronage? Nothing positive having yet been attained to, we now proceed to make our appeal for patrons to volume seventh, 1871.

Therefore, for the accommodation and convenience of our patrons, we enclose in each copy of this number, where only one is sent to a postoffice, a substantial envelope, with our address plainly printed thereon. In the envelope will be found a neatly printed blank list, upon which the subscriber can write his name and address, with a number of his neighbors and friends. Then enclose it, with a Postal Order, Draft or Check for the amount, put a three cent stamp on it and drop it into the nearest postoffice, and he will be safe for another year's visit from our office. But if it should occur that neither Bank or Money Order office is at hand, then let the letter be registered (which will cost 15 cents,) if more than one subscriber is enclosed. If only one, then seal carefully, stamp and commit to the mail, at our risk. And we would here urge upon every such subscriber to make an earnest effort to secure a few new names to his. And as a little inducement to do so, we make the following offer:

For one *new* name besides his own and $3, a copy of the *Pious Youth* at 60 cents.

For three new names and his own, and $6, a copy of the *Pious Youth* at 25 cents.

For his own name and five new subscribers, and $9, a copy of the *Pious Youth* free, or if he prefers a copy of "Man in Genesis and Geology," (worth $1) for 10 cents. This is a liberal offer, and we hope many will avail themselves of it.

Where several or more copies are now going to our office, we send the lists and envelopes, generally, to one person only. In such cases, where we have any means of knowing, we send to the oldest subscriber, or to those who have formerly solicited patronage for us. Where these facts are unknown, we send at random, often taking the name standing first on the list. Where those are missed who have formerly worked for us, or who would be pleased to do so now, we hope they will notify us at once, and we will furnish the necessary equipments forthwith. And should these documents fall into the hands of those who cannot serve us, they will oblige us by handing them to some one who can do so.

For six names and $9, we give a copy of the *Youth* free, or a copy of "Man in Genesis and Geology" for 10 cents.

For 10 subscribers and $15, a copy of the *Companion* free.

For 15 names and $22.50, a copy of *Companion* and *Youth* free

For twenty names and $30, a bound copy of volume seven reserved at the office and one copy as published. Those who desire this premium must say so when they send in their lists. We also expect them to pay transportation for bound volume.

For thirty names and $45, a bound copy of the *Companion* and *Pious Youth*, reserved at the office, for 1871.

For forty subscribers and $60, two copies, of each of our publications, one to be mailed as published, and the other reserved at the office and bound. Or if preferred, any of the publications or books offered for sale at this office to the amount of $6.

For fifty subscribers and $75, any of our publications or books, as above, to the amount of $7.50.

And for larger or smaller numbers, ten per cent on the amount of money sent, in any of our publications or books.

For 200 subscribers and $300 we offer one of Finkle & Lyon's Family Sewing Machines, sold at $65.

At these rates our friends can afford to lay aside their other work for a few days and work for the *Companion* office. However, above all these considerations is the sympathy for the common cause in which our brethren and sisters are joined with us. It is this that must animate them. We offer a meagre compensation from a sense of duty to our friends.

Persons, who, in the judgment of our agents are not able to pay full price, and who do not waste money for Fashion, Whiskey, or Tobacco, may have the paper for what they can pay, let that be one dime or one dollar.

Balance of this year free to new subscribers, from the time their subscriptions are received, or until back numbers have been exhausted.

Sermon on Feet-Washing.

Our readers will remember an editorial here, published in No. 44, (Vol. 4,) under the head of "A Call," in which it was stated, that brother Beer and myself had heard a sermon against Feet-washing from a Lutheran minister, by the name of Swanson, at Bowling Springs, this county. We also announced that in four weeks from that time brother Beer would speak upon the same subject, at the same place, the Lutherans having kindly lent their house. At the appointed time Oct. 23rd. we were promptly at the place. An appointment had been made in the Methodist church on Saturday evening previous at which brother Beer spoke to a large and interested congregation.

The people continued to assemble early on Sunday morning, and at a quarter after nine o'clock the house was filled. As the day was fine, a stand was arranged in the adjoining grove, and at the appointed hour, 10 o'clock, it was supposed that from 800 to 1000 persons were in attendance, embracing members of many different persuasions. The meeting having been opened in the usual order, brother Beer took the stand and proceeded with his discourse in the following order:

I. Foot-washing is a religious ordinance instituted by Christ. An ordinance is 1. "A rule established by authority; a permanent rule of action. 2. "An observance commanded."—Webster. "A Religious ordinance is a divine service, or duty, ordained and enjoined upon man by the authority of God."— Foot-washing is enjoined by two reasons.

1. The precedent shows that he who said, "Ye also ought to wash one another's feet," had the requisite authority. This was proven from Scripture testimony (John 13:1-16). 2. From the fact that it is admitted that he had authority to institute other ordinances, as baptism, Matt. 28:19, the communion, Luke 22:19.

2. The language employed is sufficient to impart a divine service or duty—a religious ordinance. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." John 13:13. It was here noticed that the words "ought" and "should" are the same used to express the obligation. These words were then disposed of in the following manner: "Ought. 1. To be held bound in duty or moral obligation."—Webster. For illustration, Matt. 23:23, was quoted to show that the word "ought" was sufficient to express the obligation to observe "the weightier matters of the law," and consequently sufficient to express the obligation to observe any part of God's will. Mark 2:21-28, was also used to show that the "unprofitable servant" was to do not "less than duty," he has done what he "ought" to have done. Webster's 2nd definition of ought—"To be necessary to believe," was also mentioned and illustrated by reference to Luke 17:10, compared with Matt. 25:27. It was here shown that the answer to the question, "Ought" ye Christ to have suffered, &c., is, "Ye it ought and greatly to otherwise. It was then noticed that the Greek word here translated "ought" is ὀφείλω Thayer's Gk. Lex. translated "are bound", and that Wilmot in his Emphatic Diaglott, in the Interlinear translation renders it in John 13:14 "are ow-

ing to that translation we would read: "Ye also are bound to wash one another's feet." "Should" was treated as the past tense of shall, which, according to Webster, implies duty or obligation." From this author's English Grammar, page 97, the following was read: "Shall, expresses the purpose, resolution, &c., not of the subject, but of another by whom the act is determined. Thus, I shall go, does not say, James shall go, expresses the resolution, not of I, (me, James,) respectively, but of some other; or, Duty is resolved that I shall go, say." "Should and would are subject to the same rules as shall and will." Should being subjected to the same rules as shall, it expresses the purpose, resolution, &c., not of the subject, but of some other by whom the act is determined. Thus, "Ye should do as I have done to you," expresses the resolution not of the disciples, but of some other—Jesus; as Jesus is resolved that his disciples should "wash one another's feet."

2. Foot-washing as performed and enjoined by our Savior, had a spiritual signification.—There was a spirituality implied in it.

The spiritual significance of this washing is as to sins.

First. In the fact that the disciples did not at first understand it. They could perhaps have understood the reality; but spiritual emblem they were slow to comprehend. They were attached literal meanings to spiritual terms which was shown by reference to Matt. 16:21—2. "Beware of the leaven," &c. Christ wants to teach them to beware "of the doctrine of the Pharisees and Sadducees," but they understood him to mean literal leaven. So in the washing. They could see nothing in it but a literal washing which would place them "Lord and Master," on the same position of a menial; and mean Peter's unwillingness to have his feet washed by his Lord. Christ rose and told him that he did not understand his motive

and design of what he was doing. Peter still failing to comprehend the design sternly refused to submit. His Lord then brought him to see its importance by saying: "If I wash thee not, thou hast no part with me." Peter at first could see nothing but the literal feet-washing: but, while he regarded it in that light, he was mistaken, and did not know what his Lord was doing; therefore, evidently, there was a spirituality in that washing.

Second. Its spiritual import appears in the reference made to Judas, in the language: "Ye are clean, but not all." If there had been no higher purpose than literally to cleanse their feet from defilement, Judas, having his feet washed, would have been clean as any; but, although he had his feet washed, he was not clean; consequently there was a higher design—a spiritual cleansing—intended and signified in that washing.

Third. The spiritual signification of feet-washing is seen in its relation to Baptism; which relation is expressed in the words: "He that is washed needeth not save to wash his feet, but is clean every whit." It was assumed that this figure was drawn from an ordinary circumstance of bathing in a stream, and then returning to the house, when it would be necessary, in order to be wholly clean, to wash the feet, which, on the way home, having come in contact with the ground, were soiled. So in reference to our spiritual cleansing. In regeneration the soul is wholly cleansed—the defilement of sin is washed away by the precious blood of Jesus; but on our way toward our heavenly home, by coming into contact with the sinful world, in so far we become defiled again by sin, and need an after application of this precious blood, that we may again be entirely clean. The cleansing of the soul, in regeneration, by the blood of Christ, is aptly represented by the washing of the body in pure water, which is done in baptism; the after defilement by the contact with the wicked world, is also aptly represented by the feet becoming soiled by contact with the ground, and the cleansing of the soul from this after contamination, by the blood of Christ, is properly signified by the cleansing of the feet from their defilement, which is done by washing with water; hence Christ, intending this external washing to signify or symbolize an inward cleansing, (as the washing of the whole body in water in baptism symbolizes the entire cleansing of the soul from all past sin,) said: "He that is washed needeth not save to wash his feet, but is clean every whit." This is the meaning: "He that is washed" in baptism, to symbolize the cleansing of the soul, "needeth not save to wash his feet" to symbolize the cleansing from after sins: to wash more than the feet, or to wash any other part of the body, would not be a proper representation.

Fourth. The effect that was to follow the observance of Feet-washing indicates its spiritual design: "If ye know these things, happy are ye if ye do them." Whatever else might be included, Feet-washing was one of "these things." Feet-washing was also intended as a means of grace to "rebuke their lordly ambition," and "to teach them that lesson of humility and love, which they so much needed." If observed properly it will have this effect. The ambitious, the proud, and the hateful, are not happy, but when their ambition is rebuked and a lesson of humility and love is learned, they are in their proper sphere, and are happy.

4. The fourth argument was drawn from analogy. It was shown that feet-washing was once a religious ordinance, (see Ex. 30: 18-21,) and that there is nothing unreasonable connected with the idea that it should be a religious ordinance under the Gospel dispensation. Feet-washing was performed and enjoined by our Savior on the same night in which the communion was instituted, and, consequently, with the same attendant circumstances. The language of the institution was contrasted with that enjoining baptism. The following points were made: It is assumed by some that feet-washing is not a religious ordinance, because the language expressing the obligation, is not in the imperative mode; but the language enjoining baptism—"baptizing them" &c., is not in the imperative mode; therefore if that position is correct, baptism is not a religious ordinance. But although there is no injunction, *in the imperative mode*, to baptize, it is admitted by all that baptism is an ordinance; and if it is, the point is fully settled, that the language enjoining a religious ordinance must not necessarily be in the imperative mode. Here is a plain statement of this argument which must forever silence those who assume that Feet-washing is not an ordinance, because the obligation is not in the imperative mood. The language expressing the obligation to baptize, is not in the imperative mode; but, baptism is a religious ordinance; therefore, the language enjoining a religious ordinance, need not be in the imperative mode. It was farther argued that the language used in reference to washing feet, partook more of the nature of a command, than that enjoining the ordinance of baptism. This appears very clearly by detaching the language used in reference to each, from the attendant circumstances. Separating the language used in enjoining baptism from the command to "teach all nations," we have: "All power is given unto me in heaven and in earth * * * baptizing them in the name of the Father," &c. If in this language there is any obligation expressed to baptize, it does not appear very clearly. But the language used to enjoin Feet-washing, is: 'Ye also ought to wash one another's feet." In this is contained a clear statement of their obligation to "wash one another's feet." In the language referring

alone to baptism the obligation to baptize is not clear; but in the language referring alone to Feet-washing their obligation to wash one another's feet is clearly expressed; therefore the language enjoining Feet-washing partakes more of the nature of a command than the language enjoining baptism.

[CONCLUDED IN OUR NEXT.]

Brethren's Almanacs.

We have still a few hundred copies of the Berthren's Almanacs on hand, which will be served to those who first ask for them, at 12 cents a single copy, and ten copies for one dollar. Take notice: not $1 a *dozen*, but one dollar for *ten* copies. Those who have examined them say they are cheap enough at that.

Cabinet Making.

Our brother James S. Cox, residing at the Cross Roads, near Warrior's Mark, has fitted up a shop, and is now prepared to manufacture and furnish furniture of all kinds. He has also a hearse and furnishes coffins, and attends to funeral wants generally. We have lately had an opportunity to examine his work, and can recommend his wares. He also manufactures the celebrated Common Sense Washing Machine, of which we have one in our use. It exceeds everything in that line of machinery ever tried or examined by us.

BROTHER HENRY ZIMMERMAM, East Hempfield, Lancaster county, Pa., writes: Brother Adam Hollinger, of Adams county, and brother John Herbved were with us this week and had meeting at Petersburg on Tuesday evening. We had a full house, and an interesting meeting, and both hearers and ministers were well pleased. The text was 1 John 3: 42: "Behold what manner of love the Father hath bestowed upon us," &c.

Now is the time to subscribe for Volume Seven.

"Butter and Honey Shall Every One Eat."

So says the prophet Isaiah when speaking of a time then in the future. We are not prepared to say that we have now arrived at that period, but this one thing we do know, that for some time past the COMPANION Family has had both butter and honey to eat, and altogether through the liberality of kind friends. First, brother James Bowman of our own congregation, but residing over the Allegheny in Clearfield county, brought us a nice comb of elegant honey, at the time of our Love-feast.

Then, while at Roaring Springs, this county, our friend S. B Reprogle, gave us a jar of select honey-comb well filled with pure honey, and afterward shipped a similar favor by express to the Assistant Editor. Mr. Reprogle is the patentee of a new Bee Hive called the Excelsior, which we have heard highly recommended by those who have had it in use for some time. He is also extensively engaged in the Bee Culture, and we think thoroughly understands his business. Those who are interested can address him as above.

On the 5th inst., brother Bear, ourself and our families, visited brother Sam'l M. Cox's, in the upper end of our congregation, and had meeting on Saturday evening, Sunday forenoon, and Sunday evening. On Monday morning, when leaving, they gave us near a bucket full of fine, well-filled honey-comb, after having fed us on honey and other good things to eat for nearly two days. So we went home rejoicing, not alone on account of the honey, but because we had tasted of the sweetness of the word of God, which is sweeter than honey. Psa. 119: 103

We thank our kind friends for their favors, and we thank the Lord for the spirit of love, which, through the religion of Jesus, He has given to the children of men.

Book Notices.

LE CITOYEN AMERICAIN. Such is the title of a weekly paper, published at Syracuse, N. Y. It is a French and English paper, translated in alternate columns. It also contains a "department of instruction," in which word for word translations are given, of which the following is an extract:

Le Mouton.

The Sheep.

Le mouton a son utilite parmi les animaux domestiques. C'est lui qui contribue a notre nourriture aussi bien qu'a notre habillement, car si sa chair est bonne, sa laine sert a fabriquer du drap pour nos habits, des bas pour notre usage, et de la flanelle pour notre sant'e.

The sheep has his usefulness among the domestic animals. It is him which contributes to our nourishment as well as our dress, for if his flesh is good, his wool serves to make cloth for our clothes, stockings for our use, and flanel for our health.

Price 3$ a year, or 75cts a quarter. Address as above.

Answers to Correspondents.

MOSES PRICE Lewistown, Pa: The P. M. has notified us to stop your paper. What is wrong?

PETER KAGEY: It came all right; thank you.

H. M. SNYDER: The money for Strasbourg came all right.

S. A MOORE: We are all O. K. Assistant says you had paid him for two Almanacs at Clover Creek Lovefeast. How is it?

DAVID FISHER: The $2 came to hand.

EZRA ZUMBRUM: Don't know anything about it; hope it will come to hand.

D. H MILLER: The bills were sent by express. The agents are looking after them.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ on upon **one side** *of the sheet only*

Defense of Tobacco.

Below we give the only defense of the use of Tobacco that has come to our office for some time. The author must forgive us for publishing it verbatim, as we have withheld his name. If the money spent by our correspondent for useless tobacco had been devoted to the improvement of his intellect, his contributions would be more honorable to himself, and edifying to others

"i see Brother Musselman has pruved the ponte well one the likensses but he has givit a tush on tobacco and snuff whe have been seting back looking one till it is over time it has been put in the Companion buy sister Hany is this weed itended to cile the sole or evat if it wood bee i wood sune stopt has not god made every thing fore mans good tharefore whe ot tao yuse it and not a buse it timothy c 5:23 but use a little wine for thy stomachs sake and thine often infirmities i hope if i holde oute till the end that i will mete menny of my bredren and sisters in a better world whare parting will be nomore which yuse this weed i saw a old lady by a box of snuff a shorte timeago and sed if it was not fore that she cud not live she is 95 year old and i know of uder casees that was recommended to youse it by the docter but not in all cases i submmit ine the church that whe muste duy evry thing ine a desent order i see that thare is as mush mony spente fore things one yuseles which isa sien to god and the world as fore this weed tharefore i say bruthers and sisters ill whe fele fore a litle smoke and a little snuff ine Joo over selves in 'empem maner let thame rubyuse as mush as tha pleas i duy say if i cud put dune this toxacleting drinke exsep fore medacal yuse i wod fore it dus not only de stroy the helth but also ciles the sole and brygs a dis grace one the family."

Of course we are aware that there are many using the "weed" who are able to write a better defence than the above, but among their other advantages over the above author may be named that of judgment and prudence which will not allow them to justify such a habit.

Brother Holsinger: Inasmuch as I always love to hear and read church news, and since there is but little written or published about our congregation, I will endeavor to give you a brief account of our proceedings.

Our lovefeast in the Antioch congregation, came off, pursuant to previous announcement, on the 7th, of Oct., commencing at 10 o'clock A. M. It was well attended, although there was a lack of help in the ministry, from other arms of the church. The only ministers here, to assist, were, Eld.,Samuel Murray, from Lancaster, and brother Jacob C. Cripe of Elkhart. Yet we had a good meeting, four sinners came forward, confessed their sins, agreed to take Christ and the holy apostles for their guide, and were added unto the church by holy baptism. I trust the ark of the Lord is still moving along, although the adversary presents himself in different forms, to intercept its movement.

We were also at the lovefeast at Lancaster, in the Salamony congregation, on the 18th Oct. There they were in the same condition that we had been, in reference to laboring brethren, although they had a good turnout, and good attention paid to the preaching. Two confessed Christ and were added to the church by baptism. Truly the church of the living God is founded upon a rock, and "the gates of hades shall not prevail against her." May God grant us all a blessing that we never may become weary in well doing, is my sincere prayer.

A. B. Miller.

Antioch, Indiana.

Brother Holsinger: *Companion* Number 40, has been read with pleasure and I hope with profit. I am much pleased to hear of a proposed consolidation of our church papers for the same reason assigned by brother Sharp.

Hope it may be speedidly consummated. I endorse every word of brother Flory's "War Declared," and hope we may be able to fight it out on "that line."

If I know myself I love the brethren with true brotherly affection, but I *do not love their tobacco.* I do not like to hear them say "*I cannot quit*" for it betrays the humiliating fact,that they are slaves to a hard master. And the more I hear of the *cannot quit* argument, the more I resolve to love my brethren more and love tobacco less. I hate tobacco because it has the power to enslave. "We have been bought with a price" and should be free. The servants of Christ should have no other master.

Paul in preaching Christ when he admonishes his Roman brethren, (Rom. 6 : 19) says, "for as you have yielded your members servants to *uncleanness* and iniquity; even so now yield your members servants to righteousness unto holiness." Tobacco says yield your members to serve me. *Fight* it Brethren! *fight it.*

E. L. Yoder

On the Death of Emma Fox.

Gone, gone! echo the clods that fall on the coffin lid that is closed over the bright, beautiful form of our dear, gentle sister. Gone, gone! yes, gone is Emma dear. No more her smiling face will greet us at the hour of dawn: no more her pleasant good-morning will fall upon our listning ears. She has passed away from Earth. Like some pure blossom,that is too frail and delicate to stand even the passing zephyr's breath. Too pure for earth, seemed to be written by an angel's fingers on that fair brow. Too pure for earth you could read in the depths of those angelic blueeyes. Too pure for earth she has gone to that celestial clime, where no sound of sorrow ever enters; and, while we are weeping over her lifeless, yet still beautifull form, a bright, angelic host, is bearing her pure and stainless soul to heaven.

She has crossed the mystic river: she has passed through the golden gate: she has entered that city of Joy and hapiness; and is now enjoying unalloyed bliss. Oh! why should we mourn for one that is now so happy? Oh!why can we not cease our weeping, when we know that she is gone to live forever in that fair, serene, and happy world? Oh? why should we shed such bitter tears for one that is now surrounded by angelic bands; and on whose brow there rests a crown set with gems that sparkle

with a brighter luster, and whose rays shed a more resplendent light than the stars that deck the deep, blue, ethereal dome of heaven; and whose magic fingers now sweep across a harp that is strung with gold; and whose fairy feet have crossed the crystal sea, and are now walking the streets of that City of light, beholding the smile of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Still we can not help but mourn, when we think of how we will miss her. No more will we hear her light footstep approaching; no more will her gentle hand press our brow: no more, when we are lying on a bed of sickness, will she be there, hovering around our pillow like an angel of mercy, to soothe our weary mind to rest, and to minister to our every want; no more will we hear her musical voice; no more will our now lonely rooms ring with her merry glee; no more will her lips be pressed to ours, in the fond kisses of a sister's pure and holy love; and Oh! how we will miss her, when the toils and cares of the day are over, and we gather around the fireside, and when we kneel around the family altar! Oh! who can tell how much we will miss her there! What memories will come thronging through our minds, happy hours gone by never to return again. What! never to return again? Never more to meet the smiling of those sunny eyes? Bitter thought—never more to meet our dear, gentle Emma! Is there no hope, that, when we have crossed the Jordan of death, we may see her there in that celestial world? Is there no hope—is there no hope that when we have crossed with the boatman pale, we can, on the shining shores of that better land, once more form a happy and unbroken band?—Yes there is hope, if we but prepare to meet her there.

SARAH HART.

Pierceton, Ind.

Question Answered.

The following question was proposed by brother Daniel Smith: "How many men, of the number of the children of Israel who left Egypt, entered the land of Canaan?"

By reference to the 12th, chapter of Exodus we find, that in the year 1491 B. C. the children of Israel left Egypt; and from the 37th, verse we learn that there were 600,000 men and women over 20 years old at the time they left Egypt. And by reference to the 13th, chapter of Numbers we find that Moses sent twelve spies, one from each tribe, to spy out the land of Canaan. This was in the year 1490 B. C., one year after they had left Egypt. Now it appears that they returned after 40 days, and all brought back good news concerning the land—that it was a land that flowed with milk and honey, &c. But by reading the 32nd, verse it appears that 10 of the spies brought up an evil report—that it was impossible for them to possess it, &c. By referring to the 14th, chapter it appears all the people believed the report of these evil spies, rather than that of Caleb and Joshua. "And all the people cried out, Let us stone them"—Caleb and Joshua. In the 29th, verse we find that their carcasses were to fall in the wilderness. All that were numbered, according to the whole number of them from 20 years old and upward, all that have rebelled against God; and we understand that they all rebelled, save Caleb and Joshua. By reference to the Apocalypse,* in the 4th, age of the world, we find these words: "Nevetheless he denounceth that all who are now twenty years old and upwards (except Caleb and Joshua) shall die in the wilderness."

Thus we understand that none who were 19 years old when they left Egypt, entered the land of Canaan save Caleb and Joshua. I would however love to hear from other brethren.

A. B. MILLER.

Antioch, Indiana.

Brother Henry: According to promise, I will give the readers of the *Companion* a brief sketch of a series of meetings held in the Hamburg congregation, Fremont County, Iowa which it was my happy privilege to attend. The meeting lasted for about a week, and closed on the evening of the 23d, of Oct. The last three discourses were devoted to setting forth the propriety of attending to the ordinance of Feet-washing, the essentiality of Baptism, and a defence of the Lord's supper, as practised by the Brethren. Brethren Christian Harader and John H. Filmore, of Adams Co., Iowa, labored faithfully in the cause of our blessed Redeemer. During the meeting, two were made willing to forsake the ranks of Satan, and were "buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The members of this newly organized church are very zealous in the good cause, "endeavoring to keep the unity of the spirit." "Behold," says the Psalmist, "how good and how pleasant it is, for brethren to dwell together in unity." It is not only good and pleasant, but essential to success. Christians have a great work to do; hence the necessity of a united effort. Union is strength. It is the plan of the great adversary of souls, to sow the seed of discord in the Christian camp, in order to accomplish his designs, and the great Head of the Church, has provided a principle which binds, nourishes, and consolidates the various members of the body together. If this principle is neglected, the army of the cross becomes easily dispersed. The principle is Love. Love binds together. The minister of the Gospel is the standard-bearer in the Christian army: the membership are the soldiers of Jesus. If every soldier rallies round the standard, and all are determined to conquer or die, nothing can stand before them: they will drive back the powers of darkness, and make Apollyon fly The church felt the necessity of another recruiting agent to induce men and women to enlist under the blood stained flag of Jesus. The solemn duty fell on our aged brother Hiram Hoff, and brother Archy Arnold, to the visit Now, beloved *Companion*, as we expect to leave this place shortly, we invite you to visit our family circle, in the future, at Hamburg, Fremont Co., Iowa So much from your heavenward bound companion

S. A. HENRICKER.

Fontanelle, Nebraska.

H. R. Holsinger: Beloved brother in the Lord, I am satisfied with your remarks to my query. I did not propound it on my account alone, for my mind was clear on that sub-

*We can find no such passage in the Apocalypse, but in the index to the Bible, or rather in a summary of remarkable occurrances mentioned in the Bible, the exact language may be found. This is the extent of its authority.—EDITOR, C. F. C.

ject, and my faith fully established long ago. But as I had not conversed much on this point with our laboring brethren, I proposed it to hear your mind, and also that the readers of the *Companion* could have the benefit of the explanation. I give my approbation to all your quotations as bearing on the subject, and also to that part wherein you intimated that it was resorted to by such as want to avoid obeying the commission of Christ to his Apostles. To baptize "in the name of Jesus Christ," or "in the name of the Lord Jesus," is referred to for a support to the single mode of backward baptism; and this I cannot, from the understanding I have of the Scriptures, recognize as even the shadow or resemblance of apostolic or Christian baptism. The Apostles baptized in the name of the Father, and of the Son and of the Holy Ghost; for so the Lord Jesus had commanded them. Had they baptized only in the name of the Lord Jesus as some would have us to do, would they have done according to their instruction? Any reasonable and candid person would say nay, and even declare that they were disobedient and rebellious, and that the Holy Ghost would not have accompanied them through all their work and mission.

I still have another item of testimony to your remarks. It is true, St. Peter commanded to be baptized "in the name of Jesus Christ," not alone because the Lord Jesus gave them their directions, but also because the baptism of John was by the most believed to be from heaven, or authorized of God, and still valid, and to remain so. But as John could not use the same words in baptizing, the Apostles now, according to their commission, had to show and declare a distinction; and as they could not call it Christian baptism, because the name of Christians was not yet given to the believers of the new dispensation, and to the followers of Christ, neither would they call it after themselves; yet, as it was evident that the baptism of John, heretofore in use and known, became invalid by the instituting and introducing of the one by Jesus Christ, if it only differed in the formula in the words used by the administrator, the Apostles through their heaven bestowed wisdom and their humble symplicity, not to make themselves of any reputation as authors, but to ascribe all to their Lord and Master, were pleased to recommend "to be baptized in the name of the Lord Jesus Christ." The first was called "the baptism of John," the last we call now "Christian baptism," and the Apostles called it when named by them "in the name of Jesus Christ," for He was its author.

C. SHANK.

A Reply to Sister Rohrer's Second Response.

DEAR SISTER:—I see it is necessary for me to reply to your second response. I really did not think when I wrote my first article that it would lead to such a controversy, but, as it has come so far, we may as well continue on until the thing is settled, providing the editor will allow us to. In the first place, I am sorry my sister does not understand me rightly. I do not exalt mortal man above our glorious Redeemer. God forbid that I should hold any one in pre-eminence to our dear Saviour, who has done so much for me. He has suffered His blood to stain the cross, in order to redeem my soul, and has been with me for good through all the vicissitudes of life, for which I hope I may never cease rendering praise and adoration to His holy name. But I like to see every thing at its time and in its place. John says, "We know that we have passed from death unto life, because we love the brethren;" and "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" "Beloved, let us love one another, for love is of God." I shall never forget the love I had to the minister that buried me under the water; although his mortal body has, long since, been mouldering in the dust. There was nothing too hard for me to do, when he told me it was necessary, even down to that easy matter of covering the head. But for any one to believe that mortal man would be directed to write to the seven spirits that are standing before the throne of God, or the seven stars he is holding in his right hand, pointing out to them their defects, warning them of the consequences if they did not repent, would rather seem to be out of place. But for John to be directed to write to the angels of the churches he had planted in Asia, would be reasonable. And it is evident he was writing to them, when he says: "I, John, who also am your *brother and companion in tribulation* and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." He had planted these seven churches in Asia, previous to the time he was bound and sent to Rome, and there ordered to be set in a cauldran of boiling oil, by which he was no more affected than were the three men that were walking in the midst of the flames of a fiery furnace; so he was banished to a desolate island called Patmos, some say, in order to be devoured by wild beasts. But let that be as it may, to the island he was sent, and while there saw the things we read of in Revelations, that he was directed to write in a book, and send it to the seven churches in Asia. But the things he was told to write to the angels of these churches, were not among the things he saw. The seven stars, and the seven golden candle sticks, may reprerent the churches in their triumphant state. I think this is evident by what John was directed to write to the angel of the church of Ephesus. They had left their first love, and were to remember from whence they had fallen, "and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place. No doubt they received the admonition, and after the death of Domition, John was permitted to return to Ephesus, and there die a natural death.

We have a large book that gives an account of the faithful martyrs, who lost their lives for the testimony of Jesus, from the time of Christ till the year sixteen hundred and sixty. Among these martyrs was the bishop, or angel, of Smyrnia, that John was directed to write to. He suffered martyrdom in the year one hundred and sixty-eight. They tied his hands together on his back, and then set him on a pile of wood, at which time he asked for a few moments' time to pray, which was granted, but as soon

as the word "Amen" was pronounced, they kindled the fire under him, and when the flame began to blaze up around his body, they saw that it had no effect upon him, so there were orders given to stab his body through with a sword, which they did. The writer goes on and says: "Not only the overseer, which was called the angel of the church of Smyrna, but also twelve other members, from the church of Philadelphia, who had come over to the church of Smyrna, suffered martyrdom at the same time and place and in the same manner.

Will this satisfy our sister Mary?

Written in love and sincerity, by your well-wishing sister,

MARGARET DEARDORFF.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near Shanesville in Tuscarawas county, Ohio, on the 23rd day of August, HENRY PENROD, aged 45 years, 8 months, and 1 day. He leaves a wife and 3 children to mourn his death. In his lifetime he witnessed the burial of 7 of his children, 6 boys and 1 girl. He was married about 23 years. Funeral discourse from 2 Tim. 4:6—8 by J. Neff and the writer to a large concourse of people.

Brother Henry was a consistent member of the Brethren Church for a number of years (his wife is also a member). It is seldom that death summons one from the walks of private life, whose loss is so deeply and generally felt.

In the Poplar Ridge congregation, Henry county, Ohio, on the 7th day of July, brother JOHN SONNAFRANK, aged 32 years, 3 mos. and 14 days. Brother John died very suddenly. He got up in the morning appearing as well as usual, but before he had his clothes all on he fell down dead. We hope he was prepared and died happy. May this be a warning to all.

Funeral occasion by brother Aaron Berkeybile and the writer. JACOB LEHMAN.

In the same congregation, Defiance Co., Ohio, on the 2nd of August, sister MARY JANE LEHMAN, wife of brother Henry Lehman, aged 45 years, 3 months and 13 days. Disease Consumption, Although her sickness was very lingering she bore it with Christian fortitude, and commended herself into the hands of the Lord. She always said the Lord's will be done. As far as we know she did all that was in her power to prepare herself. She called for the elders of the church, and was anointed in the name of the Lord, and 4 days before her departure she desired to commune once more with her brethren and sisters. Her request was granted, and quite a number of brethren and sisters met together, and we had a very beautiful season. After it was over she rejoiced and said she had more satisfaction at this meeting than she ever had before. She leaves a sorrowful husband and 6 children to mourn their loss, but we need not to mourn as those who have no hope; we hope our loss is her great gain. Funeral occasion by elder A. Stutzman and Aaron Berkeybile.

JACOB LEHMAN.

In Chiques creek church, Lancaster county Pa., July 15th, AGNES CATHARINE, daughter of friend Peter and —— KEATH; aged 1 year, 9 months and 13 days. Funeral services by the writer, from 1 Cor. 15:22.

In the same district, July 25th, a child of friend Henry KOONER; aged 11 months. Services by Elder P. Zeigler and the writer, from 2 Cor. 5:19—20.

In the same congregation, July 25th, sister ANNIE M SHELBY, widow, aged 60 years, 7 months and 5 days. Funeral services by Elder P. Zeigler, J. Rider and Henry Engle (a River-brother) in German, and the writer, in the English language, from Phil. 1:21.

Same place, August 3rd, ALFRED, son of friend Michael B. and Ann BECKER; aged 8 months and 7 days. Services by the writer and others from Job 14:1—2.

Same place, August —, SARAH, daughter of friend Felix and Elizabeth KAUGHMAN; aged 13 days. Services by Elder P. Zeigler and the writer from Phil. 1:21, latter part.

Same place, August 20th, CARA, daughter of brother Jos. S. and sister Fanny MASTERSON; aged 2 years, 5 months and 18 days. Services by the writer and others, from Book of Wisdom 4:7.

Same place, August 25th, LIZZIE, daughter of friend Josiah and Sarah FREY; aged 6 months and 7 days. Services by the writer from Luke 14:23.

Same church, September 11th, of old age, sister BARBARA COVER; aged 88 years, 7 months, and 20 days. Services by the writer and others, from Phil. 1-21.

Same place, October 1st, AUGUST PAGE; aged 58 years, 10 months, and 24 days. Funeral services by Elder P. Zeigler and the writer from Psalms 144-3.

In Ephrata congregation, Lancaster county, Pa., MARY S. KELLER, of Consumption; aged 16 years and 16 days. Funeral services by Samuel Harley, and the writer from Heb. 9-27.

In Chiques creek church, October 26th, sister ELIZABETH WITMER, wife of brother Daniel Witmer, and daughter of friend Peter Wealand; aged 40 years, 2 months, and 3 days. Funeral services by the writer and others from Rev. 7-14—17, a large concourse of relatives and friends being in attendance. She leaves a husband and 9 children to mourn their loss, yet not as those who have no hope.

S. R. ZUG.

In the Yellow Creek congregation, Bedford county, Pa., NANCY JANE, daughter of James and sister Sarah LYONS' aged 16 yrs. 2 months and 14 days. Disease Typhoid Fever. Sick only about 9 days.—another warning to the young to prepare to meet their God. Funeral occasion improved by the writer and C. King, Seventh Day Baptist, from Job. 14-1. S. A. MOORE.

In the Buffalo Valley branch, Union county, Pa., Oct 14th, sister MARY, wife of br. Andrew FEES; aged 50 years, 5 months, and 21 days. The funeral services from 1 Cor. 15-19—23.

In the Cowenshannoe congregation Armstrong county, Pa., on the 12th of August, of Lung Disease, LEONARD WHITE, Jr., aged 20 years, 5 months, and 7 days. His sufferings were in one sense very great, but he bore them with Christian fortitude to the end. Funeral services from 1st Thess. by the writer. ROBERT WALLACE.

In Upper Cumberland Sept 28th, CATHARINE SMITH, aged 44 years. She suffered about nine months of cancer at her breast. Her sufferings were great. She was our old neighbor John Smith's widow.

ADAM HOLLINGER.

In the Yellow Creek congregation, Bedford county, Pa., on Sunday night October 30th, our beloved sister ELIZABETH BECHTAL, wife of brother Michael Bechtal, and daughter of Elder John Holsinger; aged 36 years, 11 months and 3 days.

The subject of the above notice, was such as we do not always have the pleasure of seeing. Sister Bechtal lived and led that life which becomes every Christian. On Tuesday previous to her death, she sent for the Brethren, in order to have that Last Holy ordinance attended to—the anointing with oil in the name of the Lord. Her disease was Consumption. On Tuesday, the 1st day of November, she was followed to her last resting place, by a very large concourse of people. Funeral discourse by the brethren from Rev. 14-12—13. S. A. MOORE.

In the Elklick branch, Somerset county, Pa., of Paralysis, brother DAVID LIVENGOOD: aged 61 years, and 20 days.

On the 29th brother David and his wife started for the place of our Love-feast, arriving there in good time, and all seemed to be about as well as usual. Shortly after the hour of four, the brethren commenced singing and exhorting to prayer; and, while engaged in prayer, it is supposed, he had an attack of Vertigo. As soon as prayer was over, his son Samuel saw that there was something wrong with his father, and soon called a physician that was near by. They removed him to the house of brother Samuel A. Maust, where he was taken with Paralysis, and soon became unconscious, and remained so until the 31st, at 8 o'clock, when his spirit took its flight, and left to the friends but the lifeless object of their once loved father. Brother David was widely known, in the brotherhood and out of it; and all that did know him, knew him but to love and admire him. He was a kind father, a good citizen, a man beloved by all. He was mild, beneficent, sociable, a good conversationalist, well read, and consequently well informed on almost any topic of the day. He was chosen to the ministry about the year 1853. Though he never preached much from the public stand, yet in his daily walk and conduct, and in all his dealings, he preach edmuch and loudly.

On the 2nd day of the present month his remains were conveyed to their resting place, now being with his fathers, followed by a large and sympathizing crowd of friends and neighbors. The occasion was improved by the writer. C. G. LINT.

On the 25th of Oct. in Holt county, Mo., brother JOHN ANDES; aged 51 years, 1 mo. and 7 days. On the 27th his remains were consigned to their resting place, followed by a large concourse of mourning friends. He leaves a widow and 7 children to mourn their loss which we hope is his great gain, of whom he left bright prospects. Funeral occasion improved by brother Forney from Rev. 14-13.

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Wm Myers,	1.00	A J U[illegible],	1.00
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For the COMPANION.

The Atheist.

"The fool hath said in his heart, There is no God."Psalms, 14:1.

No God! Thou fool! Cast thine eyes over the earth on which you tread, and the numberless objects around you, and the various phenomena of nature, all working in perfect harmony and beautiful order, and say, if thou canst,"There is no God." All the combined power at the command of mortal man, sinks into insignificance, when compared to the wonderful works of creation.

True he may subvert thrones, revolutionize countries, and as a certain philosopher once said, after giving a life-time to the study of the mechanic arts:"Give me a place whereon to stand, and I will move the world." The astronomer can trace the planets in their courses, and obtain with a degree of accuracy their dimensions; yet, with all this power, wisdom, and philosophy, he cannot so much as create one spire of grass,—seemingly a very insignificant act of Almighty power.

Wherever we cast our eyes, we see evidences of a power and wisdom not possessed by finite humanity; and the existence of an Almighty God, is painted in legible characters on every object by which we are surrounded.

David felt the omnipresence of God, when he said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy right hand lead, and thy right hand shall hold me." Psalms 139: 7—10.

God is manifest in all his works. We see him in the forest and in the thronged city. We see him in the flaming Orb, as he sheds his beam of light over the world. We see him in the moon,"pale Empress of the night;" and in the glimmering stars that spangle heaven's blue dome. We see him in the gentle shower, and in the raging tempest. We see him in the first blushes of the morning, and in the last lingering rays of twilight as they crimson the western hills. We hear him whispering in the breeze, and speaking in the fearful whirlwind. We see him in the vivid lightning, and hear him in the rumbling thunder. We hear him in the little murmuring rill, and in the billowed ocean. We hear him in the feathered warblers, as they chant forth their matin melodies to their Creator. We hear him in that "still small voice" that comes to us when no mortal is near. He speaks to us through the still, motionless lips of the loved ones, about to be carried to the silent tomb. His messenger, death, visits the lowly hovel and the stately mansion, the king on the throne and the beggar on the highway. He comes to tottering age, blooming manhood, and innocent infancy. He visits the proud and the humble, the sinner and the saint.

And thou fool, he will visit thee, when perhaps thou wilt be made to exclaim in all the agony of thy soul:"God be merciful to me a sinner."

G. H. SWIGART.

McVeytown, Pa.

For the Companion.

"The Strait Gate."

BY J. S. MCADDEN.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

A man to be a Christian must meet opposition; for, as in all other laudable enterprises there are oppositions made by those that do not understand them, so in religion the opposition is in the extreme; for let a man once turn from his evil ways to the Lord, and he is the mark at which all his associates aim their shafts. Various epithets of reproach are hurled at him; and his every act is watched as with an eagle's eye. And why so? Because the cause of Christ is as far from the world's cause, as right is from wrong: right, is Christ; and wrong is the world; and certainly the world works for its own.

There are three things especially, that are opposed and indeed cannot be in favor of religion

which throw all the obstacles possible in the way of the christian, and try, by their united powers, not to let him enter in at the "strait gate;" viz, The *world*, the *flesh* and the *devil*.

These are opposed to every good and earnest Christian; and no one that is born again, need expect anything else than to meet opposition from all these. Some are assailed more, and some less; but all must pass through the fiery ordeal of this unfriendly world of woes and trouble.

1. The world is opposed to entering the "strait gate," by its honors, saying: "work for me, and I will give you power." Offices are held out, with all the advantages of position in society,—not only in the offices of the public government, but in the honors of generalship, learning, inventions, &c.—its riches and the thousand of trivial joys that spring from them. Riches seem particularly opposed; for Christ said:"How hardly shall they that have riches enter into the kingdom of God!"

The temptation to excel others in dress, fine houses, fine farms, &c, is a growing evil; and I deprecate the evils that spring from riches, for now, already, a man to be esteemed, in a worldly point of view, must be rich; and this, too, in a "land of freedom!" I pray that our land may never be subjected to this *bane* of society—"*Caste*."

Its ease, is also a great temptation; for the human family is very apt to cultivate ease, or in other words, laziness. How strenuous to have every thing about their person or their property so that they may take their ease! The easy man, or sluggard, says: "A little more sleep,&c. To be a Christian he must deny himself and cultivate activity.

But perhaps the greatest temptation of the world against entering the strait gate, is, its ambition. None are exempt from this: all aspire to be, or at least to be thought, great. Look at the ambition of Alexander, who almost reached its pinnacle; at Bonaparte, that laid waste much of Europe; and Herod, who made such a great oration. But it is not confined alone to this kind of men; but ambition has crept into the church; for some are willing only to take a high seat or none. Oh! the clogs, the weights, and thoughts, that pride and ambition hang around the strait gate! No wonder many seek to enter, and are not able!

2. The flesh is also a very strong enemy against entering "in at the strait gate." The gratification of the appetite for the good things of the earth, is often inordinate: the sensual nature assails so powerfully, that many, to gratify their lusts, fall to rise no more. Look at the man that seeks to gratify his appetite in intemperance! What will the lover of ardent spirits not do, to gratify his lust for that poison which he knows will destroy his life? The flesh—his appetite—urges him on and on towards destruction. But although the drunkard is the extreme, other kinds of appetites, are as detrimental as his; for they are, by no means, only the large sins of the flesh that keep us from entering "the strait gate," but also the little sins.

3. The devil, that arch-fiend, that enemy of all good, that deceiver, that incarnation of lying, is opposed to religion—opposed to entering "the strait gate." He is very vigilant and active; and you will not find him sleeping or napping, he is very zealous to gain many for his kingdom. He holds out promises to you, tells you he will make you a great man, give you the world &c.; but don't believe him: he is a liar and the father of lies. He tells you, moral man, that you are good enough—that you are as good as there is any use of being; and he tells you, young people, that you need not be in a hurry to be religious—that there is time enough yet—you may live long. Don't you know he lies here again? For who is certain of long life? He tells you, worldly man, to go on and get wealthy and take your ease: a lie again; for Christ says of such a one: "This night shall thy soul be required of thee." He tells you, old man, that you are now too old to repent; that your day of grace is past; and that he has a lease on your soul. Don't believe him, you are not too old, for the way is still open; and Jesus invites you to knock, and the gate shall be opened. Let none of you believe him; but strive to enter. Jesus will welcome you; the angels will hover over; friends will greet you; the church will aid you; and God will bless you. Come, then, and partake of the joys of the Gospel. Take up your cross, and onward to Zion: march and "strive to enter in at the strait gate."

Plattsburg, Mo

For the Companion.

The Dreadful Day.

"For behold, the day cometh, that I shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1.

I was out of doors this evening; and looking up, I beheld in the sky a bright light, that appeared first in the East, then extended far in the North. I could compare the color of it to nothing else than a coal of fire or red hot iron. As I beheld it, it caused me to think of that great day when the world shall be on fire, and the wicked shall be burned. Oh! I thought, if that light were all over the sky as far as I can see, how awful it would look! Yes, that will be an awful day that shall burn as an oven, and shall burn up all the proud and all that do wickedly!

Dear brethren and sisters, are we proud? If some one should ask us this question, facing us, we would be very apt to say, No. But let us examine ourselves, and see whether we are not a little proud. I sometimes think I am, although I try to overcome pride; for I am afraid it is causing our love to wax cold. But let us see when we are proud. Is it only when we wear grand and fashionable clothes? I say no, not only then. I am well aware that some say it is no sign that persons are proud, when they wear grand and fashionable clothes; but I think when any person is proud he is apt to manifest it in his clothes. I do not think there is pride in wearing clothes that are serviceable; but if they are fashionable and not serviceable, then we wear them because we are proud.

But there are many ways in which we can show our pride, besides in our clothes; and there are many things that we can be proud of except our clothes. But let us see what pride will do. It will keep us from our sleep, that we should have at night; it will keep us from having money to throw into the treasury; it will keep us from visiting the sick, from feeding the hungry, from clothing the naked; and what is far worse still, it will keep the poor from hearing the Gospel preached. But some one might ask: How will it keep the poor from hearing the Gospel preached? I will tell you how. Last Sabbath evening when I came home from church, there was a friend at our house, who was asked by some one of the family whether she was going to church the next day. "No, I've got no clothes," was the reply. Oh! what pride will do! I thought her clothes were good enough; but they were not made in the latest style. She, like many more, is not able to buy clothes every time a new fashion comes around, and would rather choose staying at home than wearing old ones. Dear brethren and sisters, I have since thought that we ought to dress so plain, that no person will stay away from our meetings because his clothes are not grand enough to come. How often do we hear folks say when speaking of some other churches: "I don't like to go to their meetings, they are so proud."—Remember, when Christ was here on earth he said: "The poor have the Gospel preached to them." Let us be careful that we do not keep them from having it preached to them; and let us be careful that we do not stand in the way of sinners, by wearing too many fashionable clothes. We who are yet young in years, and young in the church, are very often tempted to make our clothes fashionable and go with the world; but when we look back to our baptismal vows, we can only pray to God: "Lead us not into temptation, but deliver us from evil." And he will deliver us. Dear brethren and sisters, pray for your weak and unworthy sister in Christ.

Scenery Hill, Pa. HANNAH SMITH.

"WHAT IS WORSHIP!"—According to the actual practice of scores upon scores of congregations, it is the assemblage of a certain number of persons into a sanctuary on the Sunday, to be preached at, to be sung to, and to be prayed for. The aforesaid persons, in the meanwhile, sit as the mere passive recipients of the entertainment furnished from the pulpit and the music-gallery. They are spectators, they are auditors, or they are sleepers; but how many are active worshipers? The minister is expected to furnish the discourse and they are to sit and listen and criticise. If the discourse is brilliant and popular, they worship *him*; if the sermon is stupid or scanty, they go to sleep or go home sulky. The minister is expected to pray; and the people listen and say to themselves: "That was a beautiful prayer," or "That prayer was too long." While the pulpit is not engaged in interesting or instructing or entertaining them (or the contrary) they turn to the choir who furnish them a few minutes of musical performance. Through out they are a mere *audience*."—*Cuyler.*

For the *Companion*.

To a Suffering Sister.

It requires a long time and protracted discipline, to make us truly believe that all things work together for our good. We are so closely allied to earth, and naturally so unapt to be supremely swayed by "the powers of the world to come," that it is necessary to write the sentence of death on all our relations and enjoyments. Before God could incarnate Himself in our nature, He had to speak "at sundry times and in divers manners," to make us sensible of our need of His indwelling. The same is true in relation to His possession of the individual. Before "the brightness of His glory, and the express image of His Person," shines from every element and act of our being, we need a long, painful wilderness schooling, between Egypt and Canaan, to extirpate the remains of the one, and prepare for the possession and enjoyment of the other. The ways of the Lord are not our ways, but they are "true and righteous," and this should be sufficient to compose our souls to rest on all the dark providences & fiery trials that checker our path. Many years have passed away since God has placed you in the furnace of affliction, and your agony has often constrained you to cry out, "Lord, how long? Yet I feel confident that if you had been permitted all this time to shape your own course, and choose your own discipline, you would not be as near to God to-day as you are. If you could have kept off the hand of affliction, warded off the withering stroke of disease, and spent your days in uninterrupted health, you might this day be "a lover of pleasure more than a lover of God." Suffering has given you an acquaintance with God which prosperity never could. Your bodily chastenings have cut you off from many comforts, but they have at the same time opened the door to higher and lasting enjoyment. *Did you ever thank God with all your heart for the sore afflictions he has permitted to overtake you? Did you ever pour out your soul in a thank-offering for the privilege of suffering? Did you ever bless your Father in Heaven that he gave you an opportunity to glorify him by the exercise of the highest type of patience?* My dear fellow-pilgrim, believe it, God has conferred upon you high honor in making you a great sufferer, for he has made of you a medium for the display of the power of his grace. To bear such a cross as he has laid on you requires the in-being of Divinity, and your gracious Savior means to show to men and angels the wondrous power of his love in sustaining his suffering saints in the hottest flames of tribulation. The salutation of Gabriel to the Holy Virgin may be applied to you: "Hail thou that art highly favored, blessed art thou among women." Blessed art thou among saints. You have encountered only what you had been forewarned to expect. You are passing through the waters, but God is with thee; through the rivers, but they do not overflow thee; thou art walking through the fire, but not burned, neither does the flame kindle upon thee. Isaiah 43: 2. Your trials have limits, but the wisdom that appoints them, the love that controls them, and the grace that sanctifies them, are infinite.

The apostle admonishes us not to be weary in well-doing, which we may add, let us not be weary in well-*suffering*. Pray God for willingness to be used for no other purpose than the glory of his grace. If he sees meet to add fresh fuel to the fire that is purging you, accept his will with the filial welcome, "behold the handmaid of the Lord; be it unto me according to thy word." A brief period more, and you will breathe the pure, fragrant atmosphere of Heaven, and enjoy all its hallowed sweets.

C. H. BALSBAUGH.

(Matt. v. 5.) Not that they shall not also "obtain mercy," "see God," "be comforted," and come to the "kingdom of heaven;" but, in the mean time, he, and he only, "possesses the earth," by being humble, cheerful, unvexed, unrepining, and content with what God has given him. —ISAAC WALTON.

That is the happiest state of life in which one has not to command nor direct, but to obey solely; not having to choose for ourselves, but having our path of duty, our mode of life, and our fortunes marked out for us. What else does God desire of us in the injunction, "Commit the keeping of your souls to him, as unto a faithful creator?"—FELL.

The aphorism, "Whatever is, is right,' would be as final as it is lazy, did it not include the troublesome consequences, that nothing that ever was, was wrong.—*Charles Dickens*.

For the COMPANION.

Prospects.

BY JAMES Y. BECKLER.

See, the joyful time is coming,
Signs of promise drawing nigh,
Gird your armor on, ye faithful,
Till the Lord shall cleave the sky.

Omens, and forebodings darkly
Cast their shadows far and near;
Sham-religions, anti-christian,
In full number now appear.

Soon will come the Lord of glory,
With his train of angels bright;
Seraphim and sounding trumpets,
And the saints in shining white.

For the brightness of his coming,
And the nearness of that day,
Have enlightened every nation,
That mankind may learn the way,

God has a peculiar people,
Scattered through this wide domain;
An elect and holy nation,
Who have all been born again.

Now the days of persecution,
For the sake of the elect,
Have been shortened—now is freedom
Offered unto every sect.

God is making preparation
For the final judgment day,
When the saints shall judge the angels,
Who in chains of darkness lay.

Rays of light—thy kingdom coming—
Stream along the morning sky;
And the brightness of the dawning,
Indicates the day is nigh.

When the days of grace are ended,
Sinners scorning mercy now,
Will lament and ask for pardon,
And their knees in suppliance bow.

See their creeds, confessions, vanish!
Hear that mighty Babel fall!
Some for Luther, some for Menno,
And their various factions all.

Hear them calling to the mountains
And the rocks to cover them,
From the dreadful condemnations,
And the vengeance of the Lamb!

HARLEYSVILLE, Pa.

For the COMPANION.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.—Foundation, Rev. Chaps. 12th and 19th.

BY CHRISTIAN SHANK.

No. 6.

The question may here arise; why is the destruction of this Babylon, or this evil confusion, so graphically represented? The answer is almost absolute: for it can well be noticed, that no deviation from the right way takes place, unless, misunderstanding leads into confusion; and this into error; and as this error is in regard to the true and pure order of the worship instituted by Christ himself, it must be removed before he can present the church as his bride, without spot or blemish before his Father.—In the order, then, "the CAUSE," which gives, or did give, the first and greatest hindrance, must be the first eradicated from the system; then the other minor organs which create, and contribute to, a state of impurity and unhealthiness, are more easily subdued. This is the case here; the removing of other obstacles to the purification of the church, follows this first and great destruction of the cause. It is with the church of Christ as it is with an individual; regeneration is necessary in both, and both have to go through the process progressively. The individual, has to come to a perfect understanding in regard to his duties, to reach this new condition; and as long as a proper knowledge is wanting, or any misunderstanding exists in the mind, no progression can be made in the regeneration.

Because we make so many allusions to this confusion, we may be considered as also belonging to this doomed city. We would say to this, that it might be the case, if the seed sown by men had been received, then the allusion could not be doubted. But, since by faithful, prayerful, and diligent studying of the word of God, we cannot apply the figures in the subject to anything else, understandingly, than as set forth in this explanation; and, since we deem all of vital importance to our preparation for our future happiness, and our ideas and understanding correspond and harmonize with the Scriptures in general; so far, we are encouraged still to continue and try to do, perhaps, a little good to others.

We say then farther, that by the "Kings of the earth," the authority who hold both civil and ecclesiastical powers, and use such as a right, as belonging to them, are to be understood; so do we understand by the "merchants of the earth," those who devote their time, talents, and energies in supporting the existance of this spiritual Babylon and great confusion, heretofore and now in the Christian world, who by their man-taught wisdom, great learning, studied address, and eloquent language, produce excitement, which they hail and praise as a success to the farther accomplishment of leading and bringing this confusion into still more popular practice. The teachers and preachers of the present day, as also those of a former age, in the beginning throughout the religious confusion in the world, are, more or less by this figure represented. Preaching always was counted the most desirable occupation, for a man to be engaged in; it not only yielded honor and reputation, but even veneration, and in many cases great riches and worldly possession, none of which are promised by the captain and author of the true order and Church, but are willingly recieved, and even sought after, by the votaries of confusion.—This we think a just representation; for the classes who labored and profited by this religious confusion, will, when the end of its existence appears, behold that their work is not needed any more, as also the products of their labor lost, and no more honor and riches to be gained.

Yet there appears to be another class, who experience a different feeling from those who have to see their all destroyed, all they labored to rear to eminence to make a name to themselves disappear. Yes, the word is: "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."—This is an evidence, that this allusion to a literal city and things of an earthly nature, does represent something of vital importance in which the Apostles and prophets were deeply concerned. But in what else were they concerned than in planting and rearing the church to the order of perfection as they were directed? To that object they devoted their all, so long as their time on earth did last. And when, after all their anxiety and labor, the despoiled came, and profaned the purity of their holy order; then no doubt they must have felt sad.—But the assurance that this disorder should cease and be no more, was calculated to give hope for the better things to be reinstated again; and this assurance all god-fearing and purity-loving can have. "A mighty Angel took up a stone like a mighty millstone, and cast it into the sea, saying: Thus with violence shall the great city Babylon be thrown down and shall be found no more at all." This is assurance enough that it will be yet; it is not all done now, but it is with this as with many other things in the Church of Christ, it is in progress. Christ began his mission on earth with his appearance as Redeem-

er and Savior on earth; and his church, as his agent or representitive, to carry it to the fulfilment. But this representitive is not in this great city. No, purity is not found with filthiness. We shall behold her in that prepared state, when more of the obstacles are removed, than the one of which we saw she is relelved.

[TO BE CONTINUED.]

For the COMPANION.

Religion.

A LETTER TO JOHN HAZLETT, JR.

Religion! a very cheerful and happy thing to practice indeed, and a most melancholy thing to neglect. God's government of the soul regulates, but does not enslave. Seriously considering what religion is, we find the saying of the wise man Solomon very true, when he says:"Her ways are ways of pleasantness, and all her paths are peace." A very mistaken idea,—that Religion is a kind of slavery to which none can submit without sacrificing all the enjoyments of this life,—has been and ever will be, the greatest hindrance to its reception by mankind. Much better and wiser would mankind be, if they would carry along, from infancy to old age, a conviction that happiness is only the result of well cultivated Christian virtues and piety. Without this belief, man's circumstances are forlorn indeed. As the flowers and drooping leaves are revived by the silent dews of the night, so are the heart, affections, and spirit of man solaced by the pure and hallowed influence of a religious life. Vain and unprofitable are all things without Religion. "But one thing is needful:"—the love of God in our hearts.

A religious life professeth much. "What does it profess? Why, peace to all mankind, and an inheritance in heaven. Religion! what a word of meaning. It lives not only in a visible manifestation of devotion, or in the lifting of the hands; or a long drawn sigh; or the bowing of the knee; or long prayers; or an extreme cadaverous face. Religion may exist without any of these, and all this may be without religion. 'Tis benevolent actions flowing from holy motives, that constitutes a pure religious character. Religion is too noble to despise a brother because he differeth a little in opinions; or envy a proud heart, and too meek to despise the humble. It will not associate with blind zeal: "Do justice, love mercy, and walk humbly before God," is its creed. Its sect is, "The pure in heart," Matt. 5 : 8. To sum up, it is the Spirit of God living in the human heart."

Now, my dear friend, consult your own conscience: what does she say is the great end of life? Listen, I say, to her voice in the chambers of your own heart, she tells you there is only one stream that is pure, and it flows from the throne of God. There is but one way that is safe. "I am the way, the truth and the life," says our Savior. Then my very dear sir, give all your powers to HIM, to seek his honor in all that you do.

And now, in conclusion, I will say, Religion will light you through every winding path in the wilderness of this life; and comfort you in a dying hour; and bring you safe over the Jordon of death, into the heaven of promised and eternal rest. My letter is growing too long; I do not wish to intrude on the pages of our worthy paper, so I close abruptly.

Your Friend.

GEO. W. BURKHART.

Nolo, Pa.

For the *Companion*.

Visionary.

Not only will the "man of the future" be able to control his dreams; but in this age, all who regard the laws of health and keep their thoughts pure, can, to a great extent, control their dreams.

One night, recently, after musing about what pertains to the future, I fell asleep and "dreamed a dream." I imagined that I was traveling and while in a certain city, I noticed worshipers of God assembling for worship. From their appearance I learned that they were "Brethren." After service was over, which I also enjoyed, a gentleman came along, wishing to know from several whom he passed, where the Brethren obtained their Scripture relating to "the covering of the head." He continued asking until two young sisters in the Lord, heard him, and answered: "In the writings of Paul, found in the 11th, chapter of 1 Corinthians." After making the reply I noticed they went to their home which was near by. Their dwelling was an humble but attractive cottage. As they passed near by me, I learned from their conversation that they were hurrying home for the purpose of examining the word of God, so they might be able to give proper answers, and thus defend themselves should they again be attacked upon the subject. But fearing that their querist might prove to be an opponent, and perhaps a learned man, able to everthrow their arguments by misconstruing the Scriptures, I determined to help them, by throwing as much light upon the subject as I possibly could; and thus assist them to view the matter more clearly in the light which the Gospel revealed it. I entered their friendly door, and though it appeared they knew me not, I was gladly received by them; I presumed they knew from my appearance that no harm should befall them. After conversing awhile with them upon the subject at issue, I learned that they had made a profession for some time without holding the views they now deemed valid as Scriptural; but after taking the *Companion* for some time, whose columns they read carefully, they learned that the subject of "covering the head" could be sustained by the teachings of the New Testament. I then after referring to 1 Cor. 11 : 5, 6, the first clause of the 7th, verse, and also to the German translation which is so plain upon the subject of the covering which women are to wear in time of praying aud prophecying, that a fool cannot err therein, asked them why they did not come to our commnnion as the distance was not so very great; to which they replied, that they were poor, and had not the means and clothing necessary to go that distance from home. I then asked them how they could afford to take the *Companion*. "Why, we cannot do without it," was the answer. "We will have it, though we do have to deprive ourselves of many of the comforts of life." And I awoke from my sleep, and thought, how delightful to dream while guardian angels watch our breathing!—*Frequent Contributor.*

Dear readers, how many of our brethren and sisters are in circumstances like the sisters I saw in my dream! Do them all the good you can. F. S.

For the Companion.

On the Missionary Cause.

Brother Henry: — As there are members who like to read church news, I thought it would not be amiss to pen a few thoughts on it, on the missionary cause. The move of our late Annual Meeting meets my approval, and hope it will be essential to our Master's cause. I do not approve of the plan that was suggested by some of sending ministers out to preach and organize churches where the doctrine of Christ is not known, for if we do and leave them in the care of novices, and the enemy comes and destroys the good seed, so it will be worse with them than before. We here, in new districts, can speak from experience. Now my proposal is this: let brethren branch out and locate where there are no churches; for there are hundreds of gifted brethren, who could move to such places as suggested here, and become useful instruments in the Master's cause.

Here I will give you a short history of the church in southern Illinois. Myself and family settled here in Oct. 1857, only 2 members. After I was here awhile, I thought I passed a brother on the road; and afterwards I saw him working by the road-side. I asked him how he was getting along, and where he was from. He told me he was from Ohio, and located here in June, but did not think he would stay here, for there were no meetingsof ours here. I asked what kind. He answered, "the old dunkards." I asked him, "do you belong?" "Yes," was the reply. Upon this I gave him the right hand of fellowship and a kiss, and told him, "that is my faith." After this we met together to hold worship, till in the summer of 1858, when I was requested to hold public worship. In the spring of 1859 we were visited by Elder David Rittenhouse, and John Forney. They held meetings at different places, and requested me to go on in the discharge of my duties. We found four more members, who lived here for 13 years without any knowledge of brethren living in this country. They soon became lively members again In Oct., 1859, we held our first love-feast. Twenty-seven members communed: and six were paptized. We organized and elected one speaker, and two visiting brethren, having a territory of six or seven counties before us. We labored to the best of our ability, for some years, but then we met with fierce temptations and trials, and a drouth prevailed for some years, but after a long time, the dark cloud passed over, and light was shining again. At the present time our territory is divided into four districts, with three ordained Elders; and another district adjoining these on the west, has been organized still later, with one Elder. Thus we have been laboring together not without our hopes and fears, our joys and sorrows. This I think the safest way in the missionary cause. Do not think that I am boasting, but God forbid: for even to the present, we have our troubles and sorrows, and labors, both in and out of the church. But if I can encourage my brethren in our Master's cause, I will freely do it. But here I must often look with great solemnity, over our large field; members in 5 counties in one congregation and can't do near justice in our Master's cause. Here, brethren, let us reflect, and use our talents in the cause of our Master. We held two communions in the five adjoining new districts this summer; ordained one Elder, baptized over twenty, and a good prospect for many more. We have been somewhat opposed this summer, and challenged for debate on trine-immersion, by the Campbellites; but when it came to the test, they backed out. Our health is usually good. Now if you think this worthy a place in the *Companion* insert it; if not, table it, and let it pass for what it is worth. May the grace of God, and the influence of his spirit rest upon all his faithful children, is the prayer of your well wisher and co-laborer. M. Forney.

Parkersburg, Illinois.

For the Companion.

Conditions of Peace Requested.

By whom? By those brethren who use tobacco, with every creature of God, as not abusing it. As brother J. S. Flory, has declared war upon the subject, I will say that I assent to what he has said so far as intemperance is concerned; but in basing his argument on the Scripture: "Touch not, taste not, handle not," I cannot agree with brother J. S. F.; because the apostle in Col. 2: 21-23, says: "Touch not, taste not, handle not;" which all are to perish with the using; after the doctrines and commandments of men. Which things have indeed a show of wisdom in will worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. In the third chapter, you can see what things we are to abstain from. But "let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which were shadows of things to come; but the body is of Christ. But as for wearing gold, or costly apparel, or plaiting the hair, to follow the fashions of the world; against these we have, "thus saith the Lord," through the apostles: from these we should abstain. According to my judgment, pride is the greatest danger, that the church is exposed to. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Jacob Steel.

Yellow Creek, Pa.

Liars:—We don't see why a man should fall or rise into a passion when he is called a liar. If he is not a liar the person who calls him such is one himself. If he is a liar the truth should make him ashamed and not angry.

S. W. Bollinger

Quietness under one's own roof, and quietness in our own consciences, are two substantial blessings, which, whoever barters for show and pomp, will find himself a loser by the exchange.—*Seed.*

"The law of God was not to be written on the doors of the temple, but upon the posts of the dwellings; and thou to meditate upon it, with all thy children in all the turnings of life.—*Browning.*

What ought we else to do, both in public and private, while either digging, plowing, or feeding, but sing hymns to God, and bless him, and pour out our thanks towards him.—*Epictetus.*

Christian Family Companion

Tyrone City, Pa. Nov. 22, 1870.

A Sermon on Feet-Washing.

(CONCLUDED.)

II. Feet-washing is to be continued the same as other ordinances. The reasonableness of its perpetuity was argued from its tendency to promote enjoyment, and from the fact that the circumstances which called it forth—envy and pride—still continue to exist, even among those who profess to be followers of Christ. But according to the great commission (Matt. 28 : 19-20) the apostles were commanded to teach others to observe whatever Christ had enjoined upon them to observe ; but he had enjoined it upon them to "wash one another's feet ;" therefore the apostles were commanded to teach others to observe Feet-washing : and, as they were faithful in doing what they were commanded, they did teach others to wash one another's feet.

But we have still farther testimony that Feet-washing was observed in the church in apostolic times. Paul, in his first letter to Timothy, (5 : 10,) refers to it in such a manner as to indicate its positive character. The following ideas were advanced on the positive character of the Feet-washing referred to by Paul. All our duties to God and man are either moral or positive. Moral duties are such as are right within themselves—right in their nature and tendency—and hence obligatory upon us ; such are love to God and man, relieving the afflicted, visiting the sick, etc. Positive duties are such as are obligatory upon us simply because they are enjoined by the requisite authority ; such is baptism : there is nothing in baptism that brings us under obligation to observe it, but the simple fact that it was enjoined by Divine authority. The same may be said of all the ordinances. But moral and positive duties are farther distinguished as follows: Moral duties are general—they are not, and in their nature cannot be, limited to any particular class of persons : love is a moral duty ; and we must love more than our brethren, more than those who love us : we must love even our enemies. Positive duties are not general, but always limited to the class for whom they were intended. Baptism is a positive duty, limited to believers ; the Communion is a positive duty, and is limited to the Lord's people. It is not to be denied that there is a moral duty Feet-washing. If a brother is sick or weary, or found in any condition in which it would be a real service, a benefit to him, for us to wash his feet, we are morally bound to do so ; but as a moral duty, we are under obligations to wash the feet, not only of our brethren, but also the feet of sinners : under such circumstances we are under the same obligation to wash the feet of our enemies, as we are to love our enemies. But the Feet-washing referred to by Paul (1 Tim. 5 : 10) was not of this general character : it was limited to the Lord's people—"*the saints : If she have washed the* SAINT'S *feet.*" Thus it is demonstrated, beyond the possibility of denial, that Feet-washing was observed as a positive institution The Savior washed his *disciples'* feet ; and to *them* he said : " *Ye* call me Master and Lord , and ye say well ; for, so I am. If I then, *your* Lord and Master, have washed *your* feet, *ye* also *ought to wash* ONE ANOTHER'S *feet.*" Thus the whole account of its institution, and Paul's reference to it prove its positive character.

The next argument for its perpetuity was historical ; showing that Feet-washing was observed, as a religious ordinance, in primitive times; and all along down to the present. The following quotations from history were taken from the *Gospel Visitor Vol.* X., pp. 205, 206.

" Some have understood this *literally*, and have thought these words amount to the institution of a standing ordinance in the church ; that christians should, in a solemn, religious manner, *wash one another's feet*, in token of their condescending love to one another. St. Ambrose took it so, and practiced it in the Church of Milan. ' *Henry's Exposition of John* 13.' Ambrose was a Bishop of Milan in the northern part of Italy, and lived in the 4th century."

" To this was added, in many churches, *the washing of their feet* by the Bishop, in imitation of Christ in washing his disciples' feet, which is retained as a ceremony of the Greek Church." Coleman's Ancient Christianity Exemplified, p. 373.

" We read in a valuable work entitled the 'History of all Religions,' on page 214, that the Moravians separated themselves from the Anabaptists, in the 16th century, and observed many of the original acts of the apostles, such as the washing of each other's feet, after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the Apostles."—Harn, p. 86.

III. Feet-washing is to be observed as publicly as other ordinances.

Feet-washing was instituted on the same night in which the Communion was, and, being as public in its institution as the Communion, it should be as publicly observed.

IV. I shall next answer the principal objections urged against Feet washing as a religious ordinance.

Objection 1. "It was but the observance of a custom of the times and country in which the Savior lived." —STREAMER.

Answer. So thought Peter who was well acquainted with the customs "of the times and country," &c., and upon that supposition refused to submit to have his Lord wash his feet ; but, while Peter thought so—while he could see nothing but literal washing and custom—he was mistaken and did not understand the nature and design of this Feet-washing (6, 7 verses) : therefore, it was more than merely an " observance of the time and country," &c.

But again, friend Streamer himself said in reference to " The Savior's design in this service" 1. *It was*

manifestly to reprove their lordly ambition. * * * 2. It was the more forcibly to teach them that lesson of humility and love, which they evidently so much needed." In reference to the custom of that time and country, friend Streamer had said: "It was a common custom of politeness." Now, the Feet-washing as "a custom of the time and country in which the Savior lived," was designed to cleanse the feet; and "It was a common custom of politeness;" but *this*, was designed "to reprove their lordly ambition"—"to teach . . . . love and humility;" therefore, it was more than "but the custom of the time and country in which the Savior lived." The latter had a spiritual significance, while the former had not, hence this was different from, and more than that.

Objection 2. "It was only intended to accomplish a special end, which end being accomplished by it, it ceased to exist any farther."—STREAMER.

Answer. It was envy, and want of humility and love that seem to have called forth its institution, and the washing of feet was designed to do away with envy and to teach them love and humility; so long, therefore, as the disciples of Christ are envious, and wanting in humility and love, the end for which it was intended is not accomplished; but they are as much so to-day as they were 1800 years ago; therefore its end is not accomplished and the ordinance continues to exist, and will while humanity is the same.

Objection 3. "It was not enjoined upon the church, by positive command."—STREAMER.

Answer. But the language imposing the obligation to baptize, is not in the imperative mode; and yet it is agreed by all that baptism is a religious ordinance; this objection, therefore, amounts to nothing. It was also shown that the language enjoining Feet-washing partakes more of the nature of a command than the language enjoining baptism."

Objection 4. "It has not the nature of an ordinance. Now an ordinance is also symbolical of Divine truth and is to be perpetual; and we may ask, of what Divine truth is Feet-washing an emblem, or what does it represent. —STREAMER.

Answer. It has already been shown that it does partake of the nature of an ordinance—that it is symbolical of Divine truth. It was enjoined by Divine authority, at the same place and time in which the Communion was instituted; it was intended to rebuke evil passions or to teach humility and love; it has a spiritual significance, and symbolizes the cleansing from sins committed after adoption into the church, as Baptism symbolizes the washing away of sins, by the blood of Christ, that had been committed before regeneration.

Objection 5. Some assume that it was enjoined upon the disciples as a moral duty, but not as a religious ordinance—a positive institution.

Answer. Its positive character has already been shown; and the objection needs no farther reply.

Objection 6. The service is too low—too mean—to be elevated to the standard of a religious ordinance.—Many say so.

Answer. It was not too low—too mean—to be a religious ordinance under the Mosaic dispensation; and we are no higher and it is no lower now. It was not too low—too mean—for Christ to wash his servant's feet; and as "the servant is not greater than his Lord, it is not too low—too mean—for us to wash one another's feet.

RECAPITULATION

Then followed a recapitulation of what had been shown. As this was given in the order in which the subject was treated, for want of space we pass it with this brief notice.

After the recapitulation there was an application in about the following order: Every argument introduced to support Feet-washing is merely reiterating what Christ says—"Ye ought to wash one another's feet;" and every objection urged against Feet-washing as virtually saying: "Ye ought not to wash one another's feet—it is not necessary."

The dispute, therefore, lies between Christ and the objectors. Christ says: "Ye ought to wash one another's feet": they say, "Ye ought not to wash one another's feet;" Christ says, "*Ye ought to wash one another's feet:*" and they say, "*Ye ought not to wash one another's feet.*" Christ says, YE OUGHT TO WASH ONE ANOTHER'S FEET;" but they still say "YE OUGHT NOT TO WASH ONE ANOTHER'S FEET." "Whether it be right in the sight of God to hearken unto you more than unto God judge ye."—Acts. 4:19.

This was followed by making some remarks in regard to the proper and only way to judge correctly of the spirituality of persons. Christ said, "The words that I speak unto you, they are spirit, and they are life;" consequently, the more strictly we conform to the requirements of God's word the more spiritual we are. There were also a few remarks made, by way of showing why those churches that observe the ordinance of Feet-washing do not increase in numbers like those who do not observe it. The reasons are, the narrowness of the way, Matt 7: 13,14; "Because the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be." Romans 8:7; and Christ said: "If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also."

Then after expressing his thanks to the congregation he left the stand to us. We might have had something farther to say, especially upon the objection to Feet-washing on account of the slow progress of those churches who practice it. We fear Feet-washing is not the only command of the Savior and peculiarity of the church, the Brethren would have to abandon in order to keep pace with the popu-

lar churches of the day. Non-conformity to the world, non-resistance, a rigid adherence to the principles of honesty, temperance, morality—principles held dear to the church, all must be abandoned: We must not enforce such "severe" discipline to our members for the little sins of pride in dress, fist-fighting (especially in self-defense) taking advantage of others in dealings, attending parties, balls, and picnics: in short we must throw the door wide open, so as to admit the rumseller with the tipler, the gambler with the jockey—then we shall prosper—perhaps.

But it would not have been prudent to have continued, as the congregation had as much as they could retain.

After the closing prayer Mr. Streamer, announced his regular appointment, and read several letters between himself and brother Beer, to show that they were on good terms. This appears to us as if he would say to the congregation: "Now don't you go away thinking that we really differ; we are brethren. We are only just talking; just trying our skill at reasoning. There is no *real* difference between us; these are only non-essentials." He also offered to discuss the same subject farther, with brother Beer or any other brother, or to take up any other subject upon which we differ. But the brethren and we were willing to leeav the subject of Feet-washing to the judgment of the people in that community, and he may preach to them against it as much as they are willing to hear.

At near one o'clock the vast assembly dispersed, bearing with them, we trust, many seeds of truth, which will in turn, bear much fruit.

Thoughts on Death.

There is something solemn about death in all cases. Attending circumstances often make it more solemn. Among all its afflictions there is none so painful as that in which the mother of a family of young children has been the victim. We have never been more distressed by the woes of others, than from the cries of little children by the open grave of their mother.

'Tis true that we must all die at some time, but we have felt to pray God that women might die at some other period of their lives. But the goodness of the Lord closed our lips. He has ordained it as it is, and he is too wise to err, too kind to harm us. Do you ask when we *would* have women to die?

Our little daughters, dandled upon our knees, patting our cheeks and stroking our hair, we would not, oh! we could not give them over to Death's rude hand!

Our daughters, when they have grown to womanhood, and have received our labors and cares, in whom we have deposited many hopes for the future; who for awhile are to lighten and gladden our own homes, and then to carry of our light and life, to other firesides, 'twould be robbery then, to have them torn from our midst.

Our sisters—who could part—*willinging*—with a sister? Oh! no; our sisters must not die! Else with whom could we then divide our youthful woes, or with whom share our sportive joys? Give a sister's warm hand into the icy grasp of Death! Away, monster, away!

A dead bride! A wedding dress—a shroud! An affectionate look—a glaring eye! "What God has joined together"—"Earth to earth, dust to dust!" Discordant words! A daughter, a sister, an espoused—now Death, now strike the cruel blow! Many hearts may now be made to bleed, and thou lovest to do a wholesale work of misery.

Our wives—when we are dead, our sympathies
For other's woes lie buried in the tomb;
Then, if gracious Heaven the plan approve,
We'd have an angel softly bear them home

'Tis vain. For

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death.'

The above was prompted by meditations upon the death of Miss Virginia G. Study, a neighbor's daughter, residing immediately opposite our sanctum window, who died very suddenly, and unexpectedly, on the evening of the 11th instant, at the age of a few weeks over 20 years. She was highly respected for her sisterly qualities.

"O, death, why, cruel monster,
Did'st thou seize on one so young, so active,
And so full of hope? Why wreak thy vengeance
On this bud of genius, unopened yet
By the ripening hand of time, but opening
Fast, unfolding seeds of promise? Why pass
Unfriendly by whom all other friends forsake
Misfortunes, child, the aged, racked with pain,
And the weary of life, to blight one
Who was her parent's hope?"

Send For Specimens.

Yes, send for specimens. Distribute them broadcast. Not only among the Brethren, but among the reading people of every class. The *Companion* will bear inspection, and can speak for itself in any society. Its frank, fair and liberal, mode of reasoning, accepting truth, no matter by whom it may be spoken, is admired by all who love the right, and has won many warm friends to the church and zealous supporters to the cause. It is neither afraid nor ashamed to enter the habitation of any man or woman. And why should we be? Is not our mission the most honorable of all missions, seeking the honor of God, and the welfare of man? Our Master has "all power in heaven and on earth," therefore we cannot fear. He is Lord of all lords, and King of kings, therefore we need not be ashamed. So, friends, help us to go forth into the "highways and hedges," into the streets and lanes, and bear the tidings of salvation.

Send for specimens. Send a few stamps to prepay the postage on them, if you can afford it, but send for specimens at all events. They will aid you in getting up your lists for the coming volume. A letter now before us says: "I to-day saw the first copy of your *Companion*, and I

like it very well. Send me specimens; I want to try to get a club." Now the friend who gave that brother a copy of our paper did him a great favor. Now is the time to strike out for a good work.

All new subscribers to next year will receive the remaining numbers of this volume free, and as many back number as we may have on hand, which at present will make nearly a full quarter of a year. This offer can be made for from twenty-five to fifty copies.

How Many.

We had not thought of limiting the number of our subscribers for next volume. We had rather thought of suggesting that everybody should take the paper who knows anything about it, and then induce all his friends and acquaintances to take it. In this way we would expect to increase at compound rates. There is, however, no good reason why our circulation should not be ten thousand. Yes, there are more than ten thousand people in the United States that ought to read the *Companion*. We believe that many would subscribe if they were solicited and urged to do so, especially after having had an opportunity of reading a copy or two. And we must by all means not have less than five thousand actual, full price paying subscribers, besides the agents' copies and those sent free and at reduced rates to the poor.

The First Fruits.

The first of the prospectus for 1871, with subscription money, arrived on Thursday evening last, from a sister at ———. Who comes next? "Rather soon," do you say? It is soon, but then if in one week you get no subscribers how many will you have in a month? But if the first week you get one subscriber, the second two, the third four, the fourth eight, and so on, that *will* count.

About Tobacco.

It will be seen by referring to our correspondence columns this week, that we have published an article in favor of Tobacco. We did not like to do it, but then brother Steel is an old elder, and a good friend of ours, and loves his tobacco very much, and we thought it might hurt his feelings if we did not let him be heard. We are always sorry when we must cross the path of any of our aged fathers in the church; but then we cannot think of giving the influence of even one number of our paper in favor of tobacco. O, no, by no means. And we are really pained to think that a good old brother like brother Steel, who hardly ever preaches without giving the fashions of the world a due portion of the discourse, would now defend one of the ugliest, most useless, as well as most injurious and expensive fashions in the world. And it is nothing but a fashion, and it is a fashion of pride, too. The most of people learn it when young, because they think it is something great to chew tobacco or smoke a cigar or pipe. And no matter how sick it makes them they *will* learn it. Just like the silly women with their great flax bags hung to the backs of their heads, and in lacing their waists until they look more like two-legged spiders than like ladies. They will bear all the pain willingly for the sake of fashion. Now we want to use all our influence to keep the young people from commencing the fashion of chewing and smoking, and induce all those who have commenced it, but have not yet become slaves to it, to quit it. And we feel hurt to think that our dear old brother will oppose us in this good undertaking. Will he tell the boys and girls, and the young men and women who read the *Companion* to commence? Will he? Will he? We will not ask him to quit chewing, unless he can do it for the sake of Jesus, for the sake of his brethren, and for the sake of his own health, but we must ask him to cease using his influence to draw others into the habit.

Correction.

In obituary notice of Emma C. Frame, on page 671, "Elklick Valley branch,' should be *Elkhart Valley* branch. The county should also have been Elkhart.

A Gift.

The editor and assistant editor each acknowledge the receipt of a sack of excellent new corn-meal, from brother J. L. Wineland, of Clover Creek. Those Morrison's Cove brethren and friends have been particularly liberal toward the *Companion* family. Suppose they know how badly we need to be helped along. But they are really a kind, genial, clever people. And then they can afford it. They have a fine, rich, fertile country, where every thing grows in abundance; all of which, however, would do us little good if they had not the disposition to *give*. Thanks to brother Wineland.

Answers to Correspondents.

V. E. Garly.—All right: no extra charges.

Jonathan Myers. — You are mistaken. The figures 6—33—3 mos. signify that your advertisement commenced at Volume 6, No. 33, and is to be continued 3 months.

Insert It.—And we did insert it—into the waste box. We mean Thos. F. Chapman's advertisement of Recipes "for preparing and using a beautiful vegetable Balm for removing Tan, Freckles, Pimples, Blotches," &c., and another for "making the hair grow on a bald head or smooth face." No doubt some of the smooth-faced readers of the C. F. C might patronize the "institution," but we think they can afford to wait. For Freckles we have a recipe that we can also give free, which is fully as reliable as Mr Chapman's. If it is asked for it may appear in these columns.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To the Brethren.

Are we manifesting that deep and absorbing interest in the salvation of perishing souls, looked for by sinners? Are we not, often, too indifferent in reference to the spiritual interests even of our friends, with whom we are daily associating? We converse freely with them upon almost any and every topic aside from the salvation of their souls,—the very subject of the greatest interest to them; and, no doubt, they often wonder why it is that we never mention the matter to them. They go to meeting on the Sabbath; the minister appears to be zealous in his exhortations; and, through the week, they are in the society of this same preacher, and never a word does he say to them. And even, sometimes, after he gets through with his discourse, he leaves the house without paying any attention to his hearers. Here I think our ministers fail as much as at any other time. An excellent sermon often loses its effect, from the coldness of the speaker after its delivery. Here is the time to rivet the impressions made during preaching; but a man warm in the pulpit, and cold, indifferent out of it, will accomplish but little in winning souls to Christ.

I have learned that the most effectual way of making the sinner feel his lost and undone condition is, to speak directly to him, when alone: speak mildly, but positively; let him see and feel that you have his eternal interests at heart. We all love sympathy; and there are but few sinners, but what will admit, if approached judiciously, that they need sympathy, and they will take it as a kindness if you talk with them in reference to salvation.

Is it possible that we will see our friends, yes, even our children, sporting upon the brink of eternal destruction, without kindly warning them of the danger they are exposing themselves to? Yes, it is too often the case. We speak to them freely upon financial matters; and we would not fail to warn them, if we thought they were making an unprofitable investment of that which perisheth. Why is it, my dear brethren and sisters, that we do not take as deep interest in their spiritual welfare as we do in their carnal, or secular? And, as ministers, we attend our regular places of worship and probably do so for years, and numbers not exceeding five or six miles off, never heard a brother preach; and sometimes when we are interrogated in reference to holding meetings in certain localities. We ask, is there any request there for meeting? Yes, I will say, wherever there is a single sinner, there is a request for preaching. Who made the request? The great Head of the church did it, when he said; "Preach the Gospel to every creature;" "teach all nations" &c. This is certainly all the asking we should need or want.

Oh, why is it, that we are so negligent in this matter? are we showing to the world that we believe we represent more truth than any other fraternity, professing to be the church of Christ? I fear we are not. We certainly are not manifesting as much interest in the promotion of Christ's kingdom as we should; not as much as many other church organizations are, who have their ministers in almost every quarter of the world.

I often thought whilst the brethren were speaking and writing upon the missionary question, that it would be well for us to try it near home. I will venture the assertion, that brethren, by very little thinking, can remember places but a few miles away from the regular places of preaching, when the people are ignorant of the truth as we understand it. Why not go there as missionaries, instead of going farther off. Do not understand me to oppose the missionary spirit, in some of our brethren. No, for I do candidly think we are not doing our duty in that direction as we should. We have some brethren, who travel considerably; but according to their published reports, where do they go? I will answer: where we have brethren; and, very often, too, where we have numbers of speakers. I know it is pleasant to always be among the members. In those reports they generally say they were treated well by the brethren and sisters they visited. Very few preachers publish reports like Paul in his lifetime did.

A few thoughts to our private members. Many of you have it in your power to have the Gospel preached where it is not preached. We have a great many speakers who would gladly go there, but they are poor. I know you nearly always promise to pay their traveling expenses; but what of their time? Their families are dependent upon their labors for a support. In such cases, when you invite a brother to come to preach, tell him his family shall not suffer, for he shall lose nothing by coming. Under such circumstances, he can preach better than if he felt all the time that he was robbing his family of the time, which they so much need. Don't be scared brethren in making movements of this kind; it is not half as bad as many other enterprises in which you do invest; and in doing so you will manifest an interest in the salvation of precious souls.

I must close for this time. I have written more than I intended; but I felt that we need stirring up in this matter. The winter is coming on, when there will not be so much to do, and I was thinking how much good ought to be done in different localities. Let us do all we can, to spread out wide those principles we so much revere and enjoy. Make as many converts as possible to the faith of our Savior. Amen.

DANIEL SMITH.

Hagerstown, Indiana.

Brother Holsinger: In accordance with previous arrangements we set out through a part of Michigan on a mission of love among the brethren and friends, on the morning of the 12th of October. Brother J. Berkey, our traveling companion, failed in meeting with us as we had expected. We set out by ourself and at Nashville, at 8–30 P. M., were met by brother Isaac Smith who took us to his house a distance of 8 miles, where we were kindly cared for. Next morning, the 13th, brother and sister Smith took us to a church council, in the Thorn Apple church, Ionia Co., in order to prepare for communion on the 16th. In the evening we tried to preach to the people. The 14th was spent pleasantly with the brethren: evening meeting again, when brother J. Berkey met with us. The 15th was spent in visiting some sick members; evening meeting again. On the

16th, preaching at 10 o'clock A. M. During the day a choice was held for officers. The lot for speaker fell on brother Isaac Smith. Brother J. Winey was advanced to the second degree of the ministry. Brother Isaac Rarick was chosen to the visit. The evening service was well attended and good order throughout. On the morning of the 17th we had intended to go with brother and sister Winey to Gratiot Co., but on account of rains during the night and that day we changed our programme. On the 18th we set out with brother Baker for Shephardsville, Clinton Co., where he called his neighbors in, and we had a pleasant evening meeting. Next morning, the 19th, brother David took his transportation and brought us to Eureka, or Green Bush, where we found our brother D. Henry sick of a fever. There are three members living in the village. Brother Jacob Wagner and wife live 2½ miles from the village. Notwithstanding the rain, in the afternoon and evening we met with an attentive people. The 20th was spent in visiting the members and their families. That night we had a full house to preach to. On the morning of the 21st we called the members together in council at brother Henry's house, where we tried to instruct them how to prepare for a communion, as they never had an opportunity of partaking of the emblems of the body of Christ, and of washing one another's feet. Brother Berkey is to go there again in the latter part of Nov., to establish them farther in the faith and practice of the church. In the afternoon we went home with brother Baker, a distance of 12 miles That night we had a full house.—There we met William Heyser and wife who claim to be members but have no letters from the church where they formerly lived in Ohio, in brother Brillhart's church. Brother Brillhart, you are requested to send them letters of their standing in the church. Direct to Shephardsville, Clinton Co., Mich. On the 22nd we took cars to Lowell, where we met our brother M. S. Kime, who conveyed us to his home, a distance of 10 miles. There we again met brotner Winey. He would have us go with him on sunday to their church, and brought us back in the evening again to Kent Co., where we met brother Berkey again. Next day brother J. Blough brought us to Lowell, on our way home; parted from brother Berkey at Elkhart, Ind., arrived at home at 3 o'clock, and found all well. Thank the Lord for his blessings; and many thanks to our brethren and friends who cared for us while we were with them. ELD. C. WENGER.

South Bend, Ind.

MC.VEYTOWN, PA. }
Nov. 7, 1870. }

Brother Holsinger: Certain facts which recently came to our notice have led us to select for the *Companion* the following article published several years ago in the Lewistown Gazette.

PHOEBE ZOOK.

A WORD TO THE WISE.

The man who pursues a business that is not in some measure useful to his fellow men, wrongs society, for society justly claims some benefit from the labors of every one admitted to enjoy its priveleges and benefits;and if a man's business is not only not useful but positively injurious, he and his business are both nuisances, and society would be better without them. Farmers mechanics,manufacturers,merchants, preachers, teachers, authors, editors, inventors, and artists may pursue their callings not only as a means of support, but also as a means of benefitting society. Comfort, wealth, health, intelligence, refinement, and religious, moral, and social progress flow from their labors. But what comes by the labors of the whiskey seller, horse racer, and lottery manager? Debauchery, intemperance, profanity, rowdyism, poverty, disease and wretchedness. Clearly the culture and manufacture of tobacco belong to the same list of utterly useless and wholly disreputable pursuits. It cannot be shown that society is in any way benfited by the production and consumption of tobacco, now so fearfully on the increase; on the contrary, the teachings of physiology, chemistry, and above all experience, observation and common sense all coincide in testifying to its utter uselessness, and its injurious effects. Besides, the tobacco traffic diverts a large share of labor and capital from a useful and productive channel into one that results in nothing, unless it be poverty and disease. The city of New York pays more for tobacco than for bread. It does not seem possible to believe that any sane man could deliberately and seriously defend the tobacco traffic from a moral and social stand-point, unless by resorting to the most absurd and ridiculous sophistries.

But "it pays." Just so; and so does whiskey selling. If a business is honorable or useful simply because it pays, then are counterfeiting and gambling among the most respectable and useful professions. It is safe and honorable always to act from high and right motives. He violates the best principles of his nature who suffers himself to be subject to the sordid and mercenary motives which only can induce any one to engage in tobacco culture. While the present scarcity of laborers continues, farmers will no doubt find work accumulating upon their hands quite rapidly enough during the busy summer months, without the vexatious drudgery attending the care of a patch of tobacco, while young men with sufficient energy to manage a few acres of tobacco plants, will not want useful, respectable, and remunerative employment elsewhere. Let not, then, the "sacred soil" of the fair valleys of central Pennsylvania, be desecrated the coming summer by foul blotches of tobacco plants. Rather let us see beds of strawberries, blooming apple trees and fields of waving grain.

JAY.

Kishacoquillas Valley. March 7th 1864.

Brother Henry: I would like if you or some other brother would give us an explanation through the C. F. C. on John 14: 13. which reads thus. "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. I would wish to know who "the prince of this world" is, as some of our ministering brethren do not altogether agree on that point.

Yours in love.

ED. PIKET.

Brother Holsinger: For the benefit of the youthful readers of the *Companion*, and the encouragement of tha parents and friends of the deceased, I will submit the following article, hoping it may find room in your columns.

JOHNY LEEDY, as he was called by his schoolmates and young associates, after an illness of about twelve days, had turned convalescent, with fair prospects of immediate recovery: suddenly, however, a relapse took place, and in two days, on Saturday evening, Aug. 27th, he breathed his last.

He was the chief delight of his parents; and while his father, brother Abraham Leedy, was away from home filling his calling in the ministry, Johny was his mother's pet: always ready and willing to assist her in all the domestic affairs of the family. He was his parents, darling boy; and oh! how to surrender such a boy up to the grim monster—death, is truly a trying scene! But then they need not sorrow as those who have no hope.

Little Johny, as he was called by his young playmates, was beloved by all who knew him. He was always obedient to his parents, and glad to do their bidding.

In his studies he learned very fast; and had fair prospects of some day becoming a useful member in society. But alas! however flattering our prospects, we must remember that death is in the world, and in the midst of life we are in death, when all our flattering hopes and prospects so far as this world is concerned, are blasted. But we thank God we have a hope that reaches beyond the grave.

Brother Daniel Heiney, who had been the Sabbath school Superintendent, in his closing remarks in his funeral discourse, directed his remarks to the Sabbath school scholars, saying: "Here, in this coffin, lies little Johny, lifeless and cold in death. This good and manlike little boy, who attended Sabbath school with you here every Sabbath;—his seat is now vacant among you, but his spirit is in a better land. Prepare ye to meet him there." His two little brothers and his sister who had gone before him, he had no doubt, met him and escorted him away to the portals of eternal bliss. The following poetry on the death of Johny, was compiled to relieve the sorrows of his sister, by my daughter, Mollie E. Miller, who was from home at the time:

Dearest brother, thou hast left us,
And thy loss we deeply feel;
But t'is God that hath bereft us,
He can all our sorrows heal.

We no more shall hear thy footsteps,
Never hear thy voice again;
But we have a hope to meet thee,
In that land that's free from pain.

In the ev'ning calm and lonely,
Looking on the moon's pale light,
Thinking of our darling Johny,
In that land where all is bright,

I am waiting for the hour,
When from earth I shall depart;
Praying for that holy power,
For that end to fix my heart.

Ah! the stars that shine above us,
Once upon our dear one shone;
But to-night he is not with us,
We must watch the stars alone.

Cheer up sisters, father, mother,
Dry your tears it won't be long,
'Till you go to meet that brother,
In that holy, happy throng.

A. B. MILLER.

A flying Visit to the "Companion" Office.

I left home on the 2nd day of Nov., to visit the Brethren in Armstrong and other counties North of my residence.

On the third, I was met by brother J. P. Hetric, at Mahoning station, on the A. V. R. R., who conveyed me to the residence of his father, where we were very courteously received. And after some rest, and receiving some refreshment, we were taken to the Red-bank meeting-house for meeting in the evening.

We continued to meet here morning and evening until Sunday evening. Our meetings increased in attendance and interest, until the close.

On the morning of the 7th, I left the brethren at Red-bank, and passed on to Clarion Co., to visit our daughter and son-in-law. They live near Corsica, Clarion Co., Pa. I remained with them until the morning of the 9th, when I returned again to Armstrong Co. Held meeting in a school-house near brother Martin Hetric's, in the evening. Here brother Philip Ellenberger,—his son and daughter, who are also members of the church—met me, and conveyed me to their home in Jefferson Co.

We commenced meeting in a school-house near by, on the evening of ninth, and continued until the 14th. Our meetings increased in interest, and the *word* was blessed to the good of precious souls. May God add many souls to the faithful.

The same day I was taken to the Cowanshannoc meeting-house. Met the brethren and neighbors who came together, and had a very pleasant meeting.

On the 15th, I was taken to Indiana town, where I took the cars, and was carried to Tyrone. Lodged with brother Holsinger, and to-day finds me in the Editorial *Sanctum*, where I have written this article.

My principle object in visiting this place is, to confer with brother J. W. Beer, who is principally interested in Diagrams upon the Passover, &c. After consulting together, we have decided to have them published in the C. F. C., before putting them into book form, inorder to bring the matter more fully before the brethren. I expect to leave here soon, and arrive at home to-morrow, "if the Lord will."

Fraternally.

JOHN WISE.

Brother Holsinger: As church news is solicited, I thought it might not be out of place, to give a short history of our branch. (Dunnings Creek). We had appointed the 5th, of Nov, for our lovefeast, and on the evening of the fourth we had a meeting nearmy place, in St Clairsville. Brethren D. M. Holsinger, and J. W. Brumbaugh were present, and spoke to a very attentive congregation, and I hope and trust there has been at least some good seed sown, that will spring up and bear fruit in the future. On the 5th, at 4 o'clock we met for our lovefeast in the new

meeting-house near John S. Holsinger's. There were eight ministers present from other branches, and I think we had a very good meeting, and a goodly number communed, and, I hope, practiced the ordinances of the Lord's house in such a manner that many of the outsiders will become willing to follow Christ. On Sunday morning we had meeting again, and the word was preached with such power that I saw that many that are yet living out of Christ were affected to tears, and three souls became willing to follow Christ, and were buried with Christ in baptism; and I hope that many more will come before long. Brethren and sisters let us pray that the good seed sown may yield an abundant crop, and that we may all be revived and live more in love and union, and show to the world that we are Christ's followers by loving one another.

NOAH B. BLOUGH.

Brother Henry: — According to previous arrangements, our Love-feast came off on the 6th of this month; and truly it was a feast of love. There were about 1500 persons present. Between two and three hundred partook of the emblems of the broken body and shed blood of our adorable Redeemer.

The speakers present were Elders Abram Whitmore, of South Bend, Jacob Shively, of Yellow River congregation, Peter S. Garman and Moses Thess of Elkhart, and several others. We had good order for so large a crowd; and we hope there were such impressions made that some may soon come into the fold of Christ. Within the last year about 50 souls were added to the church in this congregation.

Yours in love,

JACOB C. LEHMAN.

[From the *Visitor*.]

CASSTOWN, MIAMI Co., O.
August 25th, 1870.

I left my home on the 25th, of April, and on the 30th, met the brethren in the Ashland Church, Ohio. Assisted by Eld. Joseph Rittenhouse in council with the church, we proceeded as the church had made proper arrangements to divide the church into three parts by paying visit to each member, and showing a plat of the new lines. All acquiesced in the movement; hence the Maple Grove church was cut off on the North, and the Loudonville reorganized on the South, leaving the old Ashland church in the middle to bear its original name. Brother Moses Weaver, the oldest minister in the Maple Grove Branch, and brother Morgan Workman, the oldest minister in the Loudenville Branch, each having assistants in the ministry and other officers, to take care of the different branches. I make this report so that brethren wishing to pay the Ashland church a visit will understand, it is in three branches as stated above, and each branch will expect to share their part of the labor from traveling brethren. Now we trust God will bless his ministers, that they may feed the flock of lambs, and the sheep follow the good shepherd Jesus. H. D. DAVY.

That War.

Dear Brethren: I see in No. 43, page 675, an article headed: "War declared." This war is declared against tobacco, and I was thinking if the brethren would just reflect for a moment, how soon we might stop this war. It would not cost any money: it would not cost any lives: it will just require our own wills to give up the use of tobacco. I will now give my own experience with tobacco. I was a slave to tobacco for about 27 years. But I could always conquer so far as not to use any while in the house of worship; but as soon as I was out of the house, I had to have it: I was an obedient bondman.—Some years ago I was one of those who said: "I can't do without it." An elder brother asked me whether I ever tried to give it up. I answered: "No." He replied: "If you never tried it, you don't know." So I came to the conclusion to try it, and never since have I made use of tobacco in any manner; and now I am convinced that there is no use in saying: "I can't give it up;" we must just say, "We don't want to give it up." I would say to my brethren and friends: Let us try; and I am satisfied that we can come out conquerors, have the war closed, and save a great many lives. I will now say that the last lines of that article induced me to write. Be encouraged, and surrender at once, is the desire of your weak brother. (See I Cor 8: 13.) T. G.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset county, Pa., August 29th, EMMA, daughter of bro. Joseph S. MILLER, aged 2 years and 4 days.

In the same branch, Sept. 9th, sister MARY MILLER, aged 23 years, 5 months and 24 days.

In the same branch, Sept. 15th, brother JOHN J. MILLER, aged 24 years, 6 months, and 25 days.

In the same branch, Nov. 1st, sister BARBARA, wife of friend Samuel Meyers, aged 30 years, and 3 days.

The above all, except the last one, died of fever. Sister Barbara died of dropsy. The last four mentioned were all the children of bro. Samuel P. and Sister Susan Miller. Little Emma was a grand child. This as we would suppose was a severevisitation of God upon the above parents, who certainly need our sympathy and our prayers. They have, however, the great consolation that their offspring was brought to the fold of Jesus. O parents, how necessary that you bring up your children that they early seek the Lord, so that if God sees good to call them from you, that you need not weep as those that have no hope. The occasion for all the above was improved by the writer and John T. Cober, on the 15th of this month, to a very large congregation, from Hebrew 9: 27—28.

In the —— branch, Somerset co., Pa., Nov. 8th, sister ELIZABETH, wife of friend Wm. Bowman, aged 35 years, 7 months and 20 days. Attended by C. Berkly and the writer.

C. G. LINT.

Nov. 6th, near Brandonville, Preston Co., Va., sister NANCY BEEGHLY widow of John Beeghly; aged 66 years, 8 months, and 18 days. Funeral services by Jacob M. Thomas and the writer, from 2 Tim. 4: 6, 8.

James A. Ridenour.

Visitor please copy.

In Altoona, Pa., on the 27th of Oct. of Typhoid fever, JAMES W. GRIFFITH, aged 19 years, 6 months and 19 days.

E. R. HOLSINGER.

MARRIED.

At the residence of the subscriber, on Tuesday, October 18th, JACOB L. DILLING to ANNIE HAYS, both of Blair county.

S. A. MOORE.

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VOLUME VI. TYRONE, PA. TUESDAY, NOV. 29, 1870. NUMBER 47.

For the *Companion*.

Fragment of a Letter to a Young Disciple.

The sight of sin and the sight of Christ at the same time constitute an element of the purest, most elevated joy. It is at the sacramental feast especially that "Jesus Christ is evidently exhibited before our eyes, crucified among us." Gal. 3:1. The CROSS is the focus where the Divine perfections concentrate and harmonize, and at the Lord's table this glorious spectacle is re-presented;—on one side all shame and ignominy, on the other luminous with the underived glory of Divinity. God's wrath could find no suitable victim, and his love no suitable channel, until they had traversed over forty centuries and found perfect satisfaction and repose in the person of Christ on the Cross.

"I am exceedingly happy to learn that the Communion, and its Concomitants, proved "a feast of fat things" to your soul. So it should be! He whose bosom throbs not with exalted pleasure while feasting on the antitypical Passover, seeks in vain for joy any where else. Christ will nowhere sooner meet and bless his people, than in his own appointments. He never comes nearer in any ordinance, than when we symbolically eat his flesh and drink his blood. Four thousand years ago we were told that the *life* is in the blood; and when any one offers us his *blood* to drink, he simply means that such is his *love* that nothing short of the sacrifice of his *life* will fully express its strength and devotion. So with Christ, his love was so overpowering that it urged him to the lowest depth of humiliation, even the death of the Cross. Oh, the immensity of the Divine Love! It is stronger than death; many waters will not quench it, the floods cannot drown it. So all-pervading, so all-consuming was the love of Christ, so omnipotent was its impulse, that he braved the agonies of death and the fury of hell to rescue his enemies from perdition! At his table he reminds us of his agony and bloody sweat, his Cross and Passion, the untold depth of his sorrow, the unutterable mystery of his sufferings, the sweet, precious, fathomless sympathy with our struggles in the attainment of holiness. There he presides and says, behold my hands, my feet, my side—"handle me, and see"—"take the cup of salvation," and drink the precious blood that "cleanseth from all sin." "As often as ye eat this bread, and drink this cup, ye do show forth *the Lord's death* till he come." This do ye' as oft as ye drink it' *in remembrance of me.*" Oh, the solemnity, the hallowed joy, of commemorating the awful tragedy of Calvary! Our hands cannot touch any thing more holy in this world than the bread and cup of the communion of the body and blood of the Lord Jesus. The thought is overwhelming. To "eat and drink unworthily, is to be guility of the body and blood of the Lord." Appalling declaration! Such unfortunate, presumptuous members are charged with murdering the Lord of Glory. They "eat and drink damnation to themselves." They "crucify the Son of God," "They treasure up wrath against the day of wrath, and revelation of the righteous judgment of God." "Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with" the saints. "Cursed children," "woe unto them!" "It is a fearful thing to fall into the hands of the living God." Let us hope that the number of these God-mockers is small. By grace we have access to the very heart of God, and by faith we hold the keys that unlock every door in the treasury of heaven. The same tenderness that invites us to "come boldly to the Throne of Grace," will also make us meet to partake worthily of the memorials of the great atonement. There we are permitted to take the place of the beloved disciple, and repose sweetly and with holy confidence on the bosom of Jesus. There we "sit in heavenly places in Christ," bask in the dawn of eternal glory, and "eat our meal with gladness and singleness of heart," in the vestibule of heaven.

C. H. BA[illegible]

DESPISE not fragments: they may be valuable

For the *Companion*.

Perfection.

In Christ we all are perfect, if through faith we recieve the forgiveness of sins, and keep his commandments. But the life of a Christian is far from being perfect; for in those that are born again, there remain many human frailties because of which they must daily sigh, and pray to God for forgiveness. Psalm, 19: 12, "Who can understand his errors? cleanse thou me from secret faults." The Holy Spirit cleanseth and maketh his house holy from day to day, and helpeth the children of God more and more, and healeth their faults. Paul also saith to those who were righteous through faith; Rom, 6: 12, "Let not sin therefore reign in your mortal body;" and of himself; 7;18—23,"That in me(that is, in my flesh,)dwelleth no good thing." There is a law in my members which brings "me into captivity to the law of sin." And he tells us, that if we live after the flesh, we shall die; but if we through the spirit do mortify the deeds of the body, we shall live. And in Rom. 8:1, he says: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Here he shows us that in the believers there is both Spirit and flesh; (that is, fleshly lusts) as also Peter says: "Abstain from fleshly lusts, which war against the soul." "Hear what David saith: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Psalms 130: 3. "Enter not iuto judgment with thy servant; for in thy sight shall no man be justified." Psa. 143: 2. Solomon says: (Psa. 24: 16.) "For a just man falleth seven times;', and the Lord said unto Peter; (Luke 17: 4,) "If thy brother tresspass againstthee seven times in a day. John. 1: 8, "If we say that we have no sin, we deceive ourselves and the truth is not in us." But we must therefore daily repent and pray that the Lord may give us strength to be steadfast to the end; for the Lord said to his diciples. "Watch and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak." Paul says: 2 Cor. 11: 29. Who is weak and I am not weak? Who is offended and I burn not? If I must needs glory, I will glory of the things which concern my infirmities."

It is a great fault among men to glory in perfection, and of others to think we, as professors of religion, must be perfect. For Solomon says,"(Eccl 1: 20;) For there is not a just man upon the earth that doeth good and sinneth not." Therefore David says: "For this shall every one that is godly pray unto Thee in a time when thou mayest be found." But St. John says: (1 Eph. 3: 9, 10.) Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest and the children of the devil." Here he makes a difference between the children of God, and the children of the devil. These love all the sins and repent not because they live after the flesh. The children of God do not love to sin, but try to flee from them, pray to God to be relieved, and, if out of weakness they do sin they are sorry, for the seed of God is in them, and the word of God and the Spirit do not permit them stay in their sins.

CYRUS BUCHER.

Shaefferstown, Pa.

MANNERS.—"I make it a point of morality," says a writer, "never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic, I care not what they are if the man means well, and acts from honest intentions without eccentricity or affectation. All men have not the advantage of 'good society,' as it is called, to school themselves in all its fantastic rules and ceremonies, and if there is any standard of manners, it is well founded on reason and good sense and not upon these artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man that meets me with the same perpetual smile on his face, the same bending of his body, and the same premeditated shake of the hand. Give me the hearty—it may be rough—grip of the hand, the careless nod of recognition, and when occasion requires, the homely but welcome salutation—'How are you, my old friend.'"

I DECLARE that the highest good to man is this, to speak every day in forming opinions respecting virtue and other subjects, such as you have heard me discussing, scrutinizing both myself and others; and that a life without inquiry is no life for men.—*Socrates.*

Selected by H. A. SNYDER.

Things Requisite.

Have a tear for the wretched, a smile for the glad—
For the worthy applause, an excuse for the bad—
Some help for the needy, some assistance for those
Who stray from the path where true happiness flows.

Have a laugh for the child, at her play at your feet—
Have respect for the aged and pleasantly greet
The stranger that seeketh shelter from thee—
A cover to spare, if he naked should be.

Have a hope in thy sorrow, a calm in thy joy—
Have a work that is worthy, thy life to employ.
And oh! 'bove all things this side of the sod,
Have peace with thy conscience, and peace with thy God.

Dry Creek, Iowa.

Before Ordination.

BY ROBERT LOWELL.

What hands will now be laid upon me, Lord?
Whose spirit breathed, whose blessed influences given?
By whom shall I be sent to bear the Word,—
That precious load,—along the path to heaven.

Almighty God! Eternal Good! 'Tis Thou,
That in thy chosen servant here dost stand;
Prostrate before thy footstool, lo, I bow,
To seek the dread commission at thy hand.

O God, the Father! from whose quickening breath,
All beings move, each in his proper round,
Whose arm sustains, above the abyss of death,
What else would sink within that depth profound.

Give me, Great Parent, that enkindling power,
To wake anew, deep in my brother's soul,
The Godlike nature, that in man's first hour
Made the dim part reflect the perfect whole.

O God, the Son! who with unbounded grace,
Tookest up manhood, healest the gaping wound,
And bearest to the Father's dwelling-place,
The dying saved, the long-lost wanderer found,—

Give unto me that ready neighbor-love,
That guideth where the wounded heart to find;
And give thy blest unction from above,
With holy balm the bleeding soul to bind.

O God, the Holy Ghost! that hallowest all
Thy faithful people, and to every truth
Upwards their still advancing steps dost call,
Till weary age rests, smiling back on youth.

Hallow my life that I may ever be
Worthy to stand at my King's festal board;
And teach me truth, that, being taught by thee,
I may show others where all good is stored.

One only God! whose works and ways are one,
Grant me with single heart to do thy will!
Make me wrong thoughts and words and ways to shun,
In thy one, mystic realm my place to fill.

Night and Day.

What a beautiful thought is embodied in those words of Holy Writ, "and the evening and the morning were the first day," "and the evening and the morning were the second day." Morning has, and ever shall, follow the evening; and though our whole life may seem like one continued night, it shall be succeeded by the brightness of eternal day.

In our customary method of computing time, we reckon that day commences at twelve o'clock, and thus we have both its extremes shrouded in darkness. A similar idea have we of life, of morning's childhood and evenings old age. But it need not be thus with the Christian's life, for the evening-time may be brightened with the radiance of our Heavenly Father's countenance; so that which seems to us like a beautiful sunset scene, is, really, but a single ray from the sun which ushers in the glorious ressurrection morning.

We read of those in ancient time who died, being "old and full of days," yet how many have died, being old and full of *nights*. Evil thoughts and deeds, unthankfulness and complaint, are such as make up our nights. Our days are made up of pure thoughts and righteous deeds, sorrows patiently borne, words of loving sympathy to the poor, bereaved one, little acts and looks of kindness which bring back the glad sunshine to some weary soul, and are as balm to the wounded spirit.

They are the bright, precious gems, whose radiance sparkles throughout all time, and by whose clear light we can behold the highway cast up for the ransomed of the Lord. Then can we look beyond the "River of Life" and that city which has no need of the sun nor of the moon.

And thus may life in this world be as the blessed dawning of eternal day.

AMBITION is the rankest poison to the church, when it possesses preachers. It is a consuming fire. The Holy Scriptures are given to destroy the desires of the flesh; therefore we must not therein seek after temporal honor.—I much marvel for what cause people are proud and haughty; we are born in sin, and every moment in danger of death. Are we proud of our scabs and scalds? We who are altogether an unclean thing.

The Restoration of the Jews.

REPLY TO SISTER DEARDORFF.

Kind Sister:—I was glad for your mild reply, though I was not looking for it. But you have given me another opportunity for comparing our views; and should I fail to convince you of incorrect ideas, I still hope there may no harm be done in our exchanging of sentiments.

I admit there are many brethren and sisters who know nothing about the programme of those *modern theologians*, though I was under the impression that you had imbibed any amount of their doctrine. But since you claim to be ignorant of them, I am willing to believe as you say, that you were "brought up with this belief." Yes, I know, childhood instruction will make a lasting impression, and whether the instruction be correct or incorrect, the impression is the same. I see abundance of this, when the children are brought up under the instruction of sprinkling instead of baptism. As for your "God-fearing parents," I have no doubt. But I believe there are many "God-fearing parents," in heaven, who held erroneous views on some portions of scripture, which did not immediately concern their soul's salvation. But I have one charge against you; it is that of misrepresenting my words, where I had said *the remnant of Jewish people*; you quote by saying, "the remnant of Israel and Judah." However, I hope it was not done wilfully, since it seems you do not keep in view that "they are not all Israel that are of Israel." But I hold that they who are Isreal were always God's people, and therefore will no more need conversion to God.

I am glad you have selected "a few chapters out of the many to substantiate these views," that I may the more readily give answer. Thus, in the beginning of the 30th chapter of Jeremiah, you say, "we have an absolute promise of the return of Israel and Judah to their own land, and that they *will* possess it." Verily so! But, sister, would it not be better to take the whole subject, and put things to their proper places? By reading the two previous chapters, it will be seen that the people of "Israel and Judah" were in captivity in Babylon under King Nebuchadnezzar at that time, and that Jeremiah the prophet had much trouble with the people on account of the false prophets, Hananiah and Shemaiah, who taught the people perverse things against the Lord, and against his prophets. Jeremiah taught the people that their captivity should continue seventy years, saying, "Thus saith the Lord of hosts, the God of Israel, unto all that are carried away . . . . . from Jerusalem unto Babylon. Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them, take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there and not diminished. * * * * * * For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29: 4–10. And when the time came they *did return*, and built again the house of the Lord, and the city of Jerusalem in very troublesome times; no doubt "the time of Jacob's trouble." But they prospered and were saved out of their trouble. For more direct particulars read Ezra and Nehemiah. But wherefore bring up an old prophecy which has long ago been fulfilled, to sustain some peculiar idea?

Then you speak of the city as being "holy unto the Lord," and that "it shall not be plucked up, nor thrown down any more for ever." So, so. Any person who has any reasonable amount of grammatical knowledge can see that it is the valley and the field that shall be "holy unto the Lord." Jer. 31: 40. And even if it were the city, that "shall not be plucked up, nor thrown down any more forever," it could not be a city built by human hands; because all the works of man shall be burned up, and shall not endure forever. Neither can it be any city that will be built by man on this side of the universal conflagration. But the temple of a great city not made with hands which shall endure forever is in building at this time, and large quantities of stone are prepared in the United States.

The next thing is the *New Covenant*. But I want to be brief. Does our sister really believe that the prophet would step over the first stone before him, and go on to a second? Does she believe the prophet would step over such an important affair as the New Covenant, to be made at that time in the future by "an Israelite indeed," with all the house of Israel, and disregarding that covenant, speak of one at this time yet in the future? Who is to make the new covenant yet in the future? By whom and with whom? Will our sister please inform us? The Revelator tells us of "Two witnesses" that prophesied; and they are the two stone tables which Moses received on Mount Sinai, being types of the two covenants, the one made by Moses, and the other by him of whom Moses spake, even Christ; but by whom shall a third be made?

And then our sister cannot understand, if by the new covenant we are to understand the gospel, which Christ commanded to *teach all nations*, why the Lord would speak by the prophet saying, "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me," &c. Now, it seems quite reasonable to me that they who are born of him, shall know Him. But they who are born by the will of man, will know the man, and will depend upon his teaching. While they that are born of God will be taught of God. The apostle John speaking of these, says, "ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye do know it." "But the

anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." But how shall they abide in him in whom they have not believed? "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10: 14. Therefore "go and teach all nations" in whom they shall believe. Then, "he that cometh unto me, I will in no wise cast off." But, "no man cometh unto me except the Father who sent me draw him." "I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people," saith the Lord. Glorious promise! "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." John 6: 45. What more does our sister want? She can get nothing that has a better foundation.

But proceeding you say: "the time that Ephraim shall not envy Judah, and Judah shall not vex Ephraim, has never been fulfilled since they have been divided into two nations." Where is Ephraim if Judah still vexes him? The prophet Isaiah in connection with the above quotation tells us: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Beautiful language! Now, sister, according to your theory, the time when Ephraim shall not envy Judah, and Judah shall not vex Ephraim, shall be after the fulness of the Gentiles be come in. Since this is your view, so please explain how the Gentiles shall then seek to the root of Jesse. Please reconcile this matter. Almost anything may be proved by taking a few words here, and a few there, but this is not the right way. The chapter in general treats of the peaceful condition of Christ's kingdom, and by metaphors and by figures of speech tells us that they shall be all one in Christ Jesus.

The next point is Ezekiel's prophecy concerning the two sticks, which were to be joined together and become one in his hand. But why take only two sticks? Why not take twelve sticks and join them together, if the twelve tribes of Israel shall be restored? But since there were only two sticks I feel certain that the prophecy has been fulfilled, and that they were joined together at the time Cornelius and others received the Holy Ghost and were baptized in the name of the Lord; and the Jews and Gentiles were all one in Christ Jesus; and were all Israel, because Israel is God's people. All other nations who are God's people, are not Israel. But all God's people are Israel, and will be saved. Keep this in view.

So you think "if any one can make it appear that the prophecies of Joel, Ezekiel, and Zechariah, have already been fulfilled," they can do more than you can. Perhaps you do not take the right way. Suppose you try these directions: First, see if there is not a Chronology in your Bible, showing how long before Christ the various events took place—most likely the date is at the top of each page. Look how long before Christ the prophecy of Joel was written; then turn to Ezra and Nehemiah, and see how long before Christ the children of the captivity returned and rebuilt Jerusalem. Though these dates may not be exactly correct, yet they are near enough to decide whether Joel lived before or after the captivity. And you will find that he lived before the captivity. Then consider which would be the most reasonable, for a prophet, to prophesy about momentous events befalling his people a hundred years in future, or over two thousand years in future. You will find the prophets the nearer the time the plainer; the further off, the more obscure. I understand Joel to prophesy about the captivity till to the 28th verse of the second chapter, where he says it shall come to pass *afterward*, after the return of the captives, "that I will pour out of my spirit upon all flesh," and this is what the apostle Peter, full of the Holy Ghost on the day of Pentecost, said, was being fulfilled at that time, when he, with the eleven standing up in that great assembly of "devout men, out of every nation under heaven," "lifted up his voice and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken as you suppose . . . . . this is that which was spoken by the prophet Joel." This is plain enough, and I am willing to believe it. Why should I not be? Then, the third chapter refers back again to the restoration of the captives. The Lord by the mouth of the prophets says, "in these days, and at that time," he will gather all nations, and bring them down into the valley of Jehosaphat, and will *plead* (not fight) with them there. The Lord does not *plead* with his people in the high places; he always first brings them down into the valley of Humiliation, and there he pleads with them. The Lord has his way, which is not always our way. But since this is his way, I hold the above passage to be a metaphor, showing that the Lord will always bring his people down into some low place of humiliation for the purpose of *pleading* with them. But whether the Lord refers *only* to those captives of Judah and Israel in Babylon, or to all those who are sold under Sin and Death, is hard to say. However, in a spiritual sense they are all captives in Babylon, who have not "come out of her."

Ezekiel's prophecy was written in the land of the Chaldeans during the time of the Babylonish captivity, as you will see by examining the order of events. And his principal subject of prophecy seems to have been the restoration of the Jews, as they were then called, out of the hands of their enemies, to their own land. Though the ten tribes had been carried thither by Shalmaneser over a hundred years before Judah was taken there by Nebuchadnezzar. They were all taken to the same great country of the Chaldeans, the great Babylonian Empire, where once the tower of Babel stood, in or near the city of Babylon. Ezekiel in the thirty-seventh chapter prophesying over those dry bones, says: "These bones are the whole house of Israel." I understand him here to mean literally just what he says, the whole house of Israel after the flesh, all in captivity in the same land, and at that time like dry bones. I have delayed this answer some time, as I have been searching for some reliable proof to show that not only the tribe of Judah returned out of the captivity, since it seems so likely that some of the other tribes returned also, but I have no proof, neither *pro nor con*. I have in my Bible a synopsis of Bible history, wherein reference is made to the *Hebrew Chronicles*, giving a much greater number of those who return-

ed, than the number given by Ezra and Nehemiah. But I could find nothing in the Bible nor in Josephus to substantiate it. It is, however, certain that they were scattered among all nations at the time of Christ. For on the day of Pentecost there were dwelling at Jerusalem Jews "out of every nation under heaven," consisting of no less than seventeen different languages. For further testimony examine the Acts of the Apostles. And that they used to go up to Jerusalem "for to worship," appears plainly by the Ethiopian eunuch. But I must proceed.

Zechariah also prophesied in the land of their captivity, but returned with the captives, and helped to build Jerusalem. Their restoration to their own land, the building of Jerusalem, and the house of the Lord, with the glorious promise of a King, and of his kingdom, are the chief subjects of his prophecy. It is not likely that the people of Samaria at the time of Christ, were Ephraimites, but rather the decendants of those nations which "the king of Assyria brought from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel." 2 Kings, 17 : 24.

I would not be understood to believe that all the prophecies have been fulfilled, by no means. Some of Daniel, and perhaps some others are yet in the future. But I find no restoration of the Jews, nor of any other nation after the gospel dispensation, more than God's people who are the true Israel. But show me a prophecy written after the return of the captives from Babylon, promising a restoration of one, two, ten or twelve tribes, and I will then believe you. Malachi is the last of the Old Testament prophets. His prophecy was written after the captivity; but his subject was Christ and his kingdom.

It seems there was no distinction kept in the tribes after the captivity, but all were called Jews. And some of all the twelve tribes, had embraced the apostolic doctrine. This appears plainly from the apostle James who directs his epistle "to the *twelve tribes* which are scattered abroad, greeting." Paul also in his defence before Agrippa, speaks to the same effect. And then his epistle to the Hebrews indicates about the same; so that we can see whatsoever was lacking fulfillment of prophecy in their return from Babylon, was fully accomplished in their return to Christ, insomuch that all the prophecy relating to the restoration of the Jews has been fulfilled.

The Millenium! I believe in that, and in something of a millenial dispensation; but not in a carnal, or worldly millenium as you seem to have it, and as the most general opinion is; since it is certain that the resurrection of the just, must first take place. And then God's people will be restored, not only to the first estate of man, as it was in Eden, but to a far greater glory. For they will have gained the victory over Death, and Hell, and will inherit the powers of the world to come. But how they who never made peace with God, through Jesus Christ, can then have part in his peaceful kingdom, is a point not clear to me. I see plainly that Satan will be bound or confined, to prevent him from disturbing the peace of Christ's kingdom; but how the world can be at peace outside of Christ and his kingdom, when the evil is not only in Satan, but in unregenerate man also, is another point which I cannot see.

There are those who think they know a great deal about the Millennium; but when it comes they will find they knew very little. To me the whole period is greatly veiled in obscurity; and I shall still be looking for the descent of the New Jerusalem at the commencement of that joyful time. Mere assertions to the contrary do not change my views. Neither do I believe it will be stationary on the earth; it may be on the earth, but more likely above it, like a "Pillar of Fire"—the Shekinah.

I will now leave this matter. I have tried to instruct rather than contradict. I have also tried to avoid all sarcastic language, though not without temptation; seeing that your ground is so movable. I do not want you to take my word for it, but, ask you to do like the Bereans—search the scriptures and be convinced.—Your "desire that some able brother would take it in hand," might after all not please you; because if he would decide with the truth he would have to decide against you. I think I have given you sufficient scripture to sustain the truth. Neither do I intend to write another reply, unless for the sake of a little information or explanation. Though I have yet an apology to make where I said in my last, "*and all those who hold such views are not spiritually minded.*" I was not aware that I had written so plainly, and so censoriously. It was uncharitable—I acknowledge it; but I aimed my arrows at those "blind leaders of the blind," in the shape of some Right Reverend Doctors of Divinity, and Pastors of St. Thomas, St. Nicholas, or St. Paul's churches — over there — with those high steeples on; where the pew rents vary from $200.00 to $1000.00 each, annually, besides all the other extravagance. Verily, of such is the merchandise of Babylon, the Mother of harlots. I will try before long to write something about Anti-christ, separately. JAS. Y. HECKLER.

Harleysville, Pa.

For the COMPANION.

Who is My Neighbor?

This question is often asked, but rarely properly answered. Some say it means a friend—one who is honest, truthful, charitable, &c.; and one who is to the reverse of these qualities, can in no wise be a neighbor, Scripturally understood. These same people say that we must love our neighbors as ourselves; but our enemy, (who is not our neighbor,) we must love also, but not as ourselves. Here we have different kinds of love asserted—"something my school-teacher neglected teaching me." I know of only one kind of love yet. I know of a love toward my neighbor; and if I shall love my enemy with any other love, or degree of love, I am at a loss; and unless somebody shows me another kind of love, or point out the degrees of the one love, I cannot love my enemy at all, or must love him as myself, holding him as a neighbor.

"Oh!" says the objector, "that I can never do; hold an enemy as a neighbor, or to love him as one! This is more than the Lord has asked of the lawyer," he will say. The Lord has said to love your enemies; but he says not in what degree. I once heard a preacher say in the pulpit: "We love them (the enemies) with the love of pity." Of such a love I know nothing, unless it is the same, as the love spoken of by Christ to the lawyer.

Some suppose that a person should be loved according to his merits. If that be so, we would have no right to

love an enemy as he deserves nothing good. But, say they, we are told by the Savior to love them; therefore, we love them a "little." Here they say, that they have a great and a little love, and perhaps an intermediate love. I have never yet seen in any literary work, the plural of love; and yet my opponents can tell me of their different loves to different persons.

Now to prove that even those that will do us wrong, are our neighbors, I refer you to Ex. 3:22; 11:2, and 22nd chap.; if carefully perused, will enable any one to see, that a neighbor can even be a thief; and if a thief, why not a slanderer, or anything else that is bad?

I perceive what the Lord said, "Thou shalt love they neighbor as thyself," means simply this: "Love thy fellowman, friend and enemy alike; for he is the workmanship of God, as well as thyself." Paul says: have we not all one Father? has not one God created us all? If we could all come to to the conclusion that our every fellowman is our neighbor, and that our heavenly Father demanded of us to love all people with fervent love, it would be impossible for us to take advantage of any one. We would not, if we had the spirit of Christ in us, deceive any one; for whosoever has the spirit of Christ cannot sin. And how can I cheat one whom I love? If any one would tell me that he loves me, and I should happen to find him trying to deceive me, I would know that he was a deceiver. Therefore, brethren, let our light so shine before the people, that they may see our good works. I just think now of a railroad Conductor's expression, when he saw a farmer at the market-place: "There is as much christianity in measuring onions, as in singing glory hallelujah!"

JACOB LAHR.

Antioch, Ind.

For the *Companion*.

"The Door."

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10: 9.

Our Savior here says that he is the door, and those who are saved enter in through him; but where the believer is, after he passes through the door, is a matter of controversy. Some contend that this door gives an entrance into the church militant; while others, with the unworthy writer, are of the opinion that this door gives an entrance into the church triumphant.

When we give this text a close examination we find that its meaning is far beyond this world and experience. It is a door that opens to the wearied pilgrim in his onward march upward to the rich pasture, whence he draws his support, which cheers and strengthens his faith while he is battling the enemy, and pulling down the strong holds of Satan. The Apostle Paul says that baptism brings us unto Christ. Gal. 3: 27. If baptism then brings us into the church, which is the body of Christ, can we reasonably suppose that those who are yet in the church militant have passed through this door? Nay, verily; for Christ is the door himself. We are only in Christ and we are yet to pass through the door. When we have become full men in stature in Christ, and our redemption is complete, then, we have passed the door.

John in the Revelations (3: 8.) speaks of an open door, set before the brethren at Philadelphia. This church at Philadelphia was the only one found without fault before God. This door, we contend, is the same door that our Savior speaks of in our text. If this conclusion is correct, we then can fully comprehend the meaning of Christ when he says: "He shall be saved, and shall go in and out, and find pasture;" but if it is incorrect, we are left in the dark. The sentence, "he shall be saved," implies an impossibility to be otherwise. If its meaning is to those who are yet in the flesh, we need not be uneasy, we are saved already; which is contrary to the tenor of the Gospel. The admonitions of the Apostles, and the warnings of Christ, are worthless, if we can, by one act of obedience to the word of God, merit our salvation: so it would be impossible for us to be lost. Then these words of our Savior are directly to us. But we cannot, for a moment, think, that any one, with the plain word of God before his eyes, could construe this passage of Scripture in this light. No one has the promise of eternal salvation this side of heaven. We are in a saved condition as long as we continue in Christ; but not saved yet. No, but when the battle is fought, and the victory won, then we are saved. Yes, safely landed in our Father's country, where there are many mansions. There is where we will "go in and out, and find pasture." Those mansions will be our dwelling places. Oh! what a happy time we will then have! never hunger, never thirst, no more crying, no more parting of friends. But wherever we be, there is pleasure; wherever we go, there will be pasture. In our imagination we were almost in heaven; but, ah! we find ourselves still in the world. But not far away there is an open door, through which the weary travelers will enter by and by.

SAMUEL C. BASHOR.

Whitesville, Mo.

For the Companion.

The True Object of Education.

BY EMMANUEL UMBAUGH.

Here is a subject that is of great importance, not only to the Professor of languages, the lawyer, or other professional men, but it is important alike to the man of science, and the man who tills the soil. It is of as much benefit to the hard-working miner, whose labor is executed by the strength of muscle, as to the teacher of common schools, whose work is performed by power of mind. But alas! there are but few who appear to realize the great benefit of having a knowledge of the purpose for which education was originally designed by the Creator. Indeed, the great majority of mankind *appear* to think that the labor which they perform is simply intended to bring to them the means by which they may procure the necessities of life, that the food which they eat is designed only to support the vitality of the body, for the sake of the existence of the body. Let us remember, however, that there is a higher and holier design in education. Let us remember that the great being who gave us our existence, who gave us eyes to behold all that is beautiful, who gave us limbs to move upon this beautiful earth, and who gave us minds for improvement, designed that we should become educated in order that we may more properly know how to please him, and thus become the happy recipients of a happy home with all the saints of glory.

To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

For the Companion.

Who are Christ's.

"Now if any man have not the Spirit of Christ, he is none of His." Romans 8 : 9.

The above quotation should be deeply considered by every Christian professor, to see whether we have the Spirit of Christ, or in other words, the disposition that he possessed while on earth. We shall proceed, without farther preface, to speak of a few of those tempers and dispositions which most strikingly distinguished our blessed Lord.

He was remarkable for his condescension and humility, and for his indifference to worldly praise. He sought not honor from men; he never aimed at earthly distinction or superiority; but submitted willingly to be considered as one of the meanest of the people. No lofty, high minded thoughts, no ostentatious ways, no aspiring desires, were harboured in his breast. "He made himself of no reputation," and appeared as servant of all. It was most wonderful condescension in him, to come down from heaven, having partaken of the glory of the Father before the world was, even to visit this world at all. It was still greater condescension to visit us in the character of a man like ourselves; but the condescension is still increased to a more astonishing pitch, by his appearing among us even as the poorest and most despised of mankind. He was destitute of such common conveniences as even the lowest have: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. We find him condescending to wash his disciples' feet, and he says: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." At another time we find him admonishing his disciples to be poor in spirit, and not to choose the highest place; but willingly and contentedly to take the lowest, till they should be called up higher: assuring them that it was a maxim in his kingdom, that "every one that exalteth himself shall be abased; but he that humbleth himself should be exalted."

Our Savior was also endued with the greatest meekness and patience. No hastiness of spirit, nor rash anger or resentment, was found in him. His soul was meek, and gentle as a lamb. All the trials, affronts, and injuries which he met with, were submitted to patiently, without the least murmuring or repining. He gave his back to the smiters, and his cheek to them that plucked off the hair: he hid not his face from shame and spitting. "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." And his admonition to us, is: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls." When his enemies treated him with the greatest unkindness and cruelty, he returned to them good for evil, and sought to promote their happiness and eternal salvation. So far was his mind from harboring any malice or revenge, that he prayed even for his murderers; and recommended them to the Divine mercy, saying: "Ftaher, forgive them; for they know not what they do."

The mind of Christ was also filled with the tenderest compassion and love. This was manifested throughout his whole conduct, by the kind attention which he showed both to the bodies and souls of men. He went about doing good, relieving the helpless, healing the sick, giving sight to the blind, and comforting the afflicted. He also instructed the ignorant, and gave light to them that sat in darkness and in the shadow of death. The poor, guilty sinner found him a friend indeed. We never read of any sinner turning from his sins and calling upon Christ, without receiving an answer of peace; so that our Savior showed by his conduct, that he came, as he himself expresses it, "to seek and to save that which was lost." How fully does his pathetic lamentation over devoted Jerusalem speak the compassionate affection of his mind: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." But his love was manifested eminently in his laying down his life for us, as he speaks: "Greater love hath no man than this, that a man lay down his life for his friends, and ye are my friends, if ye do whatsoever I command you." This great instance of love he showed; yet this was not all, he laid down his life for his enemies. Paul says: "When we were yet without strength," or when we had fallen so as to be utterly helpless and ruined, "in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure, for a good man, some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for the ungodly." Herein is love beyond example. We read of some who have been induced to die for their country or their friends; but where have we heard or read of any one except Jesus Christ, who has willingly died for his enemies—for those who offended and cruelly abused him.

Christ was remarkable for the most perfect obedience and resignation to the will of his Father. "I came down from heaven," he saith, "not to do mine own will, but the will of him that sent me"; and, "I must work, the works of him that sent me, while it is day; the night cometh when no man can work." At twelve years old we find him diligently employed in pursuing the great object for which God sent him into the world, reasoning with, and questioning the Jewish Doctors in the temple. When his mother inquired of him concerning his absence, his answer was: "Wist ye not that I must be about my Father's business?" He was more intent on obeying his Father than on receiving his daily food. "I have meat to eat" said he to his disciples, "that ye know not of;" and again: "My meat is to do the will of him that sent me, and to finish his work." And as he was active in performing, so was he also patient in suffering whatever God required. All the severe trials and afflictions which Christ endured were endured without reluctance or repining; because he knew that they came

upon him by Divine appointment. Even when his last bitter sufferings drew near, and his human nature shuddered at the thought, hear with what obedient resignation he prayed: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done."

If we had time and space we might proceed to speak of the Savior's spotless purity: of his unshaken faith and trust in God; of his noble courage in the cause of truth; and also of his ardent devotion, as well as many other shining excellences in his character; but it is the less necessary, because they are partly implied in the tempers already treated of.

And now let us put a very simple question:—Who are they that are the true Christians? The answer is easy: The twelve disciples of Christ are those who most resemble the character of our Lord and Savior, which have been spoken of. Those are not true Christians who merely call themselves such. Again, those are not the true Christians, who, though they believe and acknowledge the Bible to be true, and make a profession of his matchless name, yet disregard his holy injunctions, and make a nonessential of any words that proceeded from his lips. But to bring the subject more distinctly home to ourselves, let us again briefly touch on the several tempers that were spoken of. Our Savior was remarkable for his condescension, humility, and indifference to worldly praise. Are we distinguished by the same dispositions? Are we willing to drop down from our rank in life, as Christ did from his Celestial dignity? Are we contented, as he was, with a low estate in life? And are our hearts deadened, like his, to the desire of worldly praise and reputation? Are we possessed of the spirit of meekness and patience, as he was, that when we are reviled, to revile not again. Has our natural temper, if it is hasty, been brought under, so that affronts and injuries do not much ruffle us? Are we not made violent in our spirit by the violence of those who are opposed to us? How do we feel toward our enemies? Do we love our enemies? Do we bear the evils of life without murmuring and complaing, submitting cheerfully to a hard and humble lot in this life, if it be the will of our heavenly Father? Are we full of tender compassion and love both to the bodies and souls of men? How stands the likeness in these particulars with us? Is our character that of a father to the fatherless, a visitor of the sick, a benefactor to the poor, and a comforter of the afflicted? Do we go about doing good? If so we have the spirit of Christ, and we are his. If we are obedient to his precepts in all of these characteristics, with a full resignation to his will, even as he was obedient to his heavenly Father even to the death of the Cross, then it is that we have his spirit, and we are his.

ANDREW STALNAKER.

Sister Knauff's Column.

Sister Knauff sends us the following selections which we insert in connection. If others will go to the trouble of arranging matter in the same way, always examining whether the items have not been published shortly before, they will appear in the same way.

Rest.

The shades of night are closing round,
The sun is in the far off west:
All nature sinks to calm repose,
O, what a blessed thing is rest!

The laborer now has ceased from toil,
And feels that he is truly blest,
For with a grateful heart he says,
"O, what a blessed thing is rest!"

And birds and beasts, as well as man,
Do plainly now confess,
With actions speaking loud as words,
"O, what a blessed thing is rest!"

The sufferer on the bed of pain,
With anguish, sore distressed,
Closes his eyes to earth, and says,
"O, what a blessed things!"

God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child than the high flown utterances of some who think themselves wonderful in prayer.

Hypocrisy is folly. It is much easier, safer, and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not. When a Christian is truly such, he acts from nature—a new nature—and all the actings of that nature have the ease and pleasantness of nature in them.

There is nothing lost by meekness and yielding. Abraham yields over his right of choice: Lot taketh it: and, behold, Lot is crossed in that which he chose; Abraham blessed in that which was left him. As heaven is taken by violence so earth is taken by meekness. God loves no tenants better, nor grants larger leases to any than the meek.

There is not a single member of a single church, male or female, young or old, rich or poor, but should be engaged in personal efforts for the conversion of souls. Our army may as rationally leave the battle to be fought by the officers alone, as the Church leave the conversion of the world to the ministers of the Gospel. Indeed, it is a fundamental error to consider it a mere ministerial work.

A disposition to lay the blame for our neglect of duty, or our short-comings, upon others, is a sure sign that we have inwardly backslidden from God. The first transgressor endeavored, in this way to palliate his offence; his example has been faithfully followed ever since God can make us right, whether any one else is right or not. Whoever may falter, he can enable us to do our duty. When we fail, we should blame ourselves, and no one else. In this way only can we hope to obtain forgiveness for the past, or make improvements in the future.

ON THE RIGHT ROAD.—From youth to old age, there are many different roads and pathways, in all of which the care-worn, weary traveler will find difficulties and obstacles to overcome. There are two plain routes running paralle!, and so much alike that you cannot travel in the one and keep out of the other. By following these the traveler will be less weary, and encounter fewer difficulties, than in other ways, and find comfort and encouragement when tempted to turn aside into forbidden or dangerous paths, many of which lead to destruction. These two routes are the main thoroughfares with which all safe roads connect They are well indexed and easily found—with ample accommodations at all stations, to make travelers comfortable—well guarded, and kept in well condition. They are known as HONESTY AND TRUTH.

One Glass More.

Stay, mortal, stay! nor heedless thus
Thy sure destruction seal;
Within that cup there lurks a curse,
Which all who drink shall feel.

Disease and death, forever nigh,
Stand ready at the door,
And eager wait to hear the cry
Of "Give me one glass more."

Go view the pris'ners' gloomy cells;
There sin and misery scan;
Gaze, gaze upon these earthly hells:
In drink their woe began.

Of yonder children, bathed in tears,
Ask, why is mother poor?
They'll whisper in their startled ears,
'Twas father's "One glass more."

Stay, mortal, stay! repent, return,
Reflect upon thy fate;
The poisonous draught forever spurn;
Spurn, spurn it, ere too late!

O, fly the horrid grog-shop, then,
Nor linger at the door,
Lest thou, perchance, should'st sip again
The treacherous "One glass more."

Trust not to thy deceitful heart;
The Savior's grace implore;
Through him from every sin depart,
And touch that glass no more.

For the COMPANION.

"Farewell To Earth."

Those of our readers who are fond of vocal music, should try their voices in singing the hymn titled as above, in *Companion*, present volume, page 600. Singing such lines as,

"I found the winding path of sin,
A rugged path to travel in,"

and others of the same force and import, while about one's daily routine of business, may cause many to seek the path of life on which true happiness only can be found. Much good has been done by singing, privately, lines of a holy character. But we can justly say, too, that much evil might be retarded, did not immoral people sing obscene songs.

Then ye who love to tune your harmonical strains with the melody of heaven, sing aloud songs and hymns that are pure and holy. Too many sorrow-stricken souls pass through a mortal life without thinking seriously of their future destiny. As singing is a part of divine worship their wants may by met by singing glory to God. "The angels sing," and so do ye

F. M SNYDER.

Are you old? Bestow all the time you can spare from the necessary business of this life, in preparing yourself, and those about you, for their entrance into a better life.—*Wesley.*

For the Companion.

To the Sinner.

"I tell you nay; but except ye repent ye shall allllkewise perish."—Luke 13:5.

Sinners, except ye repent, ye shall perish. John says "Repent for the kingdom of heaven is at hand." How can you go on in the world, so careless and unconcerned about your souls? Satan is yet holding the dark glass before you, that you may not find the way to eternal life. Do you not hear the words of the Savior, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I know I have many friends in this world, who are near and dear to me by ties of nature, that are yet out of the ark of safety, still sporting on the brink of eternal ruin. Sinners, what are you doing? Return, and seek the Lord, while it is called to-day

"Hasten, sinner, to return:
Stay not for to-morrow's sun."

How can you trample on the blood of the Savior any longer? He suffered and died upon the cross that you through him might have eternal life. "Seek ye the Lord while he may be found." How can the old, whose heads are blossoming for the grave, neglect so great salvation? The old must die, the young may die; but it is appointed unto all to die, and oh, how soon! Then let us prepare for death. Sinner delay not your coming to the Savior,

"Lest the lamp should cease to burn
Ere salvation's work is done."

Call ye upon the Lord while he is near. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Turn to the Lord, and turn him no longer away who calls you to repent.

"Dear youth, how can you turn your face
From such a gracious friend?
If you pursue your evil ways,
Do you not fear the end?
Old people, too, what will you do,
If out of Christ you die?
From all God's people you must go,
To weep, lament, and cry.

MARY S. BOWYER.

Rocky Hill, W. Va.

How To Be Handsome.

Most people like to be handsome. Nobody denies the great power any person may have who has a good face, and who attracts you by good looks even before a word has been spoken. And we see all sorts of devices in men and women to improve their good looks—paint and washes, and all kinds of cosmetics, including a plentiful annointing with dirty hair oil.

Now, not every one can have good features. They are as God made them; but almost every one can look well, especially with good health. It is hard to give rules in a very short space, but in brief, these will do:

Keep clean—wash freely and universally with cold water. All the skin wants is leave to act freely, and it will take care of itself. Its thousands of air holes must not be plugged up.

Eat regularly and simply. The stomach can no more work all the time, night and day, than a horse; it must have regular work and regular rest.

Good teeth are a help to good looks.—Brush them with a soft brush especially at night. Go to bed with the teeth clean. Of course to have white teeth, it is needful to let tobacco alone. Any powder or wash for the teeth takes off the enamel or injures it.

Sleep in a cool room, in pure air. No one can have a clean skin who breathes bad air. But more than all, in order to look well—wake up in mind and soul.

When the mind is awake the dull sleepy look passes away from the eyes; I do not know that the breath expands but it seems to. Think, read—not trashy novels, but books that have something in them. Talk with people who know something; hear lectures and learn by them.

This is one of the effects of good preaching. A man thinks the words, and tells us the result. And if we listen and hear and understand, the mind and soul are worked. If the spiritual nature is aroused so much the better. We have seen a clean face really glorified by the love of God and man which shone throughout it. Let us grow handsome. Men say they can't afford books, and sometimes they don't pay for their newspaper. In that case it does them little good—they must feel so mean while reading it. But men can afford what they really choose. If all the money spent in self-indulgence, in hurtful indulgence, were spent in books and self-improvement, we would see a change. Men would grow handsome, and women, too. The soul would shine out through the eyes. We were not meant to be mere animals. Let us have books and read them, and sermons and heed them.

Christian Family Companion

Tyrone City, Pa. Nov. 29, 1870

The Passover and the Lord's Supper.

With the beginning of next volume we expect to commence the publication of a series of articles upon the above subject, by the Assistant Editor. Brother Beer has carefully and thoroughly studied the subject, and we believe has obtained correct views upon it. We have had an explanation of his views, from the diagrams prepared for that purpose. He shows beyond a doubt that the meal the Savior ate with his disciples, at the time when Feet-washing, the Lord's Supper, and the Communion were instituted, was not the Jewish Passover, and gives good reasons for every position assumed in the argument.

Knowing that light is desired upon this subject we trust that no brother will lose the opportunity of reading the arguments forthcoming. And as nothing but truth is desired, friendly criticism will be invited, so that if brother Beer's system of explanation should not be complete and perfect, (which he does not claim), it may be made so by the united wisdom of the Brotherhood. We know of no subject that is of more vital importance, upon which the prosperity of the Church is more dependent, at this time, than that of the Lord's Supper. The people, and the membership, want Scripture authority for it, and our Brethren ought to give it. And they can if they make the proper effort, for it is there.

Brother Holsinger:—I understand you to deny that the swine was ever cleansed. How do know that it was not? If it is not clean, or is not fit for use, or forbidden, I don't wish to be a transgressor. We read in Matt. 15: 11, that "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." S. B.

We have nothing more to say on the Swine's Flesh question. We only alluded to it in an incidental manner in the first place, and had no idea of being called on for so much explanation. It is not our place to show that the swine were not cleansed. We have shown that they were made unclean, and it is for those who eat them to show that they were cleansed.

We know that the Savior has said that "not that which goeth into the mouth defileth a man," and we believe it, nevertheless we know that some things that go into the mouth of a man make him very sick. Such things we think he had better not eat.

Please send no more money for Brethren's Almanacs.

A sister sends us eleven dollars, for subscription, mostly to the *Pious Youth*, which she sends to her young relatives and friends. She remarks: "I pay this out of my funds. This is the way I get subscribers for you; and I do it with a free will, for I want to see you prosper in the good work of the Lord." There is an example of zeal for you brethren. This sister regards Christianity as a reality, that is worth more than money. She loves to see the cause prosper, and hence she wishes to aid in disseminating the Gospel of truth. We pray the Lord to bless her effort that it may accomplish her desire; and may she realize abundantly that "it is more blessed to give than to receive."

Notice.

Well's Illustrated Annual of Phrenology and Physiognomy, for 1871. Besides Portraits, Characters and Biographies of numerous distinguished Men and Women, it contains thirteen National Types of Female Beauty; Organs of the brain illustrated and defined; "What can I do best?" Personal Beauty, how attained: What is the use of Phrenology? Address office, Phrenological Journal, 389 Broadway, New York.

Answers to Correspondents.

Daniel Chambers.—We cannot tell. Can you tell when you subscribed, and how much you paid?

Aaron Michael.—Yes, certainly, get all the outsiders you can. Our mission is, to bear the glad tidings of salvation to all; and to invite sinners to accept of the offered mercy on the terms of the gospel.

New Thing.—A few brethren are inclined to object to the Brethren's Almanac, on the ground that it is a *new thing*. Do not our brethren know that more than a hundred years ago brother Christopher Saur, published Almanacs for a number of years? We have in our Almanac an article headed "Remarks upon Courts" which is translated from brother Saur's "High German American Almanac," for the year 1760. But if it were a *new thing*, would not an almanac, published in the interests of the Brethren be preferable to a Comic, Medical, or story Almanac? We will and must have some kind. Why not our own?

John H. Stager.—Where do Jacob Kline and George Keim receive their papers. We have no such name on our book at Pottstown. How is it? Are they now getting the paper?

J. S. McFadden.—All right, to the best of our knowledge.

John Allbert.—Your time had expired with No. 35, about four weeks before we quit sending the paper.

C. Shank.—The 7—50 means that you have paid to Volume 7, Number 50: that is to the last number of volume 7, or to the end of the year 1871. When the volume figures near the heading of first page, to the left, will be VII. and the number figures to the right will be 50, then your subscription will have expired. Now you will understand, and perhaps also others who may have been similarly perplexed.

A. P. J. Yes, we furnish the Phrenological Journal with the C. F. C. for 2$.

MISCELLANEOUS

Brothers and Sisters.

Of all the social relations, perhaps none is at once so intense and so disinterested as that between brothers and sisters. Moulded by like influences, bound together by memory and association through all the early years of life, of one blood and one name, how natural that the tie which unites them should be as tender as it is strong, and as lasting as it is sweet. As a preparation for the higher and holier union of heart with heart, and life with life, which is the soul of every true marriage nothing equals the companionship of brother and sister. In this the woman may study man with a pure and unclouded vision, and the man become acquainted with the nature of woman, its weakness and its strength, its frailty and its power. Said a married lady many years ago, "How much I have always regretted that my husband had no sisters; he is kind, he is affectionate and true, but he does not know how to treat a woman." Who has observed young ladies without brothers and failed to note under what great disadvantage they associate with young men? This beautiful relation rightly understood and used is one of the most effectual safeguards to either sex during those years when the blood bounds quick and the pulse beats high, when the eyes are dimmed with rosy light, and the judgment unconsciously warped by the tides of feeling that must ebb and flow as "the star of love now shines above," and now sinks beneath "Orion low in his grave." What brother will leave the side of a pure and intelligent sister for the society of the profane, the corrupt, the vicious? How can he, accustomed to measure character by her unerring instinct, be misled in the estimate he forms of those around him, male or female, call gilt gold, or mistake paste for diamond? And the sister, becomes acquainted with man in her brother, and with men through him, enjoys the advantages of his knowledge and the results of his observation, without having to encounter the roughness and social exposure by which it must to some extent, be attained. In selecting a husband her choice will not be likely to fall upon one to be unwillingly adopted into the family as son and brother, and she will know how to adapt her nature to the masculine nature, that the web of conjugal life may run smoothly from the loom, beginning with the "honey-moon" and ending with the diamond wedding. Doubtless if parents would reflect more on the immense influence for good their boys and girls may have over each other, they would do more to increase it and enlarge its sphere. Let them remember that as boys treat their sisters, so they will be very apt to treat their wives, and that devoted sisters can hardly fail to secure affectionate husbands. In families where children are all boys or all girls, the mother should make herself, as much as possible, sister to her sons, and the father become as far as he may, a brother to his daughters, thus grading down the inequalities of fortune and bridging the chasm of domestic life. No ambition is more natural in the heart of a young man than the desire to stand high in the estimation of his lady friends, in fact without it he would lack some of the noblest elements of manhood. There is no surer mode of winning esteem and admiration, nay, pure love itself, from such hearts as he would touch, than by treating his sisters with respect, by bestowing upon them little attentions, and in his daily life giving evidence by his courteous and kindly bearing toward them that he honors and appreciates woman as such, for what she is in herself no less than for what she is to him. Sisters can find no truer or safer guardians for their honor than such brothers, and cannot express in too marked a manner their preference and devotion for these natural protectors and companions of their young womanhood.

Don't cherish your sorrows: when God breaks our idols in pieces, it is not for us to put the broken bits together again.

Hymn in a Gambling-Room.

Hong Kong correspondent of the Boston *News* tells an interesting incident. He had been entrusted with packages for a young man from his friends in the United States, and after inquiry, learned that he might probably be found in a gambling-house. He went thither, but not seeing him, determined to wait in the expectation that he might come in. The place was a bedlam of noises; men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty-five years of age. They were betting and drinking in a terrible way, the elder one giving utterance to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the elder shuffled the cards. The man was a long time dealing the cards, and the young man looking carelessly about the room, began to hum a tune. He began to sing the beautiful lines of Phebe Cary:

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer to my father's house
Than I've ever been before.

"Nearer the bound of life,
When we lay our burden down,
Nearer leaving my cross,
Nearer wearing my crown."

At first, says the writer, these words in such a vain place made me shudder. A Sabbath-school hymn in a gambling hell! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor, exclaimed:

"Harry, where did you learn that tune?"

"What tune?"

"Why the one you've been singing."

The young man said he did not know what he had been singing; when the elder repeated the words with tears in his eyes, and the young man said he had learned them in a Sunday school in America.

"Come," said the elder, getting up, "come, here's what I've won from you, go and use it for some

good purpose; as for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy and say for old America's sake, if no other, you will quit this infernal business."

The writer saw these two men leave the gambling house together, and walk away arm in arm.

NOT YET.—"My son, give me thy heart."

"Not yet," said the little boy, as he was busy with his trap and ball "when I grow older I will think about it."

The little boy grew to be a young man.

"Not yet," said the young man, "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion!"

He lived to be a gray-headed old man.

"Not yet," still he cried: "I shall soon retire from trade, and then I shall have nothing else to do but read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.

BEGINNING RIGHT.—A freedmens' teacher writes of a colored woman who, having learned her alphabet, said: "Now I want to learn to spell Jesus, for 'pears like the rest will come easier, if I learn to spell the blessed name first." A good many things "come easier," if we learn that name first.

The surest road to poverty is to hoard up treasure. The surest road to wealth is to bestow liberally where it is most needed. The miser is the poorest man on earth; the most liberal man is the most wealthy. If therefore, you would be rich, do not aim at riches, but simply use what you already possess.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A Home Love-feast.

Sister Whitmore and her husband met with a serious accident, while on their way to our Love-feast in the Antioch church, last month. Their road lead by a rail road track. Mr. Whitmore, seeing the cars coming, jumped from the carriage and caught the horse by the bridle rein. The horse soon broke loose, and the horse and carriage both running over him, scarred and bruised him very badly. Sister Whitmore was thrown from the carriage, and so badly hurt, that for several days we thought she could not recover. The accident happened near the house of an old neighbor, who kindly took them in and did all in his power to alleviate their sufferings. In one week they were taken to their home.

Before their departure, however, some of the brethren, finding that sister Whitmore felt sadly disapointed in not being able to meet with us at our communion, proposed that, if it would be agreeable to her and brother Whitmore,—I will call him brother, for he is our brother by creation and preservation, and I hope that very soon he will be our brother by adoption into the family of Christ,—the brethren and sisters would meet with them at their house and have a Love-feast meeting.

The proposition was most readily approved by both, and the time appointed. The meeting was held on the next Sabbath evening after their return home. On that evening ten brethren and six sisters met to do the things of which Jesus said: "If ye know these things, happy are ye if ye do them." Our afflicted sister was taken from her bed and seated with us at the communion board. But our brother, though he had killed and many ready the feast, had not prepared himself to partake thereof. The ordinances were all attended to in their order. Every brother and every sister seemed to enjoy the meeting; and we believe they felt in their hearts that it was good to be there. We never had attended so quiet and solemn a communion meeting before. May God bless and sanctify every good work.

S. M. MINNICH.

Antioch Ind.

Dear brother D. Smith, we have in Hebrews 6 : 4-6 the idea conveyed, that if the saint fall away, it is impossible to renew him again to repentance. You, with many others, have preached to the sinner; still, with all your combined effort, you cannot produce argument enough to bring all sinners to repentance. So, in the same sense, it is impossible to renew all back-sliders, or they who have fallen, to repentance. I do not think that the apostle intended to convey the idea that it was impossible for the sinner to repent, only in the sense I have named. "Though your sins be as scarlet, they shall be white as snow."

MARTIN HOKE.

Brother Bucher's Query Answered.

It seems our brother does not understand why we make a difference in regard to single or married sisters, wearing the covering of the head; but I hope, by the grace of God, we shall be able to remove the difficulty. We read in 1 Cor. 7 : 34, 35, "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married, careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely." And in the 11th chapter we read that the man is the head of the woman, or wife, and that she is the glory of the man. Now if the woman is the glory of her husband, and careth how she may please him, will it not be well becoming (comely) to her, if she wears a constant covering on her head as a token of due respect to her husband? Then too she is

ready to pray and prophesy at any time. And it seems to me that married women have need to be in readiness for prayer at all times; their trials and vexations being many more than those of the unmarried. But the unmarried as well as the married, to fulfil all the commandments, must wear a covering on her head upon all devotional occasions; and one that is comely, too.

Our brother wishes to know whether there is also a difference between married and unmarried brethren, in regard to having their heads uncovered. I have not yet found in the good Book that there should be any difference at all in their Christian custom, or conformity; but lo, we see a vast difference; and yet there is but one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all." And oh! that he may be in us all. Now if this is not satisfactory, we will try and make amends.

Your unworthy Sister
MARY ROHRER.

Honey Grove, Pa.

Brother Holsinger: I live twenty-five miles from Wheeling, and about five miles from the railroad, in Belmont County, Ohio. I left West Va., some four weeks ago. I wish some kind brother would let me know through the C. F. C. where I may find the nearest church from this place. I would like to get a farm to crop on shares, among the Brethren. Address me at Henrysburg, Belmont Co., Ohio.

ISAAC PURKET.

Eating Pork.

Brother Holsinger: You assume the position that it is wrong to eat pork—That swine were not intended for food under the former dispensation, and that they remain so under the Gospel dispensation. Now, if, as you say, it is sin to eat pork, then it is also sin to eat the flesh of the squirrel or any animal "that goeth upon his paws; Also to eat eels; or to wear a garment made of linen and cotton; or to sow a mixture of wheat and rye; and many other things now allowed, which were forbidden to them that lived under the law.

You say that the Apostles' letter "from Jerusalem is referred to, and deserves consideration." I agree with you. Let us consider it. There were some among the brethren at the time this letter was written, who were prejudiced against the Gentiles. They said "that it was needful to circumcise them, and to command them to keep the law of Moses." It is evident that this request, or accusation, includes our question, whether it is right or wrong to eat swines' flesh; because it was forbidden in the law, and the Gentiles were in the habit of eating it. I agree with you, when you say that "the Apostles had not the power to ignore a law from the Almighty;" but it must, nevertheless, be acknowledged that they had the *power to declare his will concerning the law.* We will hear what they say: "For it seemed good to the Holy Ghost and to us, to lay upon you not greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

Now if it can be proven by the word of God that these restrictions imply a total abstinence from the eating of swines' flesh, then your position is sustained; then I will try to stand by you in its defense. If this cannot be done, I shall continue to say of pork, as I have hitherto said of it and many other things, in regard to when, how, where, how much, or by whom they should or should not be eaten, that these are questions to which no general or definite answers can be given, other than those given in the Gospel.

Yours in the Lord.
JNO. B. GARVER.

Shirleysburg, Pa.

Brother Holsinger: I feel like writing a few lines to you, inasmuch as we have passed through many trials in the last few weeks. First, I will inform you that my family is blest with reasonable health at present, for which we feel thankful to God. We also pray that he may still continue his mercies toward us, so that we may be the more able to do our duty, both to God and man; for if ever health was needed anywhere, it is at this place and at this time. We have been afflicted with much sickness, and deaths many for about 9 weeks, during which time the light has not been blown out by night in my house. While this was the case with us, it was also the case with many of my neighbors: so much so that there were scarcely enough well persons left, to to take care of the sick and dying, and to bury those that were dead. This may seem strange to you, but it is no more strange than true. Please publish this letter, so that the Brotherhood may become acquainted with our afflictions, and each brother or sister remember us at a throne of grace so that we may be enabled by the grace of God through the united prayers of the brethren and sisters, to bear our afflictions with Christian fortitude and say with the Savior: "Not our will, but thine be done," O God.

We will give you the deaths of those that more immediately concern us, hoping that you will publish the same and have the Gospel Visitor do so also.

E. TROXEL.

H. R. Holsinger:—I will give you some church news. On Friday morning, Sept., 22nd, I and my wife left home. We were conveyed to Huntingdon by our son. There we took passage on the cars for Fort Wayne, where we met brother Joseph Leedy. We then took the cars on the Pittsburgh road, to Maples. On the same evening we commenced meeting near Maples. Brother George Studebaker met us on Saturday. On Saturday evening, we had a Communion. The meetings were continued over Sunday. There were seven added to the church by baptism. An organization of a district was made, and a choice held for two speakers and two visiting brethren. Jacob and Jeremiah Gump were present, this meeting being held in their district.

Last February there were but 3 members in this section of country, at which time brethren Joseph Leedy and Jeremiah Gump held a meeting of some days, and baptized quite a number. Since then the ark of the Lord has been moving on, till it has gathered the number of fifty members, all in good order—in good uniform around the Communion table—the sisters with their plain caps on.

On Monday morning; we started for the Communion, north of Fort Wayne, in brother Gump's district, where we had a feast of rejoicing together once more, where we have often enjoyed ourselves with our dear brethren and sisters. Here we saw one dear soul added to the church by baptism. This church is prospering finely.

On Friday the 30th, we landed safely at home, and found all well. Blessed be the name of the Lord for his kind favors bestowed on us, spiritual and temporal; and may the good Lord bless our dear brethren and sisters for their kindness.

SAMUEL MURRAY.

Brother Holsinger: On the third of this month I left home for the Hatfield church, Montgomery Co., Pa., 25 miles north of Philadelphia. I went by way of the city—arrived at the place on Friday evening, and had an evening meeting in the Hatfield meeting-house. After meeting I was taken by brother Hillery Crauthammel to his house.

Next morning we returned to the meeting-house, where I met many dear brethren and sisters, as this was appointed for a Communion meeting which took place on Saturday night. The meeting was largely attended, and truly I can say it was a love-feast. The laborers present as strangers were, brethren Peter Hollowbush, John Newcomer, John Hartzler, brother Kline, and several others from the neighboring churches. There was meeting next morning—Sunday—and in the evening. We had a full house and good attention during all our meetings.

On Monday morning, the 7th, I took leave of the brethren at Hatfield and went to the city of Phila. I spent the day pleasantly in the city, and in the evening took the train for Lancaster city. On the way, 25 miles from the city, we overtook the fast line train lying aside of the track. The disaster was occasioned by running over a cow There was a heavy loss of property, but not a single life was lost. Truly I thought after viewing the destruction, God is merciful, and he is able to protect us. After being detained several hours, in repairing the track and getting the train on, we set off again and arrived at Lancaster at 9 o'clock P. M. I lodged for the night with our beloved brother Jacob Reinhold. Next morning I went in the train to Petersburg, and visited several families of brethren during the day. In the evening we met for preaching in the Brethren's meeting-house in town. The house was well filled and we tried to speak as best we could. I would say here for the people of Petersburg, Lancaster Co., Pa., that they had the best order and attention that I met anywhere in all my travels. May the God of peace reward them for their respect to his people.

Next day, the 9th, we went to Green meeting-house. We had meeting at night—a full house—and good order with a few exceptions.

Next day, the 8th, I reached home, and found all well. Thanks to Almighty God for his protection.

ADAM HOLLINGER.

Brother Davis Younce has changed his address from Pleasant Hill, O, to Pierceton, Kosciusko Co., Ind.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Benton county church, Iowa, on the 14th of Oct., ISAAC E., infant son of brother Elias and sister Sarah Troxel, aged 1 year and 5 days.

Also in the same church, on the same day, ALEXANDER, son of brother John and Rebecca TROXEL aged 7 years, 9 months and 27 days. The occasion was improved by brother W. H. H. Bowman. The above two were buried at the same time.

Also in the same place, Oct. 26, sister REBECCA, wife of brother John TROXEL, aged 35 years and 6 months, lacking 4 days. Funeral services by brethren W. H. H. Bowman and Elder Peter Forney.

Also in the same place, Nov. 7th, LOVINA, daughter of brother John TROXEL, aged between 5 and 6 years. Funeral services by brethren W. H. H. Bowman and John Ritenour.

On the same day, CHRISTENA TROXEL, (widow), sister-in-law to the writer, aged 39 years and 11 days. Funeral to take place on Sunday, the 13th. Services by Nichols.

Thus you see that five members of one family have been called away in 3 weeks and 4 days. Disease, Typhoid fever.

E. TROXEL.

In Upper Conawago, Adams county, Pa., Oct. 4th, of Grangrane at the foot, of six months suffering, our friend and neighbor CATHARINE, consort of John SMITH, aged about 73 years.

In Lower Conawago, Adams county, Pa., Nov. 14th, of Typhoid Fever of 24 days continuance, MAY F. STOUFFER, aged 33 years, 10 months and 13 days.

The husband, our friend John Stouffer, has this day met a heavy loss, having enjoyed the society of his companion only one year. He is now seated in his chamber with a little daughter 6 weeks old and no mother to nourish it. Truly we sympathize with our friend. She was followed to our Latimore burying ground by a very large concourse of people. ADAM HOLLINGER.

In the Clover Creek congregation, Nov. 16th, of consumption, our sister ELIZABETH METZER, wife of friend George D. Metzker, and daughter of John B. Brumbaugh, aged 18 years, 6 months and 27 days. The occasion was improved by the brethren, from the words of our Savior, John 5: 24–29, to a large congregation.

In the Yellow Creek Branch, Bedford co., Pa., Nov. 21st, DANA, infant son of friend John L., and Catharine SNIDER, aged 2 mos. and 20 days. Funeral occasion was improved by the brethren from Luke 18: 16.

In Huntington county, Ind., Oct. 29th, MATILDA, wife of brother John DEARDORFF, and daughter of Jacob and Elizabeth Bowman, of Typhoid Fever. She was buried on the 21st. Funeral discourse by Elder Samuel Murray, to a large congregation.

In the Mohican branch, Wayne co., Ohio, Nov. 16th, GEORGE C., infant son of brother Henry and Mary MARTIN, aged 1 year, 4 months and 8 days. Funeral attended by eldea Jacob Garver and the writer.

P. J. BROWN.

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For the *Companion*.

They Made Light of It.

"But they made light of it and went their way." Matt. 22: 5.

This parable is one of those pointed illustrations, that the Savior was wont to make of those persons who are always seeking and making excuses for not being Christians and obeying his word. Then, as now, mankind were fertile in excuses, and always had one ready that satisfied themselves, premising on the vulgarity that "a poor excuse is better than none;" but as no one can give a good excuse for making light of the "calls" of the Gospel, so all that are given are poor ones. There are a great many kinds of characters which constitute our world, and some of these are, constantly, by their words and actions, throwing obstacles in the way of those who are trying to follow King Emmanuel. I will notice a few of these.

1. The first I shall notice is the Skeptic. This class is very numerous, more so than one would suppose. They say it is only a pious fraud, and people are gulled by the preachers into believing it. A Skeptic really believes nothing. He doubts the truth and reality of any principle or doctrine; he aims to subvert morals; and by his false reasoning sometimes causes those that are yet in their infancy in the cause of *Christ* to stumble, by making light of the Gospel; and of all characters the Skeptic or Sophist is the most to be dreaded.

The Scoffer is to be found, also, in every community. He thinks that religion will do very well for the common people; but for such a lofty intellectual giant as he is, he thinks it beneath him to be religious, and will scoff and deride those that are striving to walk in the narrow way. Peter says "that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" Scoffing is an evidence of extreme weakness, shallowness, and wickedness: weakness, because the Scoffer condemns that which he knows nothing about; shallowness because he is not capable of receiving much knowledge at a time; and wickedness, because he works for notoriety, to appear smart among the ignorant, by doing the devil's work, by making light of the Scriptures.

The Swearer treats them lightly by taking the name of that great Being that created him in vain. It is sometimes said that the Swearer injures no one except himself. It were well if this were so, but this is not the case, as children are generally very apt pupils, and likely to use the same kind of language that they hear older persons use. There is a time coming, when those that now use the name of God in vain, will call for rocks and hills to fall on them. Then it will appear that those who by their actions say that they have no use of a Savior; stand in their own light; and like the *Jews* of old, hinder others from entering in, by making light of it and going their way.

The worldly people say that they have not time to think of it now: too busy with their avocations. Like Felix of old, they look for a more "convenient season. But a more convenient season is a myth, for it seldom if ever comes; but worldly cares accumulate and choke out what little of the good seed they have, and their days end in obscurity, by the sun lowering in their horizon; and then, when too late, they will see that they treated that subject of the greatest importance so lightly that loss of their souls is the consequence.

The man that is a Christian only outwardly, treats it very lightly. He attaches himself to a church to be popular or to have a cloak for his evil designs: wolves are they in sheep's clothing; and how often do they make the sheep of the fold sorry by their bad actions! By their actions they hinder and often prevent others from doing their duty.

The awakened, but yet undecided sinner, treats it lightly, by making resolution after resolution and still the same. The road to hell is paved with good resolutions: Sinner, the road is easy, then why now stand in your awakened state? Go forward, and live. Do not treat your Savior's precious blood so lightly by treat-

ing the word of God lightly. For what purpose did God preserve this book, and why was it given at all? Because it is the *will* of God, and was preserved that man might know what good things God has in store for him. It is a chart and compass to show the way in which man should go. The *mariner* has his chart and compass, and by using them, he avoids the dangerous places; but let him ignore them, and destruction follows. We have a more dangerous *sea* to sail on than his; and if we treat the Bible lightly, our loss will be eternal.

The soul— that part which will live when all things now created shall cease to exist— that inhabitant of our bodies which is the essence, the active principle for which Jesus gave himself a ransom should not be lighly treated; for lose this, and all is lost. You decorate the body; you make great efforts to appear well dressed before men; then why not dress your soul in such garments as also to appear before the great Judge and be invited by the blessed Savior, "come ye blessed of my Father,&c." They treat lightly the sufferings of Jesus, that Savior who was nailed to the cross and suffered such an ignominious death, that you and I might escape from sin.

Think of what Jesus has done for you, and grieve him no more by treating the great sacrifice so lightly, and by treating lightly heaven. Every one desires to go there when he dies, and all think to be prepared for the change. The Christian soldier desires to be there, to meet those who have long since gone there, and to have the welcome of God and the Lamb; But could a sinner enjoy Heaven? True, all desire to go there, but there is a preparation necessary. All nations of people have expectations of getting to a better place than this— the Indian to his "new hunting grounds;" the Asiatic to a "celestial field;" and so with them all; but the heaven of heavens is treated by those who live in an enlightened nation, very lightly, by not preparing for it. But I would add that there is also a *hell* which requires no preparation in particular; so that those who treat heaven lightly, will have to take up their abode in misery and woe.

Now then, my unconverted friends, I have endeavored to show you a few cases in which the *Gospel* islightly treated. Let us reason together a little. You say you desire to go to a better place? This is quite natural; but are you prepared? You would like to be a Christian; but others will laugh at you, and you fear the skeptic and scoffer? You need not fear them, for they generally kill themselves with their own venom; because their arguments against the Gospel are usually as devoid of truth as their heads are of sense; so that their theories are no excuse for you. You say you are such a great sinner that there is no hope? That was Christ's mission to save that which was lost. He says: "I will in no wise cast him out that cometh to me." You say there are some who seem no better off than I am, such as the Sunday Christian, the lukewarm, the hypocrite, &c.? This is a very weak and silly argument, a human weakness, to judge religion by the dregs of the professors. True, they are stumbling-blocks; and many times do they cast odium on the cause; but this should be no excuse, to a sensible man, for treating the cause so lightly. Again that it would prevent you from attending dances, fairs, shows,&c. True, and it ought to do so: you would then save your property, your health, and what is of more value, *your soul.*

Then give this subject your careful and candid consideration, for on it will depend your happiness in the end; but if neglected, your everlasting misery and woe. "Make your calling and election sure" with that great *Being* before whom you will have to appear, while you have your reason; and try to fulfil the mission for which you were placed here:"To fear God and keep his commandments." May the Lord help us all not "to make light of it."

J. S. McFADDEN.

For the *Companion.*

To an Afflicted Mother in Israel.

You have not suffered in vain. The burning bush keeps the world at a distance, and diminishes the danger of being drawn into its vertex. How many are practically saying, "*give me wealth, or I die;*" while in all drections lie the ruined souls who were wrecked on the rock on which they desire to build their happiness.— Wealth never leads to Christ, but many a sonl has found imperishable riches through the pressure of poverty. If the glory of God were the undivided object of the church in all its membership, we would hear less lamentation over lost

health, blasted prospects, and the tardy wheel of fortune. "My grace is sufficient for thee," is to many no more than a letter. They have either no desire or no confidence to put God to the test in the matter of his promises, and the *riches* of his grace. "Contentment with godliness is great gain," and the acquisition of the whole world would not be equiponderant. One aspect of your history is fearfully dark, and to those who can see that side only, it is repulsive. But the pure, fadeless treasures with which grace has filled your soul, are a sufficient compensation for all positive and negative suffering.—Sound, refreshing sleep, and a body free from pain, are great blessings. But a higher blessing still is an unimpaired mind; and the most inestimable of all is "peace with God through our Lord Jesus Christ." "The body is more than raiment, and the life more than meat," but "the love of God shed abroad in the heart by the Holy Ghost" is more than all. "It passeth knowledge."

I am exceedingly pleased with your comment on the trials of the Christian Pilgrimage. You express your conviction that "they are all very necessary, not one in vain, to prepare us for that great day." This is just the language that ought to come from every christian's lips, and cherished in every believer's heart. The voice of sorrow is the voice of humanity. It is a universal fact, necessitated by sin, but overruled by a gracious providence to the believer's good. Christ himself has forewarned us that "in the world ye shall have tribulation," adding the consolatory clause, "be of good cheer; I have overcome the world." John 16: 33. This is a blessed declaration, involving an "exceeding great and precious promise." The "good cheer" not only points to a world overcome *for* us, but a "world of iniquity" to be overcome *in* us. The accomplished fact in the one case, is a pledge of victory to every combatant with the world, the flesh, and the devil. "Be of good cheer;" I have spoiled the gates of hell, and have risen from the dead to secure the salvation of all believers. I have achieved the greater triumph, and can surely be trusted to achieve the lesser. Can the christian ask, or the Heavenly Father give, a more certain warrant that we will be sustained *in* and delivered *from* all evil. Let us reason a little. We have to deal with a God of order, who never brings things unsuitable into conjunction. Whatever *he* joins, as the direct product of his will, must have a kindred nature. He wants us in heaven, but knows that his abode would be our hell, and his holy presence our torment, without sanctification. "*Be ye holy, for I am holy.*" "*Without holiness no man shall see the Lord.*" "*There shall in no wise enter into it anything that defileth.*" Here we see the *necessity* of a radical change of nature, and a thorough purgation of life, to quality us for the inheritance which Christ has purchased by his blood. And how is this meetness for glory to be attained? By sailing over an unruffled sea, and under a cloudless sky? This would only lull us to sleep and land us in perdition.—We must have tempest enough to keep us awake. In Gethsemane the midnight hour was like the stillness of the grave, and the disciples fell asleep; but when they were driven and dashed about on Gennesaret, in imminent peril of going to the bottom, they taxed all their powers, and strained every nerve, to keep from sinking, and invoked Divine aid with an earnestness of which they would have felt nothing had the lake remained calm. The storm was sent to quicken their energies, and to turn all self-confidence into shame, and all their faith and hope to the sleeping Godman. Not only does Christ declare that in the world we shall have tribulation, but Paul unfolds the prediction still further, and says, "we must through *much* tribulation enter into the kingdom of God." Acts 14: 22. The saintly John, to whom God vouchsafed a glimpse in the Holy of Holies, puts a still darker color on this picture. When speaking of the redeemed whom he saw standing on the shores of bliss, he says: "these are they which have come out of *great* tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rom. 9: 14. So then it is tribulation, *much* tribulation, and *great* tribulation that God has appointed for all the joint-heirs of his Only Begotten Son. In view of the end, the means that lead thereunto may well be characterized "our *light* affliction, which is but for a *moment*." And why all the painful discipline which, like a two-edged sword, pierces even to the dividing asunder of soul and spirit, and of the joints and marrow? Here is the answer: "*that we might be partakers of his holiness.*"—Heb. 12: 10. Who would not, with unshrinking soul, bear all the chastenings of love in order to be made pure as God is pure, and be eternally thrilled with the inbeing of his life, and the manifestation of his glory? "Not as I will, but as thou wilt."

C. H. Salisbury.

An Explanation of the Figurative Description, of the Rise, Progress, and Final Union of the Church with Christ, its Head.— Foundation. Rev. Chaps. 12th and 19th.

By Christian Shank.

No. 7.

The last verse of the 18th chapter gives us the strongest proof that the description of the fall of Babylon is figurative; and that it should be understood as describing the evils which may be perpetuated under a wrong impression; and to what extent crimes against High Heaven's order may be committed, in delusion and misunderstanding. This state is, really, the most dangerous condition a person, society or church can fall into. It will also be seen that a deliverance from such a state, and the removing of such an evil, is, indeed, a great blessing, as also a necessity; for it is impossible to come to one mind, or to a singleness of heart, where misunderstanding exists, or confusion prevails. But it is not only possible, but sure, when this state of things, this contention, this spirit of confusion, or misunderstanding is removed, all the peace, harmony and union, as it is in Christ Jesus, will rule and prevail in every heart; and the spirit of love—love to God, and love to and for each other, will fill every soul.

The blood of the prophets, and of the saints, and of all them that were slain upon earth for the word and truth's sake, is attributable to this state of confusion; for if these righteous persons were understood in regard to their missions their blood would not have been shed. We see then clearly that the allusion it not to a certain city, but to a condition of the mind of men, which prevailed over the whole earth, almost from the time of the creation.

In the 19th chapter we learn the rejoicing of the faithful, and the glory, thanks and praises they give to God, the Almighty Father, for the achievement of a triumphant victory over an evil introduced into the world, and into the church, the degenerated mind of men.

We read in the first verse, "And after these things, I heard a great voice, of much people in heaven, saying, Allelua: salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications and hath avenged the blood of his servants, at her hand. And again they said, Allelia."

By this we may understand the joy and satisfaction a person experiences, when, by the assistance of God, through the means in his word, he has overcome an obstacle in pursuit of the happiness the Gospel in an individual sense promises, and is thereby enabled to render due homage to the Savior and Redeemer, for its own benefit, and to ascribe praise and glory to his name. So we may also understand the collective praises which the church brings to the Author of its existence, for the greater achievement of release from the evil of such influences as are calculated to delay, in any way, advancement to perfection, as far as it can be attained in this life. It also shows the adoration, those, who are surrounding the throne of God and worship him unceasingly, bring, for his aid when they were surrounded with trials and temptations, and thus overcame them through the merits of a crucified and risen Savior. And it shows besides, that the ceasing of this evil in the world, is of the greatest importance to the final triumph of Christ over all opposing elements, and that on the occasion of like remembrances and manifestations of the powers of Almighty God, universal praises and thanks are given by the whole host of Heaven's authorities and powers: all join in the worship of him who sitteth on the throne, all saying, "Amen: Alleluia."

But it seems that during these manifestations of adoration and veneration—the fruits of the judgment of the cause which corrupted the earth with its fornication—are going on, in a perceptable manner: "Her smoke rose up forever and ever"—not definitely limited, but from the nature of the comparison, not to be endless.

"Her smoke," that is, the consequences of the judgment of the great whore, who corrupted the earth. Now, as we have clearly shown that this whore is the spirit of misunderstanding in the religious world, are, as may be said, the acts done in the name of the church or in the name of Christ, ignorantly or with an impure motive, and as a fall and judgment is proclaimed in regard to these illegal and unworthy deeds, not to be re-acted, the result of the destruction will therefore long be seen. For instance, smoke is the effect or product of the element fire consuming another element, and is therefore parts of both, till it is by Nature's hand converted into another, the opposite to the one that sends it forth. Then we are left to conclude that this smoke will continue as long as the consuming lasts. Or, if we may so compare, when confusion and corruption are converted into united peaceableness and purity of motives, or the latter condition fills the place of the former, then the consumption will end, and the effect produced by the means will also cease. But how long this is to last we will not undertake to tell; because no man knoweth: God only knows.

These terms, "forever and ever," we always understand in this light: The duration is measured by the nature of the object to which it applied: if applied to an unchangable subject, than it is endless; and if applied to that which is mutable, it is limited in duration, but its duration is known only to him who is eternal himself, and whose time and years cannot be measured nor comprehended. It may still be remarked, that, as we understand that smoke is the natural product of fire and fuel, so do we understand that sin is the product of religious confusion, and that this is the meaning of this representation. Sin will be produced by these illegal acts, until the causes which produce them are made ineffectual.—In anticipation of the fulfilment of this consummation, the voice which "came out of the throne, saying, praise our God, all ye his servants, and ye that fear him, both small and great," should be heard, and it should awaken a desire in the breast of every lover of his own soul, and every follower of the meek and lowly Lamb of God, for this glorious advent to come. In the meantime, however, it is encouraging to know that it will come; and that he, who penned and proclaimed these things to the churches and to the world, gives us his truthful testimony, for he himself "heard as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelua, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath

made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints"

That this voice of praise is the voice of the redeemed, and that by "the marriage of the Lamb," the union of Christ and his churches is declared, cannot be doubted. What a contrast can thus be noticed between confusion and an order by which men try to worship the Father, and the pure, true, and holy order, the Father of all desires to be served in by intelligent creatures! If we only would look to the consequences of the first, and conclude that this state of things, as declared in this figurative manner, had only reference to a non-acceptance of the ways and doings in the name of religion, and that all must fall short in the sight of a perfectly pure and holy God, then, indeed, this would be as great a fall as the description in the least would limit; but all, all will finally go down so far that nothing but the emty fruits of its once proud and haughty existence, for a sign, may be remembered; and by it, votaries seen in the distance back, and still bewailing the tedious and painful labor it cost them to rear it to eminence and force it to an acceptance. And the lamentation must then be more excessive, when it is fully know that all that was done, was done in delusion and worse than vain. For the other side—the church, presents a far more exceedingly glorious picture in its low and humble order, than they in their great and zealous endeavors to set up their world and earth-begotten religion over the heaven-born and divinely authorized one delivered and testified to, by "the only begotten of the Father." Those are represented, and truly too, as lamenting and bewailing their lot, and the result of their life-long action. These are admonishing one another to be glad and rejoice, and to give honor and praise to God, for the union of Christ and his church, for she "hath made herself ready"

On this act, or on the engagement, of making ready, a great deal may be referred to, but as these directions of preparation are elsewhere described, our object is now not to repeat more than this explanation demands.

It may be concluded, then, that, whilst this agreeing and uniting act is described as following the destruction and fall of Babylon, that this confusion, as remarked heretofore, is the greatest hindrance in the way of the children of men, to own and accept the WORD as it was given and intended to be understood, and the order of worship thereby conducted; for it must be admitted that if it were not for the many voices, "this is the right way," we have the right understanding of this or that passage of scripture and the rest are all wrong," then, indeed, there would be no confusion. If confusion, or misunderstanding had not come among the builders of ancient Babel, then they would have prospered, in their undertaking: but with c o n f u s i o n among them, they had to relinquish their work before their object was accomplished, or perhaps but little advanced. And so it is with the laborers in regard to the building of which they say, "it is our work; we are the founders, and we will protect and keep it in our care;" but they do not understand each other, and it has to be relinquished.

But of the other, God is the architect, or chief builder. It is not made by the hands of men. He alone laid the plan, employed the laborers, and gave them directions, and these have to be observed understandingly. All have to do their allotted duties without the interference of others. Then the work progresses to its final completion, and then the proprietor will accept it, and all who performed their duties in faithfulness, receive their joyful reward.

From this is understood that, notwithstanding man can do nothing without the assistance of God, yet he has to make an effort, he has to make use of the talents by a good and merciful Creator bestowed for the advancement of his own happiness and salvation. This has to be done in an individual sense. Then the saying can only be applied to the church: "His wife hath made herself ready." If then this readiness is required in the figure, the church, the real representation has to make herself ready also.

But how is this to be done? She has to be freed from this spirit of confusion, and from all such tendencies which arise from a misunderstanding of God, his nature and his ways, and must come to a knowledge of the true mode of worship, and adoration. If it is not so well defined in the scriptures how God desires the church to be engaged in his service, it can, without any misunderstanding, be seen what he requires every soul that comes to the age of accountability to do, to be accepted and rewarded.—And as this is in an individual, so it is with the church. "Through the disobedience of one, many were made sinners, so by the obedience of one shall many be made righteous" Rom. 5: 19. This was done, not all at once, but as they appeared on the stage of action. The sin engendered through the transgression of our first parents, came to be acted out by their posterity in generation after generation: and so the obedience of Christ, imitated in full faith and truth, is accounted righteousness. Those who believed his word as it came from his guiltless lips; those who believed the words of testimony of his chosen apostles: and those who in after ages believed and obeyed their written record, all receive the same reward of righteousness Although this is a protracted or continued work, it is nevertheless a harmonious and perfect one. The Gospel regulations and order as working according to the plan designed by their author, and these will accomplish the end for which they were intended These workings we can learn best in the writings of the Revelator, if we compare them understandingly with other parts of the Scriptures. We can see then that it teaches no new doctrine, or something to make its appearance, at the end and close of time; but we are enabled to see the workings of the plan of salvation, from the beginning, through its progress, and to its happy and glorious fulfilment It must be, then, that every subject of this happy condition, must attain to that degree of perfection in his probationary time here on earth as to be in readiness, and prepared to be a part of her, to whom it is "granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints"

By this figurative declaration it is admissible that a state of sainship is attainable on earth, for if not here, how could it be begun and attained when the days of probation are past? Works of righteousness can only be performed whilst the willing spirit is clothed with the habiliment of mortality. when these are laid aside, and the immortal assumes a

different abode, the opportunity of further preparation is doubtful and uncertain, as that abode is declared to be where the fruits of the works done on earth are in justice distributed. We take it, then, as granted that during the age of the Gospel dispensation, men have lived, and do live, who did works of righteousness, and are saints in truth; and these, no difference where and when they lived, compose the Church of Christ, and, are the part or one of the three divisions spoken of in the 16th chapter, 19th verse, where it says: "And the city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." By "the great city" the earth, at least as far as the Gospel was preached, is to be understood. The three parts, are three divisions, divided in matters of faith and practice in religion. Now it says, "And the cities of the nations fell. This seems to compose one part, or one division; and as it speaks of cities and nations, many in one, it is very applicable to the many different faiths, and opposing practices, in what is called the Protestant church: it is diversity of opinions and divers orders of worship. It can therefore not be expected to be accepted with the multitudinous confusion, and therefore it fell from its beginning in the sight and knowledge of God.

By the next division the Roman Catholic church is meant. And whilst she is styled, "The mother of all," she is especially remembered; of which, however, enough has heretofore been said, to understand what the final end of her is to be.

Of the yet remaining part, or division, nothing is said in that connection; but all is made apparent soon after; and that by it "the church of the first born" of God is represented, is noticeable by what already has been said in regard to the wife of the Lamb. And all that could yet in order be said, could be only in regard to the church of Christ, and what it requires to her perfect readiness. But as this has been the main object of the mission of Christ its author and founder, to bring it to a full union and oneness with him and his Father, it should be the constant meditation of every sincere soul who desires an interest in the welfare of both himself and the church, and in its final triumph over all opposition here in time, and when time will be no more.

How encouraging, then, are the words of this prophecy, when it says, "Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, these are the true sayings of God."

By this marriage, the union of the church and Christ, never to be separated again, is to be understood, and by the supper, the enjoyment of the favored privileges, and the receiving of the important benefits which take place in the experienced from such a state of love, peace, and agreeableness. What a blessedness this is, and will be! The contemplation of the enjoyment fills the heart with fervent love to God, which the tongue is unable to express, or the pen to describe with the first great love which God manifested toward a wicked, sinful, and degenerated world, so that he gave his only begotten Son for a ransom to redeem his Bride from the depraved condition into which she, through the influence of the spirit of delusions hath come. And who could it be, who in anticipation of being a partaker of this happy, joyful, and glorious event, would not also fall down like St. John, to the feet of him who declared that "these are the true sayings of God." Within us the exemption from this heavenly enjoyment, or to know that I, on account of unbelief and disobedience, should be debarred from partaking of the entertainment at these festivities, would drive me into utter despair, or else would cause me to strive to gain the favor of him who called, so that I might be admitted. But oh! how many expect to be there, how many wish to be there, and how many even strive to be present, but strive not lawfully, and so are not called, and therefore not blessed! "For blessed are they which are called." Cause, then, heavenly Father, through and by the costly merits of thy Son Jesus Christ, our Lord, Savior, and Redeemer, that thy Holy Spirit may open mine and other hearts to receive thy Word for the purpose for which it is declared, and give all a mind to understand it as we ought, so that our eyes can behold the unspotted glory of thy Son, as the husband of his bride, and protector of his church.

And now, dear reader, you are unacquainted with your humble writer, you have not heard his voice discoursing on any of the important subjects pertaining to the christain religion; and you never will; and although you have been made acquainted with my faith, through my pen only, I hope you have been agreeably entertained, if not profitably instructed, in following me through this series of explanations. And now I feel in conclusion to say, before you take all, or any thing I wrote, as granted, to reread all again, and compare it with that portion of Scripture I have drawn my remarks from; and if you find a sentence, or word, as a seed fallen into good ground, then I beseech you to cultivate and nourish it, that it may bring forth fruits to the honor and glory of God. This has been my sole aim, and if, in any degree, it is attained, all is well here; and if you do not see any more of the fruits of my pen, which I think likely, for age and hard service has made an unsteady hand, then, believe me, that I candidly hope to meet you, to share the joys prepared for us all, at the marriage supper of the Lamb.

Lawrence, October 16th, 1870.

Awake!

BRETHREN! let us awake from sleep, and look out upon the ungodly world which lies around us. Is it not sufficiently startling and affecting to claim our Christian sympathies, to engage our continual prayers, and to energize our hearts in labors of love? Behold that mass of human life which rolls onward before our eyes, torrentilike, rushing with rapid speed to plunge itself into the unfathomable abyss! Shall not the love of Christ constrain us to care for those who, in their headlong, mad career of destruction, care not for themselves? Shall we, by our worldliness and self-indulgence, cause the way of salvation to be evil spoken of and despised? Will God use us for the deliverance of souls, if we be not holy vessels, meet for the Master's use? Shall we who know the awful doom of the unconverted, treacherously encourage them in the road to ruin, by trifling with eternal realities? Are we "pure from the blood of all men?"

Do we show, not only in word, but also in deed and in truth, that the Spirit which dwells in us is the Spirit of holiness and the Spirit of love? Are we faithful witnesses of the truth, that the God with whom we have to do is "a consuming fire" to sin, and "the God of all grace" to sinners?

Fight Your Way Up.

The many who have to take the world rough and tumble are prone to envy the few who roll through it unjolted in cushioned vehicles on patent springs. The toiler, as he stumbles through its thorny thickets and climbs over its foot-blistering gravel, is apt to curse the ill-luck that placed him on such a hard road, and to sigh for a seat in one of the splendid equipages that glide so smoothly over Fortune's macadamized turnpike. Born with a pewter spoon in his mouth, he covets the silver one which was the birthright of his do-nothing neighbor. The more fool he. Occupation is the "immediate jewel" of life. It is true that riches are no bar to exertion. Quite the reverse, when their uses are properly understood. But the discontented who pines for wealth, without being willing to labor for it regards the idleness in which it would enable him to live as the acme of temporal happiness. He has no idea of money as a great motive power, to be applied in enterprise that gives healthful employment to mind and body. All that he desires is to live a feather-bed life—to loaf luxuriously. We have no sympathy with such sensuous longing. People who indulge in them never acquire wealth. They lack the energy to break their way to the worldly indepenence for which they yearn and whine. They dont know how much more glorious it is to tear affluence from opposing fate by main strength of will and inflexibility of purpose, than to receive it as a windfall. There is infinitely more satisfaction in conquering a fortune than was ever experienced by a "lucky heir" in obtaining the golden store that some thrifty hand had accumulated. Your accidental Cre sus know nothing of the pride of success—of honest exultation with which the selfmade man looks back upon the impediments he has overcome, and forward into the far future, which he has earned the right to enjoy.—*Saturday Night.*

Our Witness of Immortality.

Dr. Hall says: "The popular impression is, that ordinary men live wholly or mainly in the present. If the present, as distinguished from the eternal, be meant, it is true. But it is not true that most men live in the present as contrasted with the nearer future. On the contrary, the present is little in most minds, but as a step to the future. The child longs for boyhood, and the boy for manhood. Manhood longs for the time of establishment, and when it is reached—if it be—for the time of rest and relief from care. So the human spirit, by its projecting of itself into the future, appears in some vague way to own its present unsatisfactory condition, and to 'feel after, if happily it may find, something better in advance. It would be strange if this lifelong habit of counting on the future were to be broken abruptly off after death, and end in nothing. It is the witness within ourselves of our immortality.

Is Religion Beautiful?

Always! in the child, the maiden, the mother. Religion shines with a benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth? they are like pitfalls, dark in the brightest day, unless the divine light, unless Religion throws her soft beam around them, to purify and exalt, making twice glorious that which seemed all love iness before. Religion is very beautiful—in health or in sickness, in wealth or poverty. We can never enter the sick chamber of the good, but soft music seems to float on the air, and the burden of the song is "Lo! peace is here."

Could we look into thousands of families to-day, where discontent fights sullenly with life, we should find the chief cause of unhappiness, want of religion in woman.

And in felons' cells— in places of crimes, misery, destruction, ignorance—we should behold in all its terrible deformity, the fruit of irreligion in woman.

Oh, Religion! benignant mystery, high on thy throne thou sittest, glorious and exalted. Not above the clouds, for earth-clouds come never between thee and truly pious souls; not beneath the clouds, for above these is heaven opening through a broad vista of exceeding beauty.

I BELIEVE that the great lesson for us to learn,—every day it seems more true to me,—is this: God and my own soul, there is nothing else in this world I will trust to for the truth. To those alone we are amenable for judgment,—to him and to his voice within us. From all else we must appeal. Only we must not appeal so haughtily as we are sometimes tempted to do. We must appeal in independence, but not in pride.—*Robertson.*

Nothing.

You may divide, add, subtract, and multiply it, and nothing will be the result. It is the same above ground and in the grave The fig tree was not cursed for providing *bad* fruit, but for producing *no* fruit The *nothings* always belong to the can't company. Caleb and Joshua formed the *try* company, but the whole nation besides them concluded to belong to the can't company. God sent death and destroyed the can't company, and saved Caleb and Joshua of the try company and hated the can't company. Those in Matt. 25, did nothing to feed and clothe God's people nor to mitigate the six evils there mentioned. They did not curse, or swear, &c., but were simply *nothings*. They went into everlasting punishment. The man with one talent was *nothing*. Meroz was nothing and was cursed by the angel of the Lord.

That man may last but never lives,
Who much receives but never gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.

It is obedience that proves our love.

For the COMPANION.

Flee These Things.

"But thou, O man of God, flee these things."—1 Tim. 6: 11.

The argument of this by St. Paul to Timothy is, "we brought nothing into this world, and it is certain we can take nothing out." He was instructing Timothy what he should flee from, and what he should follow, imparting unto him wholesome doctrine for his spiritual edification. In the first place we shall notice what constitutes a man of God; secondly, what he shall flee; and thirdly, what he shall cleave to, and follow.

1. To become a child of God he must be obedient to God's laws—must be regenerated—born again—and walk in newness of life. Born again! What a thought—not easily comprehended by a great many. The great leader of the Jewish Sanhedrim was stunned at the idea. What! can a man, being old, be born again? Jesus says, "except a man be born again, he cannot see the kingdom of God." John 3: 3. Born again, implies a change of living, or change of heart. The man who once lived in sin must walk in newness of life. Here we see a change of heart—a birth of the Spirit. This would already be termed a birth or change sufficient, by a great many, to insure the salvation of the soul; but we think this progression in a divine life, would not constitute a man of God, but would be the initiatory step for the application of the words of our Savior:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. He is now willing to put on the whole armor of God, is "buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4. By baptism we are fully adopted into the family of God, have done a righteous act, (Matt. 3: 14-15,) and can now be called children of God.

2. We should flee all envy and strife, &c; should live in peace with God and our fellowmen—live in the unity of the spirit and the bond of peace, and should have the spirit of Christ, for if we have not his spirit, he says, we are none of his. We should flee evil surmisings. Satan may put it in our minds that this brother or that sister has somewhat against us, and therefore cherish evil feelings toward each other, and the love that should exist is grown cold, and consequently our spiritual growth is somewhat retarded. We might particularize a great many evils that we should flee. In this age of the world there are a great many things held sacred by popular sentiment of the people, and a great many who profess Christianity engage in the same, which absolutely conflict with the sacred word of truth. Some things held as religious rites are practiced, which are contrary to the sacred volume; but the unthinking man does not stop to inquire whether they will meet together in the name of the Lord or not, without which he has no promise of his presence.—He should pause to discriminate between truth and error, and choose the former and say as one of old: "As for me and my house we will serve the Lord." He should flee pride, for the Lord "resisteth the proud, but giveth grace to the humble." From the love of money he should also flee. Oh! how many have stolen property through the love of money. How many have taken the dagger and plunged it up to the hilt, into the heart of their fellowmen, to obtain money! Go, if you please, and visit our State prisons, and there see the many that have violated the laws of our land and the laws of God, for the love of money. Many a poor man has breathed his last on the scaffold by the love of this precious metal. This young man may have frequented the gambling room or the card table; that young man may have frequented the race ground or the ball room; these, with a great many haunts of pleasure which we might enumerate, are, in their very nature, antagonistic to the words of Holy Writ, and all must be left behind, in order to serve the Lord.

3. We should follow after righteousness, godliness, faith, love, patience, meekness. Righteousness, to do just what Jesus says—follow him through evil as well as through good report—observe all his holy commandments, and we may be assured that we will always be in the right; godliness, to live a holy life and become more and more like him, that at death we may stand acquitted and enter into the heaven of eternal rest; faith, to believe in the Lord Jesus Christ, and teach for doctrine the commandments of God: love, which worketh no ill to his neighbor, but is willing to forgive—love to God and to our fellow-man: "greater love hath no man than this, that a man lay down his life for his friends." John 15: 18; patience, which endureth all things: when we meet with misfortunes or are persecuted by our enemies, if we are patient we will ultimately overcome all; meekness, which will lead us in the valley of humiliation; ever be found walking in the humble paths of our adorable Redeemer: "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

Then, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6: 12. Oh! how many of us remember the time when we were initiated into the church by baptism? Do we recollect the profession we made before many witnesses? We feel that ofttimes we have not lived up to what we professed. Let us take a retrospective view of our walk toward our God; and let us live closer to God, walk more circumspectly, that others may see our good works and glorify God. Let us be more watchful unto prayer. How pleasant, when the labors of the day are over, when we can at eve shut the door from all the world around us, and also shut all sin from our hearts, and around the home altar pray; and in the morning, when the duties of the day begin, to come before the Lord in prayer to ask him for grace to help in every time of need. Then let us hold fast to our profession, so that after death we can see him "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," (while in the flesh:) to whom be known power everlasting. S. T. BOSSERMAN.

Dunkirk, O.

For the COMPANION.

The Word Angel.

H. R. Holsinger: My dear brother; I really do not wish to trouble you more than what is necessary, and hope you will not get weary of my scribbling. Last evening I had a letter from brother C. H. Balsbaugh, giving me an account of his visit in Washington Co., Maryland. And on the one half of the sheet he has

given me the meaning of the word Angel, and with his permision I will send that part to you, you can give it in any way you may think most beneficial.

MARGARET DEARDORFF.

Both in Hebrew and Greek the word Angel signifies, *messenger*, INDEPENDENT OF POSITION, NATURE OR QUALITY. In the strict sense it is simply an *official term*. It denotes *whatever* God employs to execute his purposes, or to manifest his presence, or show his power. Dogs and pigeons have often been angels, in the primary sense of the word. In Job 1 : 14, 1Sam. 11 : 3, Luke 7 : 24,—9 : 52, it unquestionably means an *ordinary messenger*. In other passages it is applied to *prophets*, as in Isa. 42 : 19, Hag, 1 : 13, Mal. 3. It is also applied to *priests*: Eccl. 5 :6, Mal. 3 : 7. The angels spoken of in the opening chapter of Revelation, as presiding over the Seven churches, are *ministers of the Gospel*, by the same law of interpretation that proves the angels in Heb 1 : 14, to be *super*-human. In Rev. 1 : 16, occurs a connection which is very significant: "and he had in his right hand *seven stars*; and out of his mouth went a sharp two-edged sword. The minister, or messenger, or angel, and the word, go *together*. In Heb. 6 : 12, "The Word of God is quick, and powerful, and sharper than any two-edged sword." In Galatains 4 : 14, Paul complimented his brethren because they had received him as "an angel of God," that is, ye received me as God's messenger, making known to you the unsearchable riches of Christ. And in 2 Tim. 4 : 2, we have the *star* and the *sword*, again in combination: "*Preach the word.*" The preacher is the messenger or angel, and the Gospel is the message, a sword to all, "the savor of life unto life, or the savor of death unto death." John could no more *write* to a *spiritual* being, a *heavenly intelligence*, than sister Rohrer can; and to open *such* a communication between *such* beings, would be an anomaly found nowhere else in the entire record of Revelation.

Pardon my miserable chirography, I have urged my pen as fast as my fingers could move. I have my hands full, and more than full, of correspondence at present. Your unworthy brother,

C. H. B.

For the Companion.

Knowledge of Sin.

It is a knowledge of a law that makes us transgressors if we break that law. We may do that which is unlawful, and yet not transgress, not having a knowledge of the existence of the law we break. Sin being a disobedience of the laws of God, it is a knowledge of those laws that makes this disobedience sinful. The poor Hindoo woman may, in her ignorance and superstition, cast her prattling babe into the waters of the Ganges or the jaws of the Sacred crocodile, and do no sin, because she breaks no law of which she has a knowledge. The simple act of Mother Eve, plucking and eating of the fruit of the tree that stood in the midst of the garden, was not in itself sinful; and had she done it without the knowledge of its being disobedience to God's law, Would sin have been imputed to her? No: no more than you would think of accusing the innocent babe of theft, when it puts out its hand and takes that which is not its own. It respects not the rights of others, because it knows nothing about rights or wrongs. Hence, where there is no knowledge of right and wrong, there can be no sin. Man, then, having a full knowledge of the laws of God, becomes a responsible being; and this responsibility begins and ceases just where his knowledge begins and ceases. Having this knowledge, every transgression of law is sin to him, and will meet with its just reward. Without this knowledge, no sin is imputed to him. Paul says: "Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7.

The same idea is evidently intended to be taught by Jesus himself. When speaking of the exaltation, the depravity, and the hard-heartedness of the Jews, he uses this language: "It shall be more tolerable for Sodom Gomorah in the day of judgment than for thee." And why? Because the people of these cities, in all their wickedness, were ignorant of the laws of God, whilst the Jews were God's chosen people, and he had, amid the thunders and lightnings of Sinai, delivered his laws to them. They had a full knowledge of them all. Their prophets and holy men had prophesied of him, and taught them to look for him with joy; and yet, when he did come, they rejected him, because he came not according to their pre-conceived notions of greatness, and because of the hardness of their hearts. And how is it with ourselves, in "this land of Bibles," where we are taught its inestimable truths from the time we can lisp its name, until our eyes are closed in death; where a full knowledge of its laws and precepts are the rule, and an ignorance of it the exception; and when day after day we hear the warnings of God's ministers who remind us continually of the laws and teachings of God's Holy Book? Verily, it *shall be more tolerable* for the Hindoo women in the judgment day than for us, if we obey not his laws.

D. L. MILLER.

Polo. Ill.

For the companion.

Pride.

Pride was excluded from heaven: it cannot enter there. Brethren and sisters, let us keep in the valley of humility. If we would be followers of the meek and lowly Jesus, we should be a separate people from the world, and not follow the fashions of the world, nor raise our children to do so. I think we had just as well follow the fashions as to let our children do so. I think the crime is as great in the sight of God. Some think while children are small it will make no difference what we put on them. But pride soon gets into their hearts; and then it is hard to get it out as they grow up. The Bible says: "Train up a child in the way he shall go; and when old he will not depart from it." "Pride goeth before destruction, and a haughty spirit before a fall." Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud." "Love not the world neither the things that are in the world," says the Apostle John, "the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

CHARLOTTE J. MASTERS

Fayette Co. Pa.

DUTY.—There are not good things enough in life to indemnify us for the neglect of a single duty.

Secure not thyself in the course of not bringing forth evil fruits. A Christian is not defined by mere negatives.

Christian Family Companion

Tyrone City, Pa. Dec. 6, 1870

Our Prospects.

Some of the new lists for 1871 have been received, and so far as heard from, with a few exceptions, the prospects are good for a large increase of our circulation. We hope our friends will see that no reasonable effort is spared to introduce our papers into every reading family in their neighborhoods.

We greatly need, and we believe we justly deserve a liberal support by the Brotherhood. Since the enlargment of our paper, although our list has been materially increased, we have had but little more than a living. And we have been economical, and have labored night and day. We furnish a really cheap paper, giving over one-third more reading matter for the same money, than any other paper among us. May we not therefore expect a liberal support?

Brethren's Almanacs.

The edition of our Almanacs has already been exhausted. As there is quite a demand, and being yet time enough before it will be wanted for use, we have concluded to publish another edition, and orders may be sent in by the hundred. Now brethren, please act promptly, and send in your orders forthwith. The edition will be regulated by the number of orders that will be received in the next ten days. Order as many as you think you can sell, immediately upon receiving this notice.

Number Forty-Seven.

Through some mistake our edition of No. 47 run short by over a hundred copies. By patching parts of injured copies together, and using bad ones, and some so bad that they can scarcely be read, we made out to furnish each subscriber with a paper. It was the best we could do. Hope we will be forgiven. New subscribers must not expect No. 47. Forty-five and forty-six have also been exhausted.—Forty-eight, forty-nine, and fifty will be sent to all new subscribers, free, when desired.

In a Strait Between Two.

A contemporary, in speaking of his business, says: "We are now at the occupation of our choice," and "it is suited to our inclinations." In the next paragraph he declares that if it were not for the thought of preparing "food for the soul," he "would soon make choice of some other occupation." If he cannot define his principles any more clearly is it any wonder that a "prejudiced mind" should think of "selfish motives."

"I am doing what I can to get subscribers for the C. F. C., but I have not yet had a favorable opportunity of getting around to talk with people in their houses."

So says a brother in a private note. We wish our agents to get the idea of "talking to people in their houses," upon the importance of subscribing for the paper. Make it a business of soliciting from house to house.—People are always more ready to enter into a contract when approached at home, during business hours, than when at meeting, or on a pleasure visit. Try it.

Our Prospectus.

For the *Youth* and the *Companion* are the same. We have arranged them so as to answer for either, or for both, knowing that most of our friends will solicit subscribers for both. Be careful to place the amount subscribed for, in the appropriate column, which will indicate the paper that is desired.

Those who pay one dollar for the *Youth*, may have the *Companion* for $1.25. Be careful to write all names plainly and sign the list at the place indicated for the agent's name. This is often of much importance to us. We furnish an ample amount of paper, and accommodations, so that everything may be made plain and clear to us.

The *Pious Youth* for December will be considerably behind time, owing to a press of business. We hope to mail it before another issue of the *Companion* is sent out.

Two numbers more will close the present volume of our paper. Subscribers will please take notice that it is our rule to stop sending the paper, whenever the time subscribed for has expired. Although we expect nearly all of our subscribers to renew, yet we cannot tell who does, and does not wish to continue. Therefore we think it best to have a new invitation. We do not like to go to people's houses without having been invited; but when asked, then we will come gladly.

Answers to Correspondents.

H. F. L. Our Recipt for the cure of Freckles, is, "Muriate of Ammonia, half a drachm; Lavendar Water, two drachms; distilled water, half a pint. Apply with a sponge two or three times a day."—Careful living, clean washing, and patient waiting will also, in most cases effect a cure.

Other matters will be attended to.

J. P. Moomaw. According to our books we are now square for 1870.—The Almanac has been sent.

D. H. Garber. The money has never come to hand, to the best of our knowledge. The Almanacs and specimens have been sent.

Adam Pheil. You owe us nothing.

Joseph Holsopple. We pay 10 per cent on the subscription list to our agents: the back numbers are for the encouragement of new subscribers.

Wm. H. Lichty. We have no trace of the money. If you are certain it was mailed to us carefully we will lose it.

V. E. Gary. "How readest Thou" was published in volume 2, page 132.

Boy Reader. No you are not; but it will add much weight if you practice what you preach. Your last words: "If I ever do," ring painfully in our ears. Read your

former contribution again, and then think: "If I ever do!" Why not now?

JOHN GOODYEAR. We have no copy of the specimen sheet of the *Companion*. We have a few copies of Specimen No. 2.

DANIEL ZIEGLER. The Melchizedec question was discussed in the beginning of the present volume.

ISAAC GARBER. We have no trace of the money.

MISCELLANEOUS.

Christ a Model to Reformers.

BY MRS. H. B. STOWE.

The greatest and most unprecedented reform that ever was introduced into this world was the Christian religion.

Nothing was ever so strange, so visionary to all human view, so utterly and even ridicuously hopeless of success, as the task that Jesus meditated during thirty years when he was quietly busy over his carpenter's bench in Nazareth. Hundreds of years before, the prophet Daniel saw in a dream a stone cut out of the mountain without hands, growing till it filled the earth. Thus the ideal kingdom of Jesus grew in the silence and solitude of his own soul till it became a power and a force, before which all other forces of the world have given way.

In the present age of the world, the whole movement, and uneasiness and convulsion of what is called progress, comes from the effort to adjust existing society to the principles laid down by Jesus. The Sermon on the Mount was, and still is, the most disturbing and revolutionary document in the world.

This being the case, what strikes us most in the character of Jesus as a reformer, is the atmosphere of peacefulness that surrounded him, and in which he seemed to live, and move, and have his being.

Human beings, as reformers, are generally agitated, hurried, impatient. Scrarcely are the spirits of the prophets, subject to the prophets—they are liable to run before the proper time and season, to tear open the bud that ought to unfold—they become nervous, irascible, and lose mental and physical health, and if the reform on which they have set their heart fails, they are overwhelmed with discouragement, and tempted to doubt Divine Providence.

Let us now look at Jesus. How terrible was the state of the world at the time when he began to reflect upon it in his unfolding youth! How much was there to be done! What darkness, cruelty, oppression, confusion! Yet he, knowing that his was the work of reorganizings showed no haste. Thirty years was by Jewish law the appointed time at which a religious teacher should commence his career. Jesus apparently felt no impulse to antedate this period. One incident in his childhood alone shows him carried away beyond himself by the divine ardor which filled his soul.

When for the first time the boy came to the temple, at Jerusalem, and saw the venerable teachers and doctors of law, his zeal in the exploration of Divine mysteries led him to forget parents, kinsfolk, time and place, and three days passed and found him still engaged in hearing and asking questions.

Even then his answers to his mother showed the consciousness of a divine and wonderful mission such as belonged only to one of the human race, but it is immediately added: "And he went down to Nazareth, and was subject to them." Eighteen years now past away and nothing was known of the enthusiastic spirit. When he appears in the synagogue at Nazareth, he is spoken of simply as "the carpenter"—"How knoweth this man letters?" was the cry of his townsmen.

Nothing shows more strongly the veiled, and hidden, and perfectly quiet life that Jesus had been leading among them. He had been a carpenter, not a teacher. The humble, calm, unobtrusive life of a good mechanic, who does every day's duty in its time and place, is not a thing that calls out any attention in a community. There are many followers of Jesus in this world who are living the same silent, quiet life, who would be missed if they were gone, but who, being always in place and time, and working without friction or jar, come to be as much disregarded as the daily perfect work of nature

The life of Jesus must also have been a silent one. Of all the things that he was capable of saying we find not one recorded. And the wonder of his townsmen at his capacity of speech shows that there had never been words spoken by him before to prepare them for it

Jesus prepared for his work among men by passing through the quiet experience of a working man in the lower orders. The tradition of the church is that Joseph, being much older than Mary, died while Jesus was yet young, and thus the support of his mother devolved upon him. Overbec has a very touching picture, in which he represents Joseph as breathing his last upon the bosom of Jesus; it is a sketch full of tenderness and feeling.

What balance of mind, what reticence and self-control, what peace resulting from deep and settled faith is there in this history, and what a cooling power it must have to the hot and fevered heart that burns in view of the much that is to be done to bring the world right!

We see his disciples excited, ardent, now coming back with triumph to tell how even the devils were subject to them — now forbidding one to cast out devils because he followed not them—now contending who should be the greatest, and among them all sits THE MASTER, lowly, thoughtful, tranquil, with the little child on his knee, or kneelling to wash the feet of a disciple, the calmest, sweetest, least assuming of them all.

This should be the model of Christian reformers. *He that believeth shall not make haste*, is the motto of Christian reform.

To work daily, work steadily, patiently, to say every needed word unflinchingly, to walk up to every duty in its time, neither to hope nor to fear unduly, but to yield one's self as God's instrument, quietly and believingly—this is the Christian reformer.—*Christian Union*;

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required as evidence of correspondent's good faith. Rejected communications or manuscript not used, not returned. All communications for publication should be written on **one side** *of the sheet only.*

Sunday School Report.

A Statistical Report of the Sunday school, at the Brethren's meeting house, at Sam's creek, in the Pipe Creek arm of the church, Carroll Co., Maryland. This Sunday-school closed its seventh session on the 22nd. day of October, 1870; having met 25 times during the session which commenced on the 8th, day of May last.

The school is under the supervision of the Brethren. It is opened and closed every Sunday during the session by singing, exhortation and prayer; after which the Bibles and Testaments are given out, to be read by the different senior classes; also the spelling books, and primers to the junior classes.

During the session which has just closed, there were, 8 officers, 22 Teachers, 11 Males and 11 Females. The total number of Pupils, 104; Males 52, Females 52.

The number of chapters read from the Old Testament 75, from the New Testament 80, making together 155 chapters during the whole session.

The number of verses committed to memory in the New Testament 2000; the number of questions memorized in Scripture Question book, during the session, about 12,000; there was a very considerable number of words and sentences, committed to memory by the Junior classes. We take occasion to add here, that some of the little girls committed to memory as many as four and five hundred verses of the New Testament, in one week.

It affords us pleasure in stating, that the diligence and perseverence of the entire school was highly commendable, and the prospect for the ensuing year is bright.

After enjoying a season of perfect harmony, the school was closed on Saturday Oct. 22nd,—two of our ministering brethren, being present, and delivered appropriate addresses to the parents and children, ample provision having been previously made in the way of presents and gifts, for the comfort and encouragement of the scholars, and while these were liberally distributed among the children, all present were permitted to share the hospitalities of the occasion. Some call this a festival, but we do not, from the fact, that it is not conducted like the *anniversaries* of the major part of the Sunday Schools in our section of country, where they have martial music, parading, &c.

Our School, (as already stated) is under the jurisdiction of the Church and it is, therefore, not likely that it will retrograde, as some apprehend, under the eye of the Church. Some of our dear brethren may differ with us, in regard to the advantages of Sunday Schools to the young and rising generation. But we are inclined to beleive, that it is better for children to attend a Sunday School, that is properly conducted, and where they read and study the word of God, than for them to engage in things that are calculated ta make them immoral, and irreligious. The knowledge that we obtain in youth, is not only the easiest acquired, but the longest retained; and may be the most useful and profitable to us when we grow old.

We beg leave to state that this Sunday School was first organized by our beloved brother Howard Hillary, in the year of our Lord, 1864. The number of scholars has been gradually increasing ever since.

We now close our report, by ascribing the glory to God, for what we are, and expect to be; and as we feel that we are engaged in a good work, a work that we beleive will meet with the divine approbation of God: we, therefore, solicit the prayers of the faithful.

WILLIAM H. FRANKLIN, Supt.
N. J. GILLIS, Secretary.

MADISON, GEORGIA, }
Nov. 21st, 1870. }

Brother Holsinger: The *Companion* is still a regular visitor with us, and occasionally a number of the *Visitor* reaches me. I read them with real pleasure, and, I trust, not entirely without profit. Amid the scramble for bread and other necessaries of life, I have been compelled to relinquish in a great measure, private correspondence. The interchange of thought, through letters from and to brethren and friends, afforded me great pleasure, in my separation from the Brotherhood; and, consequently, I have enjoyed correspondence through the *Companion* and *Visitor*, perhaps more earnestly, than those who are favored with the society of the Brethren.

In my sojourn of almost four years in Georgia, I have met but one brother in the State—brother Wrightsman of Dayton, Ohio. I had hoped that others would venture as far south as Georgia, but I am not surprised that the brethren prefer North and West to the South; for there is but slight prospect of doing much good, for the present, in this part of the South; still we are not entirely discouraged in our labours among the people of Georgia. Quite a number of Northern families have settled in this county, and others are coming. Public sentiment is gradually changing. Religion is at a very great discount—spiritual coldness seems to prevail. A reaction may take place, and the way opened for God's Spirit to work in the hearts of the people. To that end our prayers and our labors are directed. Affectionately,

E. HEYSER.

Editor Companion: In Companion Number 41, present Volume, I notice an article headed: "Eating Swine's Flesh," which I read with solemn interest and great surprise. With interest, because I thought the souls of such a vast number of dying mortals are hurled to perdition, if your views upon the subject are in unision with the saving Word of God: with surprise, because it was something wholly unexpected.

After quoting what others have written, you then say you quote what the Lord says upon the subject; which I readily admit, but that it has any thing to do with the present gen-

eration, or any generation after the crucifixion of Christ, I as firmly deny, and will try to prove my position.

Your argument is based wholly upon the Mosaic law, not having a single foot-hold upon the law of King Jesus. That the law you quote was given to the Israelites we know, but that it was repealed by Christ and the apostles I fully believe. To sustain my belief, we will notice Matth. 15 : 11. He says : "Not that which goeth into the mouth, defileth a man, but that which cometh out of the mouth, this defileth a man." His disciples not understanding the meaning of this, asked an explanation, and in the 17th verse He says : "Do not ye understand that whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught ?" 18th, verse. "But those things which proceed out of the mouth come forth from the heart, and they defile the man." Again, Mark 7 : 15, he says unto all the people : "There is nothing from without a man, that entereth into him can defile him ; but the things which come out of him, those are they that defile the man." 18th, and 19th, verses. "Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him. Because it entereth not into his heart, but into the belly and goeth out into the draught, purging all meats." For other evidences see, Acts 14 : 2, 3, 14, and 20th, verses. 1 Cor 10 ; 25, Hebrews 9 : 10. If the time of reformation was not when Christ taught what was essential to our well being, pray tell when it was, or will be ? Here I drop the subject for the present and leave it for your answer. Yours in Love.

JAMES A. GRILLS.

Cambridge, Ind.

Brother Henry : The Almanacs are very ready sale here. Every brother I offered them to took one at first sight. I think every brother ought to have one, for several reasons. The Comic Almanacs are filled with novels and foolishness which our children will soon become fond of. Therefore we should keep them from our families. Our Almanac is filled with such matter that both interests and instructs ourselves and our children. Therefore I think it ought to be in every family.

And as for the *Companion*, I do think that many more brethren and sisters ought to take it for themselves and their children. Let us keep such reading matter before our children, as will not poison their young minds. True sometimes an article appears in the C. F. C. that we would rather not see, such as controversy; but I hope they will gradually run out. Our dear brother Daniel Longenecker has been afflicted with Paralysis for the last two months, but is now recovering slowly, so that we hope he will be able to come into the field of battle soon again, for we cannot well spare such a collaborator, as he was, having been one of our principal men. I went to see him last Sunday, and he appears to be recovering. Brethren and sisters, let us remember brother Daniel and all other afflicted members, as the word of the Lord demands our prayers in their behalf.

ADAM HOLLINGER.

Burmudia, Pa.

Waiting for a Chance.

We are here as a little flock of sheep—so called in the Scriptures.—We have no preacher here, and there are persons waiting for a minister to come that they may be baptized and enter into covenant with the Lord. If a minister would locate here he could do a great deal of good. We only have preaching once or twice a year, and we still gather members. We are commanded to preach the Gospel to every creature, and there are persons who live close to me who never heard the brethren preach. Fine land for sale here. Brethren give us a call in Mercer County.

Your young brother,

LEROY BROYLES.

Princeton, W. Va

Third Response to Sister Beardorff.

Dear Sister, I will steal away and leave my busy cares for a while, in order to make reconciliation upon our continued controversy, I do not hesitate to believe that you do love our dear Savior, and that it is this that prompts you to write, but there is a possibility of us placing too much trust in our ministers, and looking upon them as being good when there is none good, no not one. Brethren and sisters all have come short ; there is none good but one, that is God, and him only shall we serve or worship.

We find that John, when he received this mysterious Revelation became so excited and pressed with a sense of reverence that he fell down at the feet of the angel which showed him these things, to worship him ; but the angel said, "see thou do it not ; for I am thy fellow servant and of thy brethren. Worship God." So we see that it is only God that we must reverence and obey, and perfect obedience will bring us into the Love which is of God. Then having the love of God shed abroad in our hearts, it flows from heart to heart and brings us into a union of love. Not only do we love our minister but also the weakest saint. It is impossible for us to be in Christ and not love each other but I have never yet felt to say thank you, to the minister who baptized me 34 years ago, being then just 14 years old, but I thank God alwsys that he through the instrumentality of Christian parents and Christian ministers has placed my feet upon the way. Truly we are to "esteem them very highly for their work's sake," but not worship them ; and I think if we would wear a covering on our heads for their sake, we would be worshiping them ; we would be doing them the honor. But we will do it because it is a command, and give God the honor, and because of the angels which hover around us, and bear us up when Satan would tread us down.

About those angels in Revelations, it is surely very inconsistent to say that mortal man was directed to write and teach the spirits in heaven. You mistake me there, dear sister I did not say that mortal man was directed to write, because John was in the Spirit, he says, and we must suppose him as being dead to the flesh. When he saw the mysterious vision he was in a transitory state, and what he was directed to write may have had a literal signification, as to those mentioned churches, and bears its spiritual significant power throughout all generations.

Dear sister, let us press on and try to know the Lord, and practice what we know, but not run too fast ; and especially in the Revelations. We may become involved in them ; for I believe in order to understand them, we must be as John was, in the Spir-

it, and see it with a spiritual sight. Will this do? With due respect and Christian love to my sister.

MARY ROHRER.

Brother Holsinger: I here give you an account of a small communion meeting, held near McAlavey's Fort, in a branch of the Spring Run congregation, on the 20th, of November. The ministering brethren were Joseph R. Hanawalt, and Peter S. Myers. Preaching commenced at 11 o'clock A. M at the school house near by. Then the brethren and sisters, after meeting, proceeded to bro. Wm. Miller's house, where preparations were made for the Feast In the evening at 5 o'clock, the congregation was called together by singing. Then followed, in the usual manner, with self-examination. Although the house was small, we had a very pleasant meeting, and spent a joyful time together. The ministering brethren labored ardently to set the Word forth in its simplicity and truth; and the preaching of the word moved some to take their pencils and paper to take notes of reference, to examine whether these things are so or not. We hope it may be the happy means of causing some to turn from darkness to light, and from Satan to God. And we also hope that the little flock that participated in the feast of love, may be built up in the most holy faith once delivered to the saints.

WM. QUINN.

McAlaveys Fort, Pa.

Dear Companion: I feel like giving some church news from Dunnings Creek, Bedford Co., Pa. We built a new meeting house this summer. The first meeting was held in it on the evening of the 22nd of Oct., by Joseph Berkey, Jacob Holsopple, and Hiram Musselman from shade district. On Sunday the 23rd in the old meeting-house; and in the evening by the latter two in the new-meeting-house again. We had a communion meeting on the 5th of Nov. We had meeting two nights before—the 3rd and 4th—in the new meeting-house. On the night of the 3rd we had no strange speakers. On the 4th George Brumbaugh of James Creek and Henry Hershberger of Snake Spring were with us at the new house; and Daniel M. Holsinger of Duncansville and J. W. Brumbaugh of Clover Creek had meeting at St. Clairsville on the evening of the 4th. They and John M. Holsinger and Alexander M. Holsinger—these old uncles—besides many other friends, were at my place for dinner on the 5th. After dinner we all started for the lovefeast, where we met brother Joseph Berkey from Shade, Jacob Steel from Snake Spring, and Daniel Snowberger from Yellow Creek.—We had a fine meeting. There were three added to the church by baptism.

THOMAS S. HOLSINGER.

Brother Holsinger: There are only two members here, so far as I know, besides myself and wife. I would like if you would make known through the *Companion*, that, if there are any ministering brethren who feel like moving to Tennessee, I think some good might be done. I think this is just as healthy a country as a man can go to. Land is cheap and productive; and we can get anything here we want. The people are as kind and neighborly as any place I have lived yet. If any wish farther information they will write to me at Winchester, Franklin Co., Tenn.

AARON MICHAEL.

STOCKTON, CAL.
Nov., 21st, 1870.

Brother Henry: Through the mercies of God, we are permitted to inform you, and the brethren generally through the *Companion*, of our safe return from Oregon to the brethren in California. The Lord has greatly blessed, cared for, and protected us, through our long journey by land and sea. No accident, no sickness, nothing to discourage or dishearten, has befallen us; but in the enjoyment of reasonable health we were brought to the brethren in Oregon. They had given up the idea of us coming this fall. But when we came, they joyfully received us. Our time to stay with them being short, we at once commenced the labor entrusted to us by the general church. The brethren work with a zeal not excelled anywhere. In one week after we arrived, we met, in the name of Jesus, with some 34 members, scattered some 60 miles. We labored for union and Christian fellowship. Our prayers were heard. We feel that the Lord helped us. The church organized in the faith and practice of the Brethren without a dissenting voice. The causes of their sorrows were removed in Gospel order by being willing to ask forgiveness, and forgiving one another. We left them united, but not as favorably circumstanced as we would wish. The particulars will be set forth hereafter, if the Lord will. We now expect to commence our labor in California; and if the Lord wills, we hope to end the same so as to start by the 15th, of December. The time appointed for the church to meet, is the 10th, of December. We hope and pray the members will be prompt in coming together at the appointed time, as we want to be prompt to the time set to start home. We expect to write to the *Companion* again before we leave California. Our love to all.

Yours in the bond of love.

Eld. D. B. STURGIS.
Eld. JACOB MILLER

Announcement.

Respected brother in Christ; we have made arragements to hold a series of Meetings, at the Maple Grove meeting house, 4 miles North of Ashland, near brother John Beeghly's, to commence on the evening of the 24th of December, and continue over New Years day. A general invitation to laborers in the vineyard.

WM. SADLER.

Dear Brother; I wish you to still continue sending the *Companion*, and I will pay you as soon as I can. I want the *Pious Youth* too. I am the only member here, and it is useless to try and get those papers introduced here, although I love them next to my Bible; and I take no others but the *Visitor*. I live near 9 miles from my dear church, and have no way of conveyance; and as I am not able to hire, I only get there about once a year. I have a family of 7 children. The oldest is a girl 12 years of age and she is afflicted with fits, so that she has sometimes as high as forty per day: although generally she has 5 or 6 per day. So you will see my chance is poor to get to hear my dear brethren preach. I bless God, and thank my dear uncle Brown for sending me the first *Companion*. It gives me much pleasure and consolation in my trials and troubles which are many. Well brother, I have not the means now, for my husband has no trade, and it takes all he can make to

feed and clothe the family these hard times; and I always try to pay for my paper with my own labor. I cannot do much in the Winter: my health will not admit of exposure; but I think when warm weather comes I shall raise you the money. I want to keep them. I have one boy that is a good reader, and reads almost day and night and he remembers well what he reads. There is great interest taken in him by all who know him. The Methodist, Cumberlands, Presbyterians, all furnish him books and papers. But I wish to furnish him the true Gospel.

ELIZABETH A. BOORD.
Car Michaels, Pa.

Queries.

Will some brother give an explanation on 1 Peter, 4th chapter, and 6th, verse, which reads as follows: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

C. P. L. ROBERTS.

Will some one give an explanation of the beast coming up out of the earth, with the two horns like a Lamb; and he spake as a dragon; and he exerciseth all the power of the first beast before him." Rev. 13: 11.

PETER DIERDORFF.

MARRIED.

By the undersigned, at the residence of the bride's father, in Hopewell township, Bedford county, Pa., Nov. 27th, JOHN MOCK and Miss MALINDA RINARD, both of Bedford county, Pa. S. A. MOORE.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Duncansville branch, Blair Co., Pa. Oct, 31, sister SUSANNAH WILT, consort of brother John Wilt deceased: aged 77 years 7 months, and 3 days. Disease, inflammation of the lungs.

She lived to see her family grown up, and in the season of falling leaves, she left them to mourn the loss of a kind and loving mother's presence and counsel; but her course in life was such that they have hope to meet again, where verdure and blossoms never fade.

We always feel sad to part with those we love, but it is a source of comfort to us to think of her consistent membership in the church for many years. She has borne the heat and burden of the day, and now her harvest task is done, and we believe that she has gone to her reward.

Funeral services by brother D. M. Holsinger, from 2 Cor. 5: 1, 2.

J. A. Sell.

In the Silver Creek congregation, Ogle Co. Illinois, Nov. 2nd, sister NANCY ROW, Wife of brother Joseph Row, aged 39 years, 11 months, and 15 days. She leaves a kind husband and eight dear children, to mourn the loss of a dear companion and loving mother: yet they mourn not as those who have no hope, for we feel assured that she had washed her robes and made them white in the blood of the lamb. After she was dressed and laid out, little Harvey, the youngest one, came into the room, and said: "I want to see mamma;" and he looked at her, kissed her, and said: "Mamma is cold." I never witnessed a more heart-rending scene in all my life. There lay the dear one cold and marble-like, unconscious of all the bitter tears that her dear family shed over her lifeless form. Dear brother, put your trust in God, and you will ere long go home to meet your companion again. And you, children, prepare to meet your mother in a better world than this. If you follow the example of that dear mother, you will have the glorious promise of being happy in time, and glorious in eternity. The occasion was improved by brother D. E. Price, and J. W. Mosts, to a large concourse of people, from Rev. 14: 13.

Also in the same congregation, of Heart disease, sister NANCY YOUNG, wife of brother Wm. Young; aged 51 years, 5 mos., and 11 days. Her sufferings were great, but she bore them with patience. She never murmured nor wished her sufferings less. She often expressed a wish to go home to her Father's house, where some of her dear little children had gone before her. She said she wanted to go where they were; she was ready to go as soon as it pleased the Lord to take her home, for it was her delight to do her Master's will. She leaves a kind husband, six children, nine brothers and sisters, and a large circle of friends, to mourn their loss. But we hope our loss is her great gain. The funeral was preached, by her request, by brethren M. Emmert and D. E. Price, to a large congregation of sympathyzing friends.

Also in the same congregation, April 17th, from the effects of Whooping-cough, little DANNIE G. only child of Joel and Ella STONER; aged 7 months, and 29 days. Thus in the short space of three months, death visited our dear little family, and the destroying Angel left the writer none to comfort her lonely pathway. It was hard to give such a dear companion up, but still there was one little, precious bud left, for me to center my affections upon; but alas! cruel Death came and encircled my little one in his cold arms, and loosed the silver cord of life. There lay my little lamb that used to be so much comfort to me in my lonely hours, a lifeless lump of clay. The occasion was improved by brethren D. E. Price and E. Newcomer.

ELLA STONER.

In the Libertyville branch, Iowa, Oct. the 1st. ADA NAOMI, daughter of friend William and Elizabeth Lutz; aged 9 months, and 8 days. Funeral by brother E. L. Pratter and Daniel Zook, from Matthew 18: 10.

In same place, Oct. 7th, SAMUEL A. Son of friend I. G. W. and Sister Hannah SMITH; aged 14 years, and 8 days.

[The following notice should have appeared some time ago, but was overlooked. —ED.]

In the Yellow Creek congregation, Bedford co., Pa., September 17th, our much esteemed friend, JOHN W. DETWILER, son of sister Catharine and brother Sam'l Detwiler, aged 24 years, 5 months and 10 days. He was an estimable young man, and possessed of many superior attractions, which secured for him the respect and admiration of all who were acquainted with him. We tender the parents our most heartfelt sympathies in this their deep affliction.

S. A. MOORE.

LIST OF MONEYS received for subscription, books, &c.,

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VOLUME VI. TYRONE, PA. TUESDAY, DEC. 13, 1870. NUMBER 49.

For the COMPANION.

Serpents and Poisonous Drinks.

TO A YOUNG INQUIRER.

My Dear Brother: Long, too long, have I kept you waiting. The passage in Mark 16:18, is perhaps not so emblematic of spiritual truth as you are inclined to think. Much can be *made* of it, and often has been, for and against the Christian religion, but whether the various interpretations are a legitimate evolution of the text, may be questioned. There is doubtless deeply significant spiritual instruction couched in all the Savior's utterances; but the direct primitive import of the words under consideration, was *literal*. The God of Abraham, Isaac, and Jacob, the God of Moses and the Prophets, was to be also the God of the Apostles in their mission of evangelization.

Moses fled before the serpent that had been miraculously evolved out of his rod, but by the Divine command, the Hebrew Leader grasped it without fear or harm, because he *believed God*. The same faith neutralized the deadly bite of the fiery serpent in the wilderness. The waters of Marah were bitter and insalubrious, but by faith they were rendered sweet and innocuous through the instrumentality of a certain shrub or tree. When the prophets at Gilgal cooked their "wild gourds," they exclaimed to Elisha, "O thou man of God, there is death in the pot." The "dearth in the land," had driven them to the most desperate dietetic straits, and having nothing else to eat, they ventured upon a new dish and found it *poison*. But the addition of common meal, at the request of the man of God, neutralized all injurious elements. The seven fold flame of Nebuchadnezzer's furnace was to the three believing Hebrews like the pleasant sea and refreshing breeze. And the ravenous lions of Darius were lamb-like companions to the holy, trusting Daniel. The trial of jealousy, recorded in the 5th chapter of Numbers, is a remarkable instance of the power of a right relation to God. These instances of faith in the All-Mighty, and deliverance from evil, were well known to the Apostles, so that they had no difficulty in comprehending the Savior's language. It was the repetition of an old theme in a new garb. The "casting out of devils" was literal. So was the "speaking with new tongues."

To exorcise demons was a part of their commission. That they spoke with new tongues literally is clearly testified in Acts, 2nd, and 1 Cor. 12th, and 14th. Taking up serpents and drinking any deadly thing, was also literal, by every fair principle of interpretation. Where any poisonous draught was taken, or by whom, the inspired record does not disclose. "*If* they drink any deadly thing, it shall not hurt them." "*If*." Should such a dire necessity come to pass, they have well authenticated examples, and the assurance of their Master, to sustain them. The "bitter water of the curse," will, by fidelity to truth and righteousness, be transmuted into blessing. The case of Paul in Acts 28th, was literal, even if it was not designed as a fulfillment of Mark 16: 18, which I have no doubt it was. Although the "viper fastened on his hand," "and he shook off the beast into the fire," it was to all intents and purposes a literal fulfillment of the Savior's declaration. *Why* they should take up serpents, is not said: but, being a miraculous act, it is reasonable to conclude that the purpose was not dissimilar from the miracles performed by Christ. Paul "felt no harm." That such a result was altogether foreign to the ordinary course of nature, and to the expectation of the beholders, is too clear to admit of any doubt. It must therefore have been the result of that very faith which was to counteract all detrimental influences, and convert untoward circumstances into means of good. "These signs shall follow them that *believe*. The 17th, and 18th, verses are the miraculous side of the Apostolic Commission. The viper of Melita is denominated a "venomous beast," and its attachment to the hand of Paul was regarded as an index to great criminality in the Apostle; and his supernatural exemption from harm produced such a complete change in their minds, that "they said he was a God." He had taken

up a serpent, and the end of miracles was subserved. What was inherently evil was not only harmless to Paul, but a demonstration of Christ's sovereignty to those barbarians.

What You say about preaching false doctrine is all very true, but is neither taking up serpents, figuratively, nor drinking poison, but it is making the pulpit a nest of vipers, and the ministry "a golden cup full of abominations," and the filthiness of spiritual fornication. The words in Mark, speak of things which the apostles were to *do* and *endure*; while disseminating false views and idle theories, is something in which the ambassadors of Christ are *not* to do. There are hosts of self-styled preachers who sit in the pulpit like "venomous beasts," and instead of *taking up* serpents, they are serpents themselves—very devils incarnate, "even denying the Lord that bought them, and bringing upon themselves swift destruction." "God is not mocked; for whatsoever a man soweth, that shall he also reap." He that taketh up serpents and imbibes any deadly thing, in the sense of the text, holy and blessed is he. Those who generate vipers and distil and distribute "the poisons of asps," must expect to spend an eternity with "the devil and his angels."

C. H. BALSBAUGH.

For the Companion.

"The Church of the Brethren."

As this is an expression of frequent occurrence, we desire to investigate it in such a manner as to call the attention of the brethren both to the expression and the investigation. This we will do by calling into consideration the propriety of using the expression. In order to show that the expression is incorrect, it will only be necessary to examine closely the relation existing between "Church" and "Brethren," and the preposition *of* points out this relation. "A preposition is a word used to show the relation between a noun or pronoun and some preceding word." So says Prof. Samuel S. Greene in his treatise on the English language. But prepositions express different relations, and in the above expression, viz: "The Church of Christ." Now here we have an expression similar to the above, the only difference between them being the addition of an adjective in the former which does not change the relation expressed by the preposition. In the latter expression we see that the noun "Christ" is in the objective case, and is the object of the relation expressed by the preposition *of*, which is a relation of possession. "Christ," therefore, possesses "Church," and the full expression is synonymous with "Christ's Church." In the same manner, from the former expression we have "The Brethren's church." Now if "*The church of the Brethren*" is a proper expression, would it not be better for us to forsake that Church and become members of "The Church of Christ."

E. UMBAUGH.

Collamer, Ind.

For the *Companion*.

The White Stone, or Religion not Seen.

"To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Rev., 2 : 17.

When God would give the Israelites his Sabbaths of rest in the land of rest, it took greater miracles to make them believe it than to overcome their enemies and procure it for them. And when they had it only as a small intimation or type of an incomparably more glorious rest, they believed no more than they possessed; or if they expected more by the coming of the Messiah, it is only the increase of their earthly felicity, in which there is no rest for the soul. Millions have made the trial, but never found sufficient rest for their souls on earth. I deny not that they found delights, but rest and peace they never found. And shall we think to find that which man could never find? Were we like Noah's dove to look throughout the earth for a resting place, we would confess that we could find none. Go, ask Honor, is there rest there? You may as well rest on the top of a tempestuous mountain or in flames. Ask Riches, is there rest there, even such as there is in a bed of thorns? Rothschilds, when he was asked whether he was happy, said: "How can a man be happy sleeping on dirks and firearms?"

If you inquire for rest in worldly pleasure, you find that when pleasure is sweetest, death is nearest. If we could inquire of the dead of all generations, or of the living throughout all dominions, they would all tell us that here on earth there is none.

Our Lord in speaking to the believers at Pergamos, exhorts them to endure their trials with patience, as good soldiers; reminding them of

the great trials that some of them must soon pass through, and of the great reward that would soon be given them.

The "white stone" spoken of in this verse, seems to refer to a custom familiar to the people living under the Roman government. The white stone was given in promoting conquerors to honor. It entitled him to whom it was given during his whole life to be maintained at the public expense, and his new name of honor was written in the stone.

Fellow Christians, are we born again? Do we know that we have passed from death unto life? Have we that witness within? Have we a white stone given unto us and in it a new name written which no man knoweth? The work of a Christian here is very great; and the soul must be renewed; corruption must be mortified; custom, temptations, and worldly interests must be conquored; flesh must be subdued; life, and friends, and credit must be disregarded, and assurance of pardon and salvation attained. Let us look to ourselves, and ask the question: Hast thou set thy eternal rest before thine eyes as thy greatest business in this world? Hast thou watched and labored with all thy might that no man take thy crown? Hast thou made haste lest thou shouldst come too late and die before thy work is done?

Our Lord is speaking to us. He knows our trials—the temptations we have. We are sustained by his grace; and we have frequent tokens of love from him to show us that he has not forgotten his promise nor us. We daily behold the harbinger of his coming as foretold by himself. We see the fig tree putting forth leaves, and therefore, we know that summer is nigh. He who came to purchase will surely come to possess.

Christians, hath Christ brought us to forsake all the world; and to be forsaken of all the world—to be hated of all, and all this for his sake? But my dear friends, we have a spiritual warfare in which we must overcome—must become conquerors—must have a "white stone," to entitle us to a rest in our Father's house. It should excite us to diligence when we consider our talents, and our mercies, and our relation to God; and the talents which we have received are many and great. What people on earth have plainer instructions, or more forcible persuasions or more constant admonitions, in season and out of season? What people have had God so near them, or have seen so much of Christ crucified before their eyes, or have had heaven and hell so opened to them. What speed should such a people make for heaven! How should they fly that are thus winged! And how swiftly should they sail that have wind and tide to help them!

All our lives have been filled with mercies. God hath mercifully poured out upon us the riches of sea and land, of heaven and earth To number the Lord's mercies bestowed upon us, is to count the stars of heaven, or the sands of the sea shore.

Our Lord's promises are only to them that overcome. Reader, have you a share in those promises? Perhaps pleasure, profit and honor are still your trinity. Every unconverted man is an idolater. If you are such you have no promise in the rest here spoken of. You no doubt express a hope to be saved; we can scarcely speak with a drunkard or swearer, that does not express such a hope. Oh! the sad state of those persons when they must bid adieu to all their hopes! The giving up the spirit is a terrible emblem of a wicked man giving up his hopes. The soul departeth not from the body without the greatest pain; neither doth the hope of the wicked without extreme anguish.

J. L. BEERS.

Lost Creek, Pa.

Solemn Thought.

We see not in this life the end of human actions. Their influence never dies. In ever widening circles it reaches beyond the grave. Death removes us from this to an eternal world. Time determines what shall be our condition in that world. Every morning when we go forth, we lay the shaping hand on our destiny, and every evening when we have done, we have left a deathless impression on our character. We touch not a wire but vibrates in eternity. Not a voice but reports at the throne of God. Let youth, especially, think of these things, and let every one remembor that in this world, where character is in its formation state, it is serious to speak, to think, to act.

To be useless, is, in fact, to be injurious; and he who neglects his own salvation is a hindrance to many others.—*Watson.*

For the Companion.

Feeling and Meditation.

When, by the grace of God, we are freed from the "bonds of iniquity and the yoke of satan;" when Jesus has taken upon himself our burden of sin, and replaced it by his yoke which fits so exactly that it never galls, and by his burden which presses so lightly, and is so elastic that, at first we scarcely seem to feel its weight—our souls are joyous and happy, filled with pious fervor and holy zeal.

We have within us a warmth so glowing, and feelings so fervid, that we cannot possibly conceive how *our* hearts can ever become cold. What matters it that we have seen others who were, apparently, quite as earnest, and fervent as we are, "fall away from their first love," we seem to feel that with us it never can be so. "Oh! no, they never could have loved as we do, or they should not have forsaken their Beloved One! For us we know that our hearts shall never wander from his paths;" forgetting, at the same time, the warning voice of our beloved Lord: "Let him that standeth take heed lest he fall."

Thus are we possessed of feeling the intensity of which we fondly believe never shall abate.

But the fire which burns most strongly is always the first to burn out, and will soon consume itself unless it has a timely supply of fuel.—Feeling is of just such a character, the more fervently it burns the sooner will it be consumed unless some provision is made to keep it up.

That such a provision is necessary is clearly shown by the exclamations we so often hear: "Alas! why do I feel so cold? Why can I no more pray with such fervor? Oh! I do not *feel* so well as I did at first."

At this stage many become discouraged, fear that they have never been truly converted, and sink into a state of feeling bordering on apathy. The great questions we have to consider are, why must this be so? why is it that after a few months of Christian life so few of us can find pleasure in the hours above all others dear to the Christian soul—the hours when we are alone? Why is it that, in those hours, with all our efforts, our lamps will not burn so brightly a before, and we must hear, again, the voice of some thrilling preacher to awaken, as it were, our souls from their lethargy?

We have thought upon these questions, and without pretending to give them a positive answer, we will venture on a few remarks which, we hope, may not prove unprofitable to our readers. Why is it that the warm feelings we experience after our conversion and often afterwards, so soon subside? Because we spend too much time in *feeling* and *trying to feel*. True Christianity is not altogether a religion of FEELING. Our Almighty Creator has endowed us with many faculties, and he never intended that we should dedicate only *one* to his service; he requires to be worshipped with the whole heart, with the whole soul, with all the strength and with all the mind."—Moreover, were we to dedicate any of our faculties in particular to the service of God, it should certainly be the noblest of the soul, and this feeling, by no means, is. It is, in fact, no attribute of the soul. Its seat is in the heart, and it is therefore carnal, and men possess it only in common with other animals. If we, then, continue to employ *feeling* only, and withhold from our daily service the nobler powers of reason and understanding, reserving them for the transaction of our temporal affairs, how can our service be acceptable to God? Our feeling, as a natural consequence of being employed alone, must *die out*, and while *all* our powers are not engaged in the service of the sovereign Being, it is not only an act of sovereign justice, but also of sovereign mercy, that it should be so; for if we always *felt* well our efforts to "draw near unto God" would be very feeble. We must not be understood to mean that feeling should be excluded from the service of the Creator; we would that it were rather far deeper and more abundant, proceeding from the innermost recesses of the heart; our object mainly is to show that it cannot subsist alone—that it must be soon extinguished unless kept up by continual *watching* and earnest *meditation*.

It will be said that the feeling of which we have been speaking is the gift of the Comforter. And so it is; but can we expect the fulfilment of the promises of Christ, unless we comply with the requirements of his Gospel? He has said: "Again I say unto you, Watch." It is a neglect of the observance of this commandment that causes fervent feeling to cool down In order to have our service acceptable our whole being should be engaged in the worship of God; and for this purpose our minds must constantly dwell upon the great truths which in his goodness he has revealed unto us. It is not sufficient that we take up our Bible and learn the contents of its pages, and then congratulate ourselves that we know a great deal when we can tell exactly the chapter and verse where a certain passage of Scripture occurs; we must take into our souls those divine revelations which are there presented to us. It is not enough to know that the Son of God, a Being, infinite, almighty and eternal, took upon himself the form of frail humanity, and lived, and suffered, and died, and rose again, to secure salvation unto us: we must contemplate those wonderful and incomprehensible truths till their impress is deeply engraven on our souls. Almost everybody is acquainted with the life and character of Christ; but few feel their infinite grandeur, because they come not near and contemplate him closely: they are satisfied with standing and looking at him afar off. Oh! if we would only, like the Psalmist, hide in our hearts the plain, practical, and wonderful truths of the Gospel of Christ, and meditate upon them until they were *transacted before our eyes*, we would no longer have to mourn the loss of pure, tender and fervent feeling. JOHN W. BYRNE.

Maryville, Tenn.

For the Companion.

The Sabbath.

While sitting all alone in my almost destitute and poverty-stricken dwelling, my mind is somewhat attracted by searching the pages of a little tract published by the American Sabbath Tract Society, entitled Reasons for Sabbath Discussion. The tract was handed to me by a neighbor and friend, for the purpose, I presume, of convincing me of my error in keeping the first day of the week as the Sabbath

We do not desire controversy, but we feel like maintaining the truth. We find on the sixth page: "It is only a human law, resting on human authority; therefore, all attempts to enforce the observance of such an institution as being of divine authority, is calculated to mislead and ensnare souls. It is teaching for doctrine the com-

inandments of men.' And further says on the ninth page: "It is a principle which no proficient in the science of government, divine or human, will deny, that a law once enacted and in force, remains in force, unless repealed or amended by the same authority which first enacted it." We concede the latter, but reject the former; for we find in the Gospel code—the Gospel law, which has been handed to us by the great law giver—Christ, that the Sabbath law or fourth commandment, was amended by the authority of him who was accused of being a Sabbath breaker and who said he was Lord of the Sabbath.

We will notice for a few moments the amendment in the law of the Sabbath, or the change from the seventh to the first day of the week. We are all well aware that there are those who believe that the seventh day should yet be observed as the rest day, assuming, as a foundation for their faith, that the seventh day being hallowed, the period of time constituting the seventh day—from sunset until sunset—as computed then, was holy time; and that it differed in its moral character from other time; and, consequently, it takes this time (holy time) to make an holy day.—Hence they assert that the hours from sunset until sunset in the garden of Eden, are the hours appointed of God for the holy rest day; and say that all who do not keep that time make void the command of God, and fail to secure the blessings of God.

Now we think that our friends err in their views as to the moral character of time. That which gave it the character of a holy day, was not, that the time differed in character from any other day, but it was the keeping of the day holy and entirely to the honor of God, and to be devotionaly employed to the strengthening of the life of God in the soul. Time may be set apart for holy purposes; but cannot be sanctified in the sense contended for, as it has no intelligence, or moral faculties.

And to take the view of it that all the world must have the same hours, and all begin at sunset, is surely absurd, and runs us into a dilemma; for the arrangement of things on this great mundane system on which we live, will not admit of all its inhabitants to begin at sunset and all keep the same time; because sunset does not take place at the same time everywhere. For instance, at Jerusalem the inhabitants are six hours in advance of us; and at the Sandwich islands they are six hours behind us; and as we see already twelve hours difference in time between those at Jerusalem and those at the Sandwich islands, we see it is impossible for all to keep the same time. For illustration; you may set sail at Boston, Mass., on Friday, and keeping pace with the sun, sail around Cape Horn, cross the Pacific Ocean to China, thence cross the Indian and Atlantic Oceans back to Boston, and at your arrival it will be Friday with you while it will be Saturday with the inhabitants of Boston. And besides all this difficulty, we find, as we go North or South from the Equator, the length of days increases in the Summer season, until the sun ceases to set for many weeks, as computed by us. Now, if the command require all mankind to keep precisely the same time from sun to sun as our friends pretend to say, and do say that it does, what must the Greenlander do, where the sun does not set for months together? How much more rational would it be for us to understand the law as requiring the seventh portion of time, after six portions have been devoted to labor, seeing that it is impossible for all men on the globe to observe the Sabbath, to keep it as our seventh day friends demand.—From Adam to Moses, we acknowledge the fact that the series commenced with the first day of creation; Moses commenced the series from the departure out of Egypt; the Apostles commenced from the resurrection of Christ; and for us to get a correct knowledge of the seventh day, that would have in it the same hours as the seventh from creation, would be very hard to do. The Bible tells us that the sun stood still and hasted not to go down about a whole day, but does not say how near a whole day; neither have we any account of it that the day was counted for two days, or that the nights were lengthened or shortened for the sun to rise and set at its former hours. Now, from the foregoing considerations, that the Apostle tells us that what was written on stone was abolished, and surely the Sabbath was done away when the Savior said, while extended upon the cross, "It is finished," we understand that the law for keeping the seventh day as the Sabbath, then and there was abolished: yet not the principle and spirit of Sabbath law, or that the children of men were no more under obligation to keep a rest day holy unto the Lord, an that they needed no more the help or advantage of a Sabbath of rest, set apart for worship and to be kept in memory of the great Sabbath of rest in eternity; for man's physical and moral natures both need it, and as we will try to show, the Sabbath was intended for man's good until the end of the Gospel dispensation, and as a type of man's complete success to the obtaining of unending enjoyment in heaven.

Now, from the facts presented, may we not safely conclude that the obligation to keep the seventh day as a Sabbath has ceased? But the principle of the moral law which enjoins on the children of men supreme love to God, humble submission to his holy will, and unceasing efforts to save the soul, is not done away, but still forms the basis of all true religious worship. There were some things in the old law that were abolished: the sacrifices, offerings, washings, &c.,—"carnal ordinances imposed on them until the time of reformation;" but now we see better things substituted: Baptism, feet-washing, &c. and another day under the new, or gospel era; which eclipse the former with their glory, so that it hath no glory, because of the gospel and its means of grace which far excel in glory.

But the principles of the moral law, form yet the basis of the religion of the cross; and will until the last day of the gospel dispensation. We find that the Sabbath law and rest day blessings, were intended for both dispensations; and that they were necessary, which is plainly seen in the reconstruction of things by the Savior our living Head; for after he had fulfilled the law when he said, "It is finished," nailed the ceremonies—carnal ordinances and days—to the cross, and made an atonement for sin, so that the Apostle could say, let no man judge me any more by the law, in meat and drink, and days, on the keeping of Sabbath days, he having risen from the dead, and having all power in heaven and on earth, keeps no more the seventh day any further than to set himself to the prejudice of the Jews among whom he had a work to do; and consequently, must meet with them, for they that are sick

need the physician. But where the Savior's teachings and examples, and the teachings of his disciples, were regarded and obeyed, the first day of the week was kept as a holy rest-day—a Sabbath; for we read on the pages of truth the New Testament scripture, that on the evening of the first day of the week, he came to his disciples; and again, on the first day of the week the disciples met together to break bread; and again, upon the first day of the week, Paul commands the members of the church at Corinth, when they came together, to lay by them as the Lord had prospered them, to give to the poor saints; and upon the first day of the week—on the Lord's day John was in the Spirit on the isle of Patmos.

Now why all these things thus recorded, and especially mention made that they were on the first day of the week, if it was not to instruct us to do likewise? To my remembrance there is not anything that the Savior and the Apostles did and was made by them a subject of record, that cites us so precisely and so often to the day of the week, as the manner in which they have shown us to respect and make use of the first day of the week. Since we see the old day, written and engraven on stones, abolished, and a new day chosen by him who said he was Lord of the Sabbath day, and also declared that he had all power in heaven and on earth, (and surely he was good authority to abolish and to ordain,) and as we see that the spirit and principle of the fourth command or Sabbath day, was intended for the Christian's advantage and comfort until the end of the Gospel dispensation, why not, then, avail ourselves of the benefit of this means of grace, and work out our own salvation with fear and trembling? That the Sabbath was intended for both dispensations, is plainly taught by Paul in his letter to the Hebrews. In the 4th chapter, we see that God had made a promise of rest to those who believe, but they to whom the offer was first made failed, and did not enter in, as it is said: "As I have sworn in my wrath, if they shall enter into my rest." God took a rest day on the seventh day of the week, which rest was a cessation from putting forth creative power, and rejoicing in the harmony, wisdom, and glory in the created things which he had made.—See 8th vers.: "For if Jesus had given them rest, then would he not afterward have spoken of another day." This shows us plainly that those under the old dispensation failed to enter into his rest through unbelief. See also Heb. 8: 7, "For if that first covenant had been faultless, then should no place have been sought for the second;" which plainly teaches us that the old was abolished, and a new established. And again, 9th chapter and 1st verse: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, &c." The word *first* indicates that there is now a *second* established. We understand a rest day—the first day of the week. And truly such a rest which it is a type of, the pilgrim cannot have in this life while he has to labor and have conflict with Satan the world and his own depraved nature, and through many sorrows and great tribulations must enter into his everlasting kingdom; so that we can very readily perceive that the rest which God took on the seventh day and then ordained the Sabbath for man's benefit, both for soul and body, so that he might have one day out of seven to spend holy unto the Lord, refreshing his soul and cultivating those different means of grace, and invigorating his faith through the use of the day as a type of that glorious day which will know no toil, temptation, nor wearisome labor. Not till then will he enjoy a rest that will be like unto God's rest.

We are informed by history, that there was a time when the French thought they could do without a Sabbath, and had it taken from their code of civil law. The result was that their society became so reckless and deistical that they saw the great necessity and blessing of the Sabbath, and again were glad to annex it to their civil code for the better regulation of civil and moral society.—And now who is it from the foregoing considerations under the light and knowledge of Christ and the apostles can be justified in treating slightly and spending indifferently the Sabbath day, or Lord's day.

And now from the acts of the Savior and teachings of the apostles, nothing was done on that but acts of worship, necessity, and mercy.—And we do think after an investigation of the subject, that whosoever goes outside of that is not taking Christ for his example, but keeping that part of the old law which was written upon tables of stone, which law was abolished when the Savior said, when extended upon the cross, "It is finished." For he had said upon different occasions in his exemplary life, that neither one jot nor tittle of the law should fail, until all shall be fulfilled; which language is tantamount to saying when it was finished a new should be established. And as we have conclusively shown in the preceding that the Apostles of our Lord and Savior did keep the first day of the week as a Sabbath, or holy day—a day of rest and holy worship, we think while they were inspired with wisdom from above, what they did was not disobedience in keeping the first day of the week as the Sabbath.

In conclusion we would say to our friends that they surely omit some very weighty matters, which are plainly taught that we should observe.—The ordinance of feet-washing for instance, one of the plainest commands taught us on the pages of eternal truth, in language so explicit that the wayfaring man though a fool should not err therein. It is in language unmistakable: "If I your Lord and Master have washed your feet, ye also ought to wash one anothers feet; for I have given you an example that ye should do as I have done to you."

May the God of heaven grant us grace sufficient for our days and trials, and inspire us with holy zeal, that we may, through the scoffs and sneers of the world, earnestly contend for the faith once delivered to the Saints.—"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

ANDREW STALNAKER.

For the Companion.

Thou Shalt Love thy Neighbor as Thyself.

The Golden rule, like true wisdom, is but little understood or respected by fallen humanity. Alas! many who are called church members—professed followers of the founder of the rule—have either forgotten all about it, or they have never fully understood it,—"have never got to the kernal." Men and women may be very zealous in keeping some of the commandments of God; perhaps keep, *formally*, the ordinances as they are

delivered unto them; they may appear to men, *outwardly*, as very humble followers of the meek and lowly Jesus; but the whole thing is too often a mere pretension: pretension caused by a lust for "Loaves and fishes," which is antagonistic to the very principle upon which the golden rule is founded. "Therefore all things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets." Matth. 7 : 12. This precept, or rule, involves but one problem for each individual All of his time is requisite to make a proper demonstration of it. A right solution of it is indeed the happiest triumph of life. God causes the sun to rise upon the evil and the good, and sends rain upon the just and the unjust, and he gave his only begotten Son to die in order to redeem man from everlasting punishment, when he was fighting against him. This is perfection. Perfect love. God. In order to be his children we must be like him. Our first step is to inquire at the door of our nearest neighbor, whether there is lack of any thing; and this not only with lips, teeth &c., but we must find and supply his wants as we would our own. This done, we proceed forward to our next neighbo

JOHN B. GARVER.

Shirleysburg, Pa.

Melchisedec.

The first question that offers itself, is, who was this Melchisedec? All the account we have in the Old Testament is in Gen., 14 : 18, 19, and in Psalms 110 : 4. But the opinions concerning him that are best worthy our consideration, are these three:

1. The rabbins and most of the Jewish writers think he was Shem the son of Noah, who was king and priest to those they descended from, after the manner of the other patriarchs; but it is not probable he should thus change his name Besides we have no account of his settling in the land of Canaan.

2. Many Christian writers have thought him Jesus Christ himself, appearing by a special dispensation and privilege, to Abraham in the flesh, and who was known to Abraham by the name of Melchisedec, which agrees very well to Christ and to what is said: John 8 : 56. Much may be said for this opinion, and what is said in verse 3d, does not seem to agree with any mere man; but then it seems strange to make Christ a type of himself.

3. The most received opinion is, that he was a Canaanite king, who reigned in Salem and kept up religion, and the worship of the true God. That he was raised to be a type of Christ and was honored by Abraham as such. But we shall leave these conjectures, and labor to understand as far as we can, what is here said of him by the apostle, and how Christ is represented thereby, verse 1 : 3.

1. Melchisedec was a King and so is the Lord Jesus; a King of God's anointing; the government is laid on his shoulders and he rules over all for the good of his people.

.2 He was a King of righteousness; his name signified the righteous King. Jesus Christ is a rightful and a righteous King; rightful in his title, righteous in his government.

3. He was King of Salem; that is King of Peace; first King of righteousness, and after that King of peace. So is our Lord Jesus. He by his righteousness is peace. Christ speaks peace, creates peace. He is our Peacemaker.

4. He was a priest of the most high God, qualified and anointed in an extraordinary manner to be his priest among the Gentiles; so is our Lord Jesus. He is the priest of the Most High God; and the Gentiles must come to God by him; it is only through his priesthood that we can obtain reconciliation and remission of sin.

He was without father, without mother, without descent, having neither beginning of days nor end of life. verse 3. This must not be understood according to the letter; but the Scripture has chosen to set him forth as an extraordinary person without giving us his geneology, that he might be a fitter type of Christ, who as man was without father, as God without mother; whose priesthood is without descent, did not descend to him by another, nor from him to another, but it is personal and perpetual.

He met Abraham returning from the slaughter of the Kings and blessed him. The incident is recorded, Gen. 14: 18, &c. Thus our Lord meets his people in their spiritual conflicts, refreshes them, renews their strength, and blesses them.

Abraham gave him the tenth part of all. verse 2. That is as the apostle explains it, of all the spoils; and this Abraham did either as an expression of his gratitude or as a testimony of his homage and subjection, or as an offering vowed and dedicated to God to be presented by his priest, Thus are we obliged to make all possible returns of love and gratitude to the Lord Jesus, to pay our homage and subjection to him as our King, and to put all our offerings into his hands, to be presented by him to the Father, in the incense of his own sacrifice.

Lastly; this Melchisdec was made like unto the Son of God, and abideth a priest continually. He bore the image of God in his piety and authority, and stands on record as an immortal high priest; the ancient type of him who is the eternal and only begotten of the Father, who abideth a priest forever. Let us now consider as the apostle advises how great Melchisedec was, and how far his priesthood was above that of the order of Aaron, verses 4, 5, &c. The greatness of this man and his priesthood appears from Abraham paying the tenth of the spoils unto him; and it is well observed that Levi paid tithes to Melchisedec in Abraham, verse 10. Now Levi received the office of the priesthood from God, and was to take tithes of the people, yet even Levi paid to Melchisedec as to a greater and higher priest than himself. Therefore that high priest who should afterward appear, of whom Melchisedec was a type must be much superior to any of the Levitical priests who paid tithes in Abraham to Melchisidec.

From Melchisedec's blessings of Abraham, who promises verse 6. 7. where observed Abraham great dignity and felicity—that he had the promises.

2. Melchisedec's greater honor in that it was his place and privilege to bless Abraham; and it is an uncontested maxim that the less is blessed of the greater. Verse 7. He who gives the blessing is greater than he who receives it; therefore Christ the antitype of Melchisedec the mediator and donator of all blessings to the children of men, must be greater than all the priests of the order of Aaron. B. T. HOOVER.

Christian Family Companion

Tyrone City, Pa., Dec. 13, 1870.

The Tobacco War.

AN ARMISTICE DEMANDED.

"Behold, ye are all children of Israel; give here your advice and council." —*Judges 20: 7.*

In the name and by the authority of the kingdom of Peace, a Proclamation. (See Deut. 20: 10, 11, 12.

BRETHREN:

Whereas, An enemy has come among us, and has brought into the camp of the Lord a dangerous and pernicious disease, which is wasting our substance, destroying our health, and seriously impeding our progress in religion, in knowledge, and in physical culture;

And whereas, said enemy, not content with the evil he had already done, became more and more aggressive, evincing a design to spread the contagion which he had introduced, waylaying our children in their innocence, and while unconscious of danger, infecting their bodies with weakness, and impairing their minds before they attain to the age of maturity and usefulness:

And whereas, certain of the watchmen, with many of the people, seeing his depredations, and being moved with zeal to their brethren, and pity to their children, did declare and institute a war of repulsion against the enemy, demanding him to cease his depredations, and to remove the evil from his tents, that the people of the Lord may be relieved from its danger, at which many of the people shouted for joy, and came to the help with weapons, and munitions of warfare, and bid fair for success;

And whereas, some of the people, and of their leaders, having had association with the enemy and made his friendship, and received his courtesies and bribes, and having had their strength and zeal reduced by the infections of his disorder, have allied with the invader, and denying allegiance to the repelling forces of the people, have mutinied, and do refuse to sustain and support the expulsion of the enemy or the removal of the malady;

And whereas, the strength of the people is not known, and the enemy presents a broad and determined front.

Now, therefore, we issue this our proclamation, and ask that all aggressions shall cease for the space of sixty days, and say to the people, "Come, now, therefore, and let us take counsel together," (Neh. 6: 7,) for are we not all brethren?

Brethren and friends, we write from an impulse deep from the soul, and are moved either by good or evil, of which be ye the judges; if by the good then we pray you to sustain us in our attempts to fight against wrong, and for the right; if by the evil, then come to our help and extricate us from our delusion.

From our observations among the brethren, and from the expression of last Annual Meeting upon the subject, we were led to the conclusion that the habit of smoking and chewing tobacco was so rapidly becoming unpopular, that almost any reasonable advance toward its ejection from our midst, would be sustained by the Brotherhood, and especially the reading portion, and when brother Flory rallied to a more vigorous attack we expected an easy conquest. We still hope to succeed, notwithstanding we are admonished, threatened, and requested to retract. During the past year we have been sailing along rather more smoothly than usual, and we had fondly hoped that the setting sun of the present volume would go down with a bright, clear sky, in the soft rays of peace and union. But it appears the work is not yet so nearly done. The Millenial morn has not yet dawned upon us. There are men of influence among us who are yet addicted to the habit. This we expected, but that they would justify themselves in it, or take offence at their brethren for using all their influence against it, is more than we had anticipated. We had read of a brother who was sold for twenty pieces of silver, and of a birthright that was bartered for a mess of pottage, but it remained for the nineteenth century of our era of the world to fix the value of Christian friendship beneath that of a chew of tobacco! And all this is no idle dream. We would rejoice if we had hope that it could be said of us: "There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying: Their hands shall be weakened from the word, that it be not done." Neh. 6: 8, 9. But this is no feint, it is a solemn, a painful reality, as will be witnessed by the following extract of a letter:

Brother Henry:—By this you see that I received your circular, asking me to get subscribers for your paper. I will say, I labored very assiduously for you last year, as you may see perhaps by reference, but of late I see you have given up your paper considerably to tobacco articles, and the eating of swine's flesh, and classing them with dancing and other evils of like nature. I have no objection to seeing an article occasionally, but when they come two and three in a number, it is a little more than we can digest, especially when one side only dare be discussed, unless it be in rather burlesque style, throwing reflections on such poor brethren who may not have had the advantage of receiving an education as we have had. I herewith return your circular, and also saying you may expect quite a falling off of subscribers from this arm of the church. I have taken your paper from its first number up to this time, and have acted agent for a number of years, but at present I feel like declining until I see differently from what I now do."

Now here is a brother who was with us during the years of insignfi-

cant childhood, and in the sterner age of manhood, through all our most painful struggles, and when the darkest clouds of our severest trials hung heavily over us, never for a moment refused us his kindly hand; but now—now when we have turned the sword against an enemy who has already thrust himself into his own home, we are abandoned to work our way as best we may. Would to God we could throw our arms around his neck, and like Jonathan and David we could weep together before we are forced to part for the gratification of the jealous tyrant, *Tobacco!* He has cast his javelin at our hearts, the arrow has fallen beyond, and there is danger. Adieu, brother, "go in peace, the Lord be between me and thee;" when the king is dead we shall meet again.

Another letter, similar in tone, (we think from the same congregation) differing from it by the writer refusing only his influence as an agent, and notifying us that we may expect a decline of our supporters unless we should "liberally take back," has also been received, but was accidently (or providentially perhaps—as we have tried hard to recover it) mislaid. What has been said of the author of the letter above published is true also of the writer of the lost one. Both are men of influence, which is evident from the respectable lists they have heretofore sent us. Neither has expressed any other dissatisfaction with our paper, except that we are too radical against tobacco. Now this is certainly bringing matters to an issue. And having come to that point we think it proper here to define

OUR POSITION.

1. Smoking and chewing tobacco as a habit, is a custom borrowed from the nations in barbarism, and is as useless as it is barbarous.

2. It is injurious to the mental and physical powers of man, impairing his strength, and increasing his wants.

3. It ought, therefore, to be abandoned, discouraged, and denounced by all civilized, and especially Christian individuals and associations.

The foregoing we give as our sentiments upon the matter at issue, and in accordance therewith we have applied a proportionate share of our influence. We confess to radicalism but deny fanaticism. We know there is a right way and a wrong way to remove an evil. We do not wish to offend our brethren who are guilty of the habit. And we think they do us a gross injustice when they abandon us. At last Annual Meeting when the tide of opposition was high, and the resolution was before the meeting to "suppress its use altogether, except for medical or mechanical purposes, and deal with those who refuse to submit, as we consider it proper to deal with members for wearing fashionable garments," we moved for a modification of the resolution, for the reason that we believed the time had not yet come for such rigid discipline. And are the above the compliments we are to receive from our tobacco friends for our sympathy and service?

And how about the Annual Meeting? Will you discard it also? It renews its disapprobation of the use of tobacco, and "believes it should be classed with other vain and useless things." Verily our position is not any stronger, or more grievious. Others have borne with us, and we feel to bear with our brethren, until they shall be able to see as we do, unless they will close their eyes to the light, and stop up their ears to the voice of reason.

But we are charged with permitting one side of the question only to be heard. To this we partly plead guilty, and promise to make amends.—But we deny that any article intended for publication, favoring tobacco, has passed our office (to our knowledge) during the past year, without a notice. (N. B. This is not admitting that there were any the previous year.) In No. 16, present volume, we noticed an article which we declined to publish, and at the same time refused to admit any defense of the habit. The latter position we now recall, and assure our friends that any argument they may have to present will receive justice at our hands, and they know that nowhere else in Brethren's literature can this be had.

Then again, we are accused of underrating the judgment of those who use tobacco, in our concluding remarks accompanying the letter published in No. 45, to which we object. We confess that we do not highly estimate the judgment of those who have attempted to justify themselves in it, but in the note referred to we expressed our admiration of the judgment and prudence of those who would not justify the habit, although they were addicted to it. This is as easy as we can come down upon that charge.

It is also claimed that the publishing of the letter in No. 45, was a burlesque. We confess that we were aware before inserting it that it would ridicule the defense of tobacco, for which we trust we may hope to be forgiven; but we did the writer of the article no injustice. No intelligent tobacco user would have claimed anything better for it than to be cast into the waste box. This we might have preferred, but the author was peremptory. "Publish this: give justice; you have given the other side, now give this," was the demand of the accompanying note. It could not have been corrected. We would have been obliged to digest it, and re-write it. Ask yourself, friends, how many of you would have done that for the opposite side? Nor did we do the brother any injustice. We did for him just as we would wish a publisher to do with us, viz: publish our letters *verbatim*. And even if he should detect errors in his printed letter, which is not at all likely, he

is not held individually responsible, for which reason his name was withheld.

To those who use tobacco as a medicine, be it known, that our opposition does not reach their cases. We are opposing the HABIT. A man would be a fanatic who would refuse a pipe of tobacco to a person suffering with toothache, when the tooth cannot conveniently be drawn. But we would have them be sure that it is a medicine to them and that they need medicine. And if, in a reasonable time it fails to cure them, we would recommend them to try something else. And when it has cured them (?) they ought to follow the same rule followed in the use of all other remedies, lest the cure become worse than the disease.

Now we have explained all except the classing of tobacco chewing and smoking, and eating of swine's flesh, with dancing, which subject we will not now enter upon, or we would certainly prove the latter the lesser evil. There is no sin in either, in itself, except against the body.

Brethren and sisters, you that love your tobacco, we pray you to remain with us; we are surely trying to do you good, as nine-tenths of you would cheerfully confess before you would have kept our advice six months. We are laboring for your pecuniary, your mental, as well as your physical advantage. If our chastisement should be considered as severe, (and no chastizement for the present is joyous) do not for a moment suffer yourself to believe that we delight in reproving you. By no means. We love our brethren and delight in pleasing them, and we know we desire peace and harmony in the church; we solicit the good will and friendship of all good and honorable people; and we need the patronage of the entire brotherhood, in order to give our paper a living, thriving support, and we will submit to any fair sacrifice to gain and retain their approbation, but to wink at their follies, and praise their weakness, would be paying a price for popularity that we cannot afford — And we have been seriously wondering why it is that every year, about the time our subscriptions are being taken up, some issue is sprung upon us, obliging us to define our position. It appears to us as though we were still farther to be tried, whether principle or policy be the motive of our publication. We avow that Truth and Principle are our first choice. Next to them is death. Which we shall have is to be seen.

And now in conclusion we have a few words to say to our brethren, sisters and friends who believe as we do, and who sympathize with us in our efforts to suppress the use of tobacco as a habit, and especially among our own people. It is evident that we shall lose a number of subscribers through the present agitation upon this question, though we trust for the sake of our reputation as professors of Christianity—if for no other reason—that that number will be small; but whatever the number may be it will be a loss to us. One brother says he heard some say "they would hold back all the subscribers they could, on account of the course you and some brethren are taking against tobacco." Now, will you have us bear this loss alone? Or will you make it up for us by applying yourselves and securing other subscribers in the places of those who "will not endure sound doctrine." We trust that every friend of full reform will feel it to be his duty to come to the rescue manfully. This may be done in various ways, chiefly in soliciting subscribers; but there are brethren and sisters among us who are zealous in the cause, and who have means at their disposal, who can do much by subscribing for others, who either from prejudice, or for want of means, do not take our paper. And we would especially recommend to remember the young people. Let us endeavor to save them from contracting the habit.

Those who have written against tobacco will please notice the terms of our proclamation. For sixty days we will hear what our friends have to say in defense of their favorite. If at the expiration of that time they have shown that he is not a trespasser, a usurper, and a tyrant, then we shall propose a treaty of peace. But if they fail in establishing his innocence, then we shall demand his immediate surrender. In the meanwhile we hold our position.

A Word for the Pious Youth.

We wish to remind our brethren and friends of the fact that we are publishing one of the best juvenile papers in the country, so said by good judges, and would solicit their aid in its support, both by subscriptions and contributions. We invite the talent of the brotherhood to the columns of the *Youth*. There are few writers whose composition is exactly adapted to the wants and inclinations of the young, and we need the sasistance of all to make our paper what it should be. Will not our brethren encourage their children to take an interest in our young folk's paper, to read it, contribute to it, and to solicit patronage for it? We think it might be greatly to their advantage to do so. Will they try it?

We ask especially for a few live, spirited articles for the January No. of next volume. They should be received not later than Christmas. We will send the *Pious Youth free*, to any one who will send us twelve acceptable, original articles of not less than a column and a half for its columns, during this year.

Papers for the Poor.

We intend to pursue a different plan than heretofore in sending the *Companion* to poor persons. Heretofore we have been sending to every one that asked for it, and kept no farther account of it, and so with what

was given us in consideration We have now opened a charity account, in which we shall enter every subscription, or deduction that is given away; and also all amounts contributed for the purpose of sending the paper to the poor. Contributions will be publicly acknowledged, unless otherwise requested. We want to know what becomes of our money.—We have a good business, work hard, live economically, and still have nothing left at the end of the year.—Somebody must get it. We want to try to find the leak.

A Mistake.

Please notice that in our advertisement of the *Phrenological Journal* last week, and in part of this week's issue, the price of the Journal and C. F. C. is given at $2.50, instead of $3.50. Any of the *Companion* or Youth subscribers can have the *Journal* for $2.00

How Many Almanacs?

Brethren, how many Almanacs do you want? We are getting out a new edition, and will have them ready by the first of January, in time enough for the new year. How many do you want? Be quick! Ten for a dollar. Twelve cents for one, all sent postpaid.

If I Ever Do.

"I do not, as yet, belong to any church; but, if I ever do, it will be the Brethren." So said a young reader of the *Companion*—one who has contributed to its pages We had frequently heard the same sentiment expressed by others; but we were never so deeply impressed by it If I ever do if I ever do keeps sounding in our ear; and with each repetition of the hypothetical clause "If I ever do," our heart becomes more deeply—more solemnly impressed. As many of our readers feel just as our young friend expressed himself, this article is intended, not for him alone, but for all who are in his condition

Kind reader, whoever you may be, we ask you, in the name of reason, what do you mean—what are your feelings and your inclinations, when you say "If I ever do?" Have you ever thought seriously of the true meaning—of the solemn, yea, painfully solemn import of the clause, "*If I ever do*," when used in reference to your uniting with the Lord's people? If not, think of it now, and if you have, think of it again, and more earnestly, while we endeavor to intimate to you what it means. It means: If I ever see myself as I really am—my sinfulness, my wretchedness, my degradation and misery, my weakness and utter helplessness, my great need of God's mercy and grace; if I ever am brought to grieve over my sins, to see their heinousness in the sight of God, to hate them and forsake them; if I shall ever behold what manner of love the Father hath bestowed upon me, and realize the condescension and sufferings of the Son of God in my behalf, and feel effectually the operations of the good Spirit of God; if I ever renounce the world, the flesh, and the devil; if I ever covenant with God in Christ Jesus to serve him in faithfulness; if I ever am baptized into Jesus Christ; if my sins are ever washed away by the precious blood of the Lamb of God; if I ever receive the gift of the Holy Spirit; when I perform these duties, and realize these good gifts of God, IF I EVER DO, I will belong to the church—the Brethren.

Yes, dear friend, we believe it all; and, if you ever do, it will be more than gratifying to you, and a source of rejoicing to the Lord's people and among the angels of God. But it is all suspended on that doubtful little word "if." That little word shrouds your present and future, happiness and misery, heaven and hell, in uncertainty and profound mystery

You say, "If I *ever* do;" but we would ask, right now: What if you *never* do? Do you not know that the chances are against you? The precariousness of life, the certainty of death, the temptations, snares, and seductions of Satan, as well as the evil inclinations of your own heart and your constant disposition to put off your return to God, all render it extremely doubtful whether you ever will, unless you do it now.

Stop, and think. Awake. Arise. Bestir yourself; nor rest one moment longer in your unconverted state.—"Seek first the kingdom of God and his righteousness." *If you do*, you have promise of the life that now is, and of eternal life in the world to come; but if you do not, you will pass through this life with a goading conscience, and realize an eternity of woe hereafter.

Say no longer, "If I ever do;" but come to the Lord now. "*Now* is the accepted time: *now* is the day of salvation." J. W. B.

FRIGHTFUL HOLOCAUST IN PERRY COUNTY.—About three o'clock on Saturday morning last a fire occurred near Markleville, Perry county, eight miles northwest of Newport, totally destroying the dwelling of Mr. John P. Boyer with all the contents, *together with Mr. Boyer, his wife, and two children* (a boy and girl), aged respectively 12 and 14. The only one saved was Mr. Boyer's son Thomas, who escaped from the devouring element by jumping out of a window in his night clothes. The fire is supposed to have originated from the explosion of a coal oil lamp, the flame of which had been turned low and left burning. The whole community is in mourning over the heart-rending calamity.—*Telegraph.*

Answers to Correspondents.

D. R. Please give us your name. Articles of the kind cannot be inserted without the writer's name being known to us at least

READER will find the recipe for removing freckles on page 752, No. 48 C. F. C

ISAAC UTERY. You have now paid 75 cents on Vol 7

D. SMITH: No trace of the notice.

MISCELLANEOUS.

Apostolic Baptism.

What, then, was baptism in the apostolic age? The fewest words will most reverently tell what indeed it requires but few words to describe. We must place before our minds the greatest religious change which the world has seen or can see. Imagine thousands of men and women seized with one common impulse.—abandoning, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society, under a new faith. Conceive what that new society was—a society of 'brothers,' bound by ties closer than any earthly brotherhood, filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, a holiness such as mere enthusiasts have never posessed. Picture that society, swayed by the presence of men whose very names seem too sacred for the converse of ordinary mortals, and by the recent recollections of one whom "not seeing they loved with love unspeakable." Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion,—retained under the express sanction of Him into whose most holy name they were by that solemn rite "baptized." The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. Can we wonder if on such an act were lavished all the figures which language could furnish to express the mighty change,—"Regeneration," "Illumination," "Burial," "Resurrection," "A new creation," „Forgiveness of sins," 'Salvation?' Well might the apostle say, "Baptism doth also now save us," even had he left his statement in unrestricted strength, to express what, in that age, no one could misunderstand. But no less well was he led to add, as if with a divine prescience of coming evils,' Not the putting away the filth of the flesh, but the answer of a good conscience toward God."—*Dean Stanley's Essays on Questions of Church and State.*

The Gospel Sickle.

God's harvest must be gathered with his own implement—a full, unadulterated, undiminished Gospel. Human nature may incessantly devise improved implements of labor. Our implement was invented by Omniscience eighteen hundred years ago; it was made perfect, and no room left for skill to alter it!

We hear much now a days of adapting preaching to the age in which we live. If by that be meant the sterner and more rigid Christian system of by-gone ages, I say, let us have it; but if by "adaptation" be meant more philosophy and less Christianity, more mystic spiritualism and less evangelical simplicity, may God, in his great mercy, save us from it! It is treason against truth, and against the God of truth. You may as well attempt to reap a harvest with a lady's scissors, as to save sou's by some men's preaching. It may have the polish of eloquence, and all the keenness of wit, but be as nothing after all.

We want men that labor in the closet, which must be the spring of all our labor: we should all be better preachers if we were holier men. We must sharpen our sickle on the whetstone of the Bible in our closet. We want men like Owen, Baxter, and Martin. These were the men! *J. A. James.*

THE pleasantest things in the world are pleasant thoughts; and the greatest bliss in life is to have as many as possible.

He who ransoms a slave ought to have his service Christ, having bought us, what right have we to keep back from him that which is his.—*Temple.*

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required as every communication a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ on one side of the sheet only.

Prayer Meeting.

My Dear Brethren: Seeing an article in *Companion*, Vol. 6, page 660, written by P. S. Newcomer, headed "Prayer Meeting," which agreed altogether with the sentiments of my mind, and after waiting some time, expecting to hear from some of the writers of the Companion on the subject, but failing to notice anything, I will endeavor to drop a few thoughts upon the subject, hoping that it may be of some benefit to the many readers of the *Companion.*

It is a subject which should claim the interest of every member of the Church of Christ. And it is something which I have long been thinking about, and hoping the time would soon come when it would be introduced into the church, for I truly believe that it is something that will do much good towards pulling down the strong holds of Satan, and building up the cause of Christ. And I also believe that we have good authority in the Word of God, for assembling ourselves together in the capacity of a social prayer meeting.

For proof of this I will first refer my readers to Acts 1: 14, "These all continued with one accord in prayer and supplications, with the women and Mary the mother of Jesus, and with his brethren." Now I believe these met for no other purpose than to pray; for they continued with one accord in prayer. And also Acts 12: 12, "And when he had considered the thing he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying." Here we see that they were gathered together for the purpose of praying. The 5th verse tells us that "prayer was made without ceasing of the church unto God for Peter," who was taken from them, and cast into prison, and no doubt they prayed that the Lord would de-

liver him to them again, and we see that their prayers were answered beyond their expectations, for they did not believe when it was told them that Peter stood at the door.

Acts 16 : 13 : "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." This also was a place where the people met for the purpose of praying and worshiping God ; for we cannot infer from the reading that the Apostles went to this river side, first for the purpose of baptizing, for they had not yet spoken unto the women, who resorted thither ; and we must come to the conclusion, for no other purpose than to pray or worship God, for that was the place where "Prayer was wont to be made." Thus we see that the people of God in ancient times were often found engaged in prayer, for they worshiped God in the mountains at Jerusalem, on the house tops, and in many places did they assemble for the purpose of prayer. And why should not we who have so much more wickedness to contend with, be more frequently found in this all important duty.

Brother Newcomer says: "What say you Brethren to a move in this direction ?" I for one can say yes, and amen, to any good thing that does not conflict with the teachings of divine truth, and that I conceive will tend toward a higher standard of perfection in the church. And I can truly say with the brother, most assuredly we ought to be led by the Spirit of God into a social prayer-meeting, once a week, to hold sweet communion with God and happy converse with each other which would gladden our souls, having our spiritual strength renewed.

And now lest I weary your patience by any farther remarks, I would say, Dear Brethren and Sisters, Let us go on with renewed vigor in the discharge of our duty, taking the Word of God for the man of our counsel, and doing all that we can towards the advancement of the cause of Christ and his kingdom here on earth, that we may gain that inheritance which is incorruptible, undefiled, that fadeth not away, reserved in heaven for the righteous, from the foundation of the world.

GEORGE SHANK.

Lawrence, Kansas.

Brother Holsinger :—I write you a few lines wishing you health and prosperity, both spiritual and temporal. I received a prospectus from you to solicit subscribers to the *C. F. C.* I have already obtained some subscribers, and expect to get several more soon, when you will hear from me again.

I think if the members of the church would use some industry in trying to obtain subscribers to the *Companion* and *Youth*, that the lists for both could be very much increased, so as to give them a more general circulation among the members of the church. But I think much good might be done in circulating the *Companion* and *Youth* amongst those that are not members of the church. True, almost all families have their Bibles, which they should often carefully read in order to learn the way, truth and holiness more perfectly.—But I do think that it is a great satisfaction to the readers of the *Companion* and *Youth* to see so many important subjects explained by the brethren, as appear in your valuable periodicals.

I am truly your brother in the Lord. MATTHIAS FRANTZ.

Ladoga, Ind.

The Minister's Call.

Brother Henry :—I was just thinking that if the brethren would carry out our faith, what a good thing it would be, and how much relief, and aid, and comfort, and joy there would be in this life. That is, to help the ministers of the Gospel along a little, pay part of their traveling expenses at least. I know one of the brethren who was called away last fall one hundred miles, and was gone three weeks ; his expenses were three dollars. He came home expecting some of it to be made up, but it was not done, and this spring he was called again to go to the same place. He went, and his expenses were the same as before. Last spring he was sent to the same arm. The three trips cost him nine dollars, and that is not half that he must spend during the year. After he went this spring he returned very much broken down, and not a day's work had been done. Then call after call he must fill, and is gone half of the time. Leaves his wife and six small children here to do the best they can. His last year's provisions being out he returned again, and must go to seek for some grain. Not a brother will divide with him, and after riding two days he gets one bushel and a half, all the money he has to purchase with. If he could get half of the money back that he had paid out, he could get grain enough to do him until harvest and pay the editor of the *Companion* too. He had been thinking to write to the editor to stop his paper, not because he did not like the *Companion*, that dear friend that brings such good news at each week's end, but because he had not paid for value received, and taking it longer will only make the debt greater.

Poor servant of servants the minister is See his troubles, how great they are. He must leave his wife, children, and all, in order to obey his Savior's call. Not well, must go ; weather is cold, must go ; is hot, must go ; is raining, must go ; is tired, must go ; is badly clothed, must go ; has no money, must go ; borrow until he makes the trip and comes home and hires out to make enough to pay back in order to keep his credit good. Let the waters be deep, he must plunge through ; the ice too weak to bear him, he must go, and all in order that the flock may have the bread of life. And then to think that he is denied a little aid in order that his family may have their daily support! But we have never complained ; his wife has the stock to feed in the winter, and the little farm to watch over during the summer, while poor William has gone his brethren to cheer, and sinners to call. It causes the tears to come in my eyes to think how much he has to endure, and never complains. He has to work almost night and day so as to be able to go.

Brethren and sisters, one and all, think of the minister's call, and place us in their stead. Not a day's rest in the year for them. When they come home, so wearied, but poor servants, you must go to the plow and hoe, and no wonder health is bad, some time to ride from dawn until dark, without one mouthful to eat. Sometimes out until midnight, sometimes until break of day ; must face

the storm until his beard is covered over with ice and frost.

The Apostle says, "Who planteth a vineyard and eateth not thereof?" But poor ministers must sow, plant, and water, and their pay is sometimes in words like these: "He is lazy or he would do better." The minister there must travel and preach, and pay his expenses, and then is expected to give to support communion meetings, as the balance of the members, and sometimes they have so little to set before their brethren that they are ashamed to have them come to see them, and the brethren knowing this, stay away, and thus his family loses its share of edification.

The field of labor is large; many calls, and not a brother that will go with him. All wait for their portion to be brought to them, and then they receive it gladly, if it is sweetened to their taste; but if the minister gets anything he must go for it, and then pay the market price.

I don't know that it is the case everywhere, but if it is, the poor ministers deserve our deepest sympathy, so I will pity them, and treat them the best I can, knowing how my husband suffers, which causes me to feel for others.

A MINISTER'S WIFE.

Subscribe for a Paper.

Dear Brother: It seems that not every body feels disposed to subscribe for papers, but look upon it, as a thing unnecessary. They will go so far as to ridicule those who will improve their time by reading, and they generally have, as they think, a reason for their conduct. We will try and consider some of their objections.

1. They think, or say, it costs too much. "I cannot afford to throw my money away for papers." But unfortunately we see that nine tenths of these people spend sometimes ten times as much for other unnecessary things as it would cost for a good paper. For instance, we know cases where men are too saving to spend a dollar or two for a paper, but if we should see them in a bar room, they sometimes spend two or three times that amount in one day. And for what? to make them wiser and more intelligent? No, by no means. What then? to make themselves and families more happy? To the contrary, of course, to ruin their and their families' happiness; Others spend their money for other things equally unnecessary. Would not those who spend their money unecessarily better spend a little for a paper? Let them answer. 2. But there is another point they bring against it. They say they have no time to read a paper. This we know is a very poor objection. We know every one has time or idle hours; and how can we better improve this time than by reading? We know this much from experience, that whenever people come together, who love to read, they have always enough to talk of something useful and interesting; they can pass their time and keep up a conversation which will improve themselves, and at the same time injure no one. But what do we know and see of those, who never have a book or paper in their houses? They will talk too, when they meet, but what? We often see them indulge in low and idle gossip, such as commencing to talk about their neighbor A, and ending with neighbor Z. And why? Just because they have nothing else to talk about. We ask' would they not feel better by reading a useful paper, and thereby becoming more useful to themselves and to society in general than by pursuing this course? We certainly think they would; and if they try, they will certainly soon have time to read. 2. The next objection we meet in this case is this; "We have enough to read in the Bible, and therefore need no papers beside." But what do we see? If we examine this objection we find, that those people, sometimes own no Bible and no other books of any importance, much less *read* one. On the other hand we find that those who have papers to read, generally have the Bible and other useful books also. Those that love to read will always try and get useful books whenever it is possible, thereby extending their knowledge; and we all admit at once, that the most intelligent people do gain their knowledge by reading. At the present day we have every inducement to improve ourselves, to increase our knowledge; but we must do it by reading. It is true, we could get a more perfect knowledge sometimes by traveling; but this would be an impossibility for all to do; for should or could we obtain no other knowledge than by traveling, many of us would be left in the dark; but by reading we can obtain it for a trifle only; and so all that is wanting is the love for it, and all objections will be removed at once.

But the question arises what kind of a paper should I subscribe for? We find that there are papers published adapted to all situations of mankind, and as we are writing now to the members of the church mostly, and as we trust they are all Christians, so, of course, we believe, and have our reason for doing so, that we all should subscribe for a Christian paper. But here, again, we find objections; even some of the members of the church are sometimes against taking a church paper. They sometimes have their reasons too for acting thus; although they are sometimes rather unreasonable. Sometimes they have something to say against the editor; because as they think, he publishes articles which should not be published. They should remember that to "err is human"; and editors as well as any one else, are liable to err. And so if we examine their reasons, we find they are of a very unimportant character, and would they have a little more brotherly love within themselves, all these objections would vanish at once.

We now have considered some of the objections, and find that they are very poor arguments, if they are arguments at all; and believe as we always did, that the more a man knows, the more he wants to know, and no person could persuade us, to do without a paper. We do not believe, that the Christian, who feels any love at all for his fellow church members, should do without a paper. Some of our brethren and sisters do not come to meeting very often: and must it not be very

gratifying to them to be visited every week by a church paper? If they have a proper love for the Church, then of course this visit is very welcome to them. It is true, it would be more pleasure to them if they could have it as convenient to go to meeting as some of us have it; but as this cannot be so, we ask them, do you not every week look with some consolation to the day, which will bring you the *Christian Family Companion* to your house, for only *three cents* a week? Would you do without it? Your answer we know already, is, "By no means, I could not do without it." So let us then *all* subscribe for it.

M. HADY.

Response to Brother McFadden.

Dear Brother:—In *Companion* No. 40, page 637, you refer to a bro. minister's sharp hints and hits. I felt the same hints and hits when I read that part of your article which says, "some make it a speciality to write and talk much on those seeming vices. Had they not better set their own house in order first—that is, see if they are exemplary enough to judge others?"

Now, brother M., it is the duty of God's ministers to rebuke every sin that falls under their notice; but if they are guilty of the same sin, then they condemn themselves, if they do not try to reform. Where would you find a man fitted to preach the Gospel, if such perfection were required? I am old, and have never found a man or woman without a fault at some time or other on acquaintance.

And as to making *tobacco* a test of fellowship! Minor things in the line of dress have been made tests of fellowship in the church, and as J. S. Flory says, "shall the lust of the eye, and the pride of the life be condemned, and the lust of the flesh go free?" Tobacco is not so hard to overcome as that which is sealed in the heart from evil habits. We must not try to withstand the shock when the truth is brought in contact with our faults, or we will never rid ourselves of them. Read Isaiah 55: 2. The more preaching that hits me the more good it does me. I want my faults hit till they are killed off. If I had not been a slave to tobacco myself, and overcome it as I did, I would be more backward to write against it than I do. I forgot in my tobacco essay to tell about my sore eyes, the last years I smoked. In about six months after I abandoned the habit, my eyesight recovered. Brother J. S. Flory says, "you who have freed yourselves, tell us of your rejoicing, that others may be induced to go and do likewise." I think the columns of the *Companion* are now wide open, since bro. H. R. H. published bro. Steel's article and the nameless brother's defence. HANNAH KANAUFF.

Covington, Ohio,

Books Wanted.

The undersigned would ask the readers of the C. F. C. all those having books of a religious character either English or German, which they feel like giving to some one, please send them to me, and I will try to make good use of them. Address, By mail or express,

E. R. HOLSINGER.

Tyrone City, Pa.

To Brother Hoke.

The question you answer in the 47th number of the *Companion*, I did not propose. If you notice carefully, you will find its signature to be three stars; then my query follows. Why the editor did not sign the name of the querist to the query you answered, I cannot tell. I feared that some of the brethren might conclude that I asked that question, but it is a mistake. That subject has never been any trouble to me. I hope this will change the impression as to me being the author of that query.

DANIEL SMITH.

Brethren and Sisters:—According to previous announcement, I set our for Indiana county, Pa., on the 17th of Nov. Was met at Indiana town by brother Jacob Fyock and conveyed to his house. Meeting in the evening at the Fyock meeting house, in the Manor branch. Thence to the Spicher settlement, Montgomery branch, where I attended five meetings, two of them in company with brother Jacob Holsopple, (he and brother Hiram Musselman of Shade branch, Somerset county, being there on a visit of love, at that time.) On the 22d I returned to Fyock's again, and had six meetings in the Manor branch.

On the 28th was conveyed to Conemaugh branch, Cambria county.—Attended five night meetings, and one council meeting, in this branch. The meetings were not so largely attended on account of unpleasant weather, and quite bad roads. The members, generally, were enjoying reasonable health, and manifesting an interest in the good cause.

Returned home on the 3d of December, and found all well. The Lord be praised for his mercies.

On the fourth attended our regular meeting at Duncansville, had quite an interesting and attentive congregation. Received one member, who had strayed away from the fold.

On the fifth, in company with my companion, who had sufficiently recoverd from the attack of fever, to bear the fatigue of travel, came to Tyrone, where we expect spending a week pleasantly with our children and kind friends.

D. M. HOLSINGER.

MARRIED.

On the 4th of December, 1870, at the residence of the bride's parents, in Snake Spring Valley, by S. A. Moore, HIMES GRUBB, to sister FANNY SNOEBERGER both of Bedford Co., Pa.

LIST OF MONEYS received for subscription, books, &c.,

Susannah Hess,	2 00	D. Workman,	2 00
Susannah Flory,	2.10	John Pool,	1 50
J. W. Blauch,	1 75	Levi Himes,	2 10
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Andrew Soladay,	1.50	H. Knauff,	3 75
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For the *Companion*.

Fragment of a Letter to a Young Brother who is a Miller by Trade.

Regret not your lot in life. You would not be nearer Christ, or find the cross a greater power unto salvation in any other station or employment. God will evolve out of *his* arrangements as to your personal history what cannot result from any choice or decision of your own. In the time of the Savior's humiliation there were no buildings erected purposely for preparing grain for edible use, but there was a process nevertheless for that end, which was pregnant with spiritual instruction. Every thing around us is placarded with the hieroglyphic writing of Redemption's Author. It is only too true of us all, "we have eyes, and see not; ears, and hear not; we have reason, and perceive not, neither understand."

Faith is the great instrument of wisdom. Knowledge is first objective, necessarily so from the constitution of things, but must forever move in a low plane, if the mind be not united by faith to the Omniscient. "The fear of the Lord is the beginning of wisdom." Make it your great object to have "the mind of Christ," so that your eyes, your ears, your powers of observation and reflection, will be under the illumination and guidance of His Spirit; and then you will be always at school, always in the process of education.

Christ has the objects of nature, and the ordinary events and pursuits of life, for his text book. *The Gospel is in the trades*, no less than in the dead letter of the New Testament. What is in the written record, was first in sun, moon, stars, mountains, hills, valleys, rivers, lakes, brooks, flowers, grass; and a thousand other things with which we are acquainted. Nature is a store house of symbols for the instruction of the race in the knowledge of salvation. Christ, himself was a *Carpenter*; and if *he* could descend from the Throne of Glory to earth, and find His way back again through a mechanic's shop and a mechanic's craft, there is hope for a tradesman beyond many others of higher station and more dignified title. If you "search the Scriptures" for knowledge of what relates to your calling, & learn all the lessons connected with grinding grain, you will have enough to occupy and enrich your mind for many days to come. You will find pearls of great price, affecting and sanctifying truths in what you see and handle every day. You will find a complete system of theology in a grain of wheat. As man is ever revealing himself in every monument of his activity, impressing others long after he has passed away, so God is revealing Himself in every spring and power and aspect of the objective system of things. Luke 10 : 23.

C. H. BALSBAUGH.

Silence in Nature.

It is a very remarkable and very instructive fact, that many of the most important operations of nature are carried on in unbroken silence. There is no rushing sound, when the broad tide of sunlight breaks on a dark world and floods it with glory, as one bright wave over another falls from the fountain, millions of millions of miles away. There is no creaking of heavy axles or groaning of cumbrous machinery as the solid earth wheels on its way, and every planet and system performs is revolutions. The great trees bring forth their boughs, and shadow the earth beneath them—the plants cover themselves with buds, and the buds burst into flowers; but the whole transaction is unheard. The change from snow and winter winds to blossoms and fruits, and the sunshine of summer is seen in its slow developement, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean, as it raises its unchanged and unceasing voice, the roar of the hurricane, and the soft notes of the breeze, the rushing of the mountain river, and the thunder of the black browed storm, all this is the music of nature—a great swelling anthem of praise breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive

For the *Companion*.

Forgetting and Achieving.

BY C. H. BALSBAUGH.

In Philippians 3: 2—14, the Apostle enjoins such earnestness in the Christian Life, and such decided progress, that the past may be forgotten. It is one of the marvels of grace that it displays its greatest power in our extreme weakness, and evolves its mightiest triumphs out of the most forlorn conditions. Were it not so, all hope of salvation would be cut off. What is gain to us, must be counted loss for Christ. God will be all in all, or nothing. There is enough *Capacity* in us by nature to receive God, but to *Apprehend* Him is impossible without just such a scheme as the Gospel offers. The indwelling of Deity does not *give* although it increases this capacity. This recipient faculty is woven into our being by *natural generation*, but *grace* alone can fill it. This capacity does not attach to itself the idea of *space*, but of *quality*. Alliance with God at the point of character, may be lost without the destruction of our identity; and, consequently without destroying the essential element of intelligent being. The great business of life is, or ought to be, to apprehend God: that is, to be daily taken up into His life in such degree as to have self shrink and wither into a sapless, comparatively uninfluential by-thing. *Dead to sin, alive to God*, are the opposites by which the followers of Christ are known. Forgetting the things which are behind is less an act of the mind than of the heart. An infidel may lose the *remembrance* of a guilty life, while in the deeper sense all his damning past is brought into the present. He that forgets his sins, and not the substratum of being from which they spring, will have to confront his whole career of guilt at last, and eternally and consciously bear the sinner's doom.

The Apostle strove to be oblivious of the past, not by obliterating from his mind the past of his history; not by forgetting that he had "been a persecutor and injurious," or that he had been "exceedingly mad" against the saints; but that the *nature* out of which such disastrous consequences grew, might be wholly subjugated to the control of the higher life of faith. Elevated as was the altitude which he had gained, he speaks the consciousness which invariably accompanies a near approach to Infinite Purity: "Brethren, I count not myself to have apprehended." His aim was "perfection," which he confessed not yet to have attained. The thorn in the flesh was not extracted, but it was an isolated, lifeless irritant. The nearer we approach the All-Holy, the more galling becomes the ever-dwindling thorn, the more anxious we are to forget what is behind, and the more acute the memory in relation to the fact of sin, and at the same time the deeper our joy in superabounding grace. By oblivion of that which is behind, we are to reach forth unto those things which are before, *sloughing off* the dead, putrid mass of the "body of sin," and assimilating more and more to "the Divine nature." When any part of our physical organism loses its vitality, it rapidly runs into putrefaction, and, through the recuperative power of the system, is cast off, and replaced by better material. So we, being dead to sin, have in us an expansive life, which is ever enlarging its dominion, subduing one stronghold of Satan after the other, daily growing more controlling, "forgetting the past,"—bringing the state of antagonism into oblivion—and reaching forward & upward, appropriating more and more the life of God, in all its glorious beauty & transforming power. Absolute perfection is not attainable in this life, and yet less than this no Christian can *aim* at. The Standard by which every thought and act and aim are to be measured, is no less than the perfection of "our Father which is in Heaven." Christ is "the express image of His Person," and in Christ we have by imputation the perfection of Deity, which is the ground of our hope, and the certainty of our salvation. Our "beauty is perfect through *my* comeliness, which I put upon thee, saith the Lord God." Ez. 16: 14. But there is also a *personal* righteousness of the saints. The righteousness by imputation is never augmented. It admits not of growth. It is "the righteousness of God." We are to to "*reach forth*"—be in perpetual effort to become *personally* what we are by imputation, to be holy as God is holy, so far as the finite may attain to such perfection, There is effort implied even in trying to forget what is behind, which is impossible as an act of the *mind*; for the more we try to forget a thing, the more certain are we to remember it. The Christian forgets while he remembers. His sin "is ever before him," to abominate, denounce, and throttle, while he exerts all his energies to

eradicate every fibre of sin as a *nature*, "pressing toward the mark for the prize of the high calling of God in Christ Jesus." "This one thing I do." Here is the secret of the Christian's progress. This is the way to bury the past under the evergrowing power of indwelling grace. "This one thing." Does this leave any room for unnatural indulgence? He that makes this his motto, *and exemplifies it*, will never turn his feet to the ballot-box, attend fashionable parties, connect pic-nics with sabbath-schools, and befoul his mouth and the sanctuary of God with tobacco. To "reach forth unto the things which are before," is to reach over and beyond all these things. Who can accompany Jesus to Gethsemane, drink of his cup, enter into his agony, sympathize with his aims, and be bathed with his bloody sweat, *with his mouth full of tobacco*? WHO? Let us "crucify the flesh with the affections and lusts," and *thus* "forget the things which are behind."

The Lord's Prayer.

By the "Lord's Prayer" is meant the prayer that Jesus taught his disciples, when one said unto him, "Lord teach us to pray." &c. Every child of God, when bowing to the King of Kings and Lord of Lords, feels like exclaiming with the disciples, "teach us to pray."

The words are little words, and easy to pronounce. The prayer is short and soon can be memorized. But we want to be taught to pray with the *spirit* and the *understanding* also.—There are very few persons who are able to repeat the words of this prayer in a manner that will unfold to our minds its sublime grandeur.

It is said that Booth, the Comedian, studied this prayer for ten years, and then declared he could not repeat it as it should be uttered. Our hearts cannot conceive the great and grand privilege we have of calling Him who is the Creator, Sustainer and Upholder of all things, "Our Father." Is it possible that we poor worms of the dust are permitted to call the Most high God, "*Our* Father?" And will He who created the Heavens and the Earth, the sea and the dry land, hear and adopt us for *His* children? Volumes could be written upon every sentence in this wonderful prayer.

Before closing I will call the reader's attention to these words: "Forgive us our trespasses as we forgive those who trespass against us." In these words we ask God to forgive us in the same manner that we forgive others. Can any one who is at enmity with his brother, and treats him as a vagabond and an outcast, pray, "forgive me as I forgive," and not know that the import of his prayer is "Father *do not forgive me, for I will not forgive my brother?*" In Luke we read, "And forgive us our sins; for we also forgive every one that is indebted to us."

If we do not forgive *every one* who sins against us, we ask God's condemnation upon us every time we pray this prayer. Jesus says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Let us always pray God to help us to forgive that we may be forgiven. Now may God forgive wherein we have erred, bless and save us all with an everlasting salvation, Amen.

S. M. Minnich.

The Church a Home.

There is an enthusiasm which ignores church organization altogether, condemns all formularies, rejects the ministry, and asks that men be let alone with their Bibles, to worship in unembarrassed isolation. Suppose that a house leaks in water through the roof, or lets in wind through a crevice in the wall, or has some defective timbers—shall the family, imperfectly sheltered, destroy the structure entirely, and take to the outer rain, the cold and the storm, each member for himself? Suppose that because the church is deficieent in some parts of its superstructure, admits a little frost at times, has a shelving cornice, a crooked post, a knotty plank, shall Christians batter it down and disperse, shelterless, single, and alone, to contend with such a frowning world as this? With such human nature as ours is built in, could perfection be expected? If the Church were disorganized, what confusion, sorrow and loss! No, we are members one of another, compacted and built on one foundation. Religious life depends more on the Church than some persons seem willing to admit. Fellowship overcomes many a difficulty, quickens many a conviction, expands many a charity, and saves many a soul. Christ has established a Church—a building—a visible structure—and is himself the corner-stone.—The disciples of him who had not where to lay his head shall never be unhoused.

The Ineffable Gift—God's Dear Son.

"But when the fullness of the time was come, God sent forth his Son: made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The time is now about to transpire in which the birth of our blessed Savior and Redeemer is commemorated. Ignoring, for the present, all speculation in regard to its being the time proper for the anniversary of that important event, relying upon the Sacred injunction: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." I will suggest a few thoughts relative to that greatest of all events, that has ever transpired in the annals of the world. It is beyond the comprehension of the finite mind; for it is said: "great is the mystery of Godliness, God manifest in the flesh." "When the fullness of time was come" —the time which God in his infinite wisdom deemed best, in which all his counsels were filled up and the time which his Spirit, by the prophets, had specified, and the time to which he intended the Mosaiac institution should extend, and beyond which they should be of no avail. "God sent forth his Son," who came immediately from God himself: "Made of a woman, by according to the promise, the power of God in the womb of the virgin Mary, without any intervention of man. Hence he was called the Son of God: "And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God." Luke 1: 35.

We do not presume to fathom the mysteries of the immaculate conception, "knowing that with God all things are possible, as, beyond peradventure we have the substance—God manifest in the flesh, according to the eternal purposes for which it was ordained, "for the gift of God is, eternal life through Jesus Christ our Lord" Rom. 6: 23.

The angel of the Lord appeared to the shepherds and said unto them "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Oh! may we not still catch up the inspiring strain, whose reverberations are still ringing in our ears, and join in the anthem of that heavenly choir in swelling the song of redeeming love, for the inexpressible gift of God's dear Son, without which chaos and confusion, would reign to the detriment of our never dying souls?

One very striking feature in connection with this gift, is, that it is not subject to decay. All the glittering diadems, and imperial crowns of earthly kings and princes, may fade away; their beautiful lustre becoming dimmed by the lapse of time, their intrinsic value becomes daily lessened, bearing the marks of depreciation whilst appreciation on the part of the possessor becomes less and less, until it finally dwindles away into insignificance, is cast aside and forgotten, although the price for its atainment may have been immense. But mark the difference. Whilst all earthly gifts may lose their prestige, this ineffable gift of God to men, after the lapse of 1800 years, burns with undimmed lustre in the hearts of the children of men. The more mature the reflection that is brought to bear upon its grand significance, the more refulgent become the rays of light emanating therefrom, until finally the day star begins to dawn in our hearts, whispering peace to a troubled consciousness: that still small voice begins to articulate more and more audibly to our anxious and inquiring souls, until it is made to express, and we to realize, this great truth, that he through his ignominious death, and his resurrection from the grave, threw off very man, and assumed all the functions of very God, to whom all power in heaven and earth is given, and from whom only we derive all authority, in connection with every requisition made upon us, in the interest of our souls salvation, the essence of his glorification, that has assigned him to the Mediatorial throne, where he is ever making intercession for us that we may enjoy all the blessings and benefits so richly conferred upon us by virtue of the incarnate Deity and the atoning efficacies of his blood, making accessible to us a throne of divine grace, that if properly approached, will endow us with the hope of that eternal rest prepared for all his people. This precious boon from God to man, is a free-will offering, the precious results flowing from which are attainable without money and without price. Come and partake of the waters of life freely—have your robes washed and made white in the blood of the Lamb.

"To Redeem them that were under the law, that we might recover the adoption of sons. For the Law made nothing perfect but the bringing in of a better hope did, by the which we draw nigh unto God."

A price was paid for them to buy them off, from the necessity of observing circumcision and the offering of brute sacrifices, performing different ablutions; but that under a new and better covenant we might receive the adoption of sons, which we could not obtain under the Law; for it is the Gospel only that places us among God's dear children, and secures us a place in the heavenly family. "For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15.

It is only by the love of Christ, that we can know the love of God, and it was the love of God to man, that induced him to give Christ for his redemption, and Christ's love to man induced him to give his life's blood for man's salvation. The gift of Christ to man is the measure of God's love. The death of Christ for man, is the measure of Christ's love.

My dearly beloved brethren, and sisters, may I solicit your spmpathy, and most pathetic reflections upon a subject of such vast importance to the whole human family—to those who have been redeemed already from the bondage of sin and death, to keep them in constant subjection to the will of our blessed Redeemer, that they may walk blamelessly in all the laws and ordinances of the Lord; and those who are without hope of eternal life, I would seek to impress upon your minds that most beautifully expressed sentiment, contained in these three short words, "*God is love*" Oh! that it might touch the tender chords

of every lost and undone soul, that they may be made to know the length, breadth, and depth, of the love of God, which passeth knowledge, that they may be filled with all the fulness of God; that it may redound to your eternal welfare. He so loved us that he gave himself for us. "Great is the mystery of Godliness: God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There, at the right hand of the majesty of the Father, he is continually making intercession for us, that we may receive the adoption of sons; so that, when Christ appears the second time, without sin unto salvation—when the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God—when those which are alive shall be caught up together with the dead in Christ, in the clouds, to meet the Lord in the air—we shall ever be with the Lord. "Wherefore comfort one another with these words." May God, out of the plenitude of his mercy, draw us nigh unto him by the tender cords of his infinite love; that our hearts may be comforted by the blessed assurance flowing from obedience to his divine will is the prayer of your young brother.

Veiled in flesh the Godhead see!
Hail the incarnate deity,
Pleased as man with man to dwell,
Jesus, now Emmanuel!

Ris'n with healing in his wings,
Light and life to all he brings;
Hail the Son of righteousness,
Hail the heaven-born Prince of peace.

P. S. NEWCOMER.

Society's Teaching.

Lillie had numbered among her admirers many lights of the Church. She had flirted with bishops, deacons, priests—who none of them would, for the world, have been so ungallant as to quote to her such dreadful professional passages as 'she that liveth in pleasure is dead while she liveth."

In fact, the clergy, while off duty, are no safer guides of attractive young women than other mortal man; and Lillie had so often seen their spiritual attentions degenerate into downright, temporal love-making, that she held them in as small reverence as the rest of their sex. Only one dreadful John the Baptist of her acquaintance, one of the camel's-hair girdle and locust-and wild-honey species, once encountering Lillie at Saratoga, and, observing the ways and manners of the court which she kept there, took it upon him to give her a spiritual admonition.

"Miss Lillie," he said, "I see no chance for the salvation of your soul, unless it should please God to send the small pox upon you.—I think I shall pray for that."

"Oh, horrors! don't. I'd rather never be saved," Lillie answered, with a fervent sincerity.

The story was repeated afterwards as an amusing *bon mot*, and a specimen of the barbarity to which religious fanaticism may lead; and yet we question whether John the Baptist had not the right of it.

For it must at once appear, that had the small-box made the above mentioned change in Lillie's complexion at sixteen, the whole course of her life would have taken another turn. The whole world then, would have united in letting her know that she must live to some useful purpose, or be nobody and nothing.—Schoolmasters would have scolded her for idling over her lessons; and her breaking down in arithmetic, and mistakes in history, would no longer have been regarded as interesting. Clergymen, consulted on her spiritual state, would have told her freely that she was a miserable sinner, who, except she repented, must likewise perish. In short, all those bitter and wholesome truths, which strengthen and invigorate the virtues of plain people, might possibly have led her a long way on toward salvation.

As it is, Lillie Lee was confidently no saint; and yet, of such of a sinner, society has no reason to ask for as she. She was the daughter and flower of the Christian civilization of the nineteenth century, and the kind of woman that, on the whole, men of quite distinguished sense have been fond of choosing for wives, and will go seeking to the end of the chapter.

The following item was extracted out of the regular correspondence department. We therefore call special attention to it.

Proposed Visits.

I propose the Lord willing to pay a visit as follows: arrive in Elder Jacob Hollinger's congregation Dauphin Co., Pa., in the afternoon of January the 11th, A. D. 1871. Expect to spend three weeks among the different churches, part of the counties of Franklin and Cumberland, so that by the 10th of February I may arrive at Antrim, Franklin county, and divide two weeks between the brethren there and in Cumberland county. The brethren who are acquainted with the geographical location of the churches will please lay off the route to the best advantage and let me know through the Companion where to stop on the first round. Should this proposition interfere with some other arrangements, let me know also, and I will try and change so as to suit.

DANIEL M. HOLSINGER.

Tyrone Pa.

Will some brother be so kind as to give me the name and address of the housekeeper in the congregation in which brother John [illegible] lives—Brother Klein's address is Bethel, Berks Co., Pa.

Address J. D. [illegible], Vanburen Co., Mich.

What Makes a Man?

What is it that makes a [illegible]? Can you tell? We can tell you what does not. Good clothes, for one: a handsome face does not; learning does not. You must have something else to make a man of. We have seen a very good description of a man which reads thus:

[illegible]

This is the kind of men we want something in the world. We want a great many more such men than we now have. Will you not endeavor to be such men?

For the COMPANION.

Answer to a letter from P. H. Beaver.

I agree with brother Heckler and yourself, in the opinion that all the prophecies in regard to the restoration of the Jews to their ancient country, have been fulfilled in the past.

The apostle tells us, "There is neither Jew nor Greek, but all are one in Christ Jesus." "God is no respecter of persons," and the only restoration which is now open to the Jew, is that which is open to the Gentile—a restoration to man's pristine state, by salvation through the Redeemer.

There have been and no doubt still are, thousands of the offspring of Abraham in the Christian church. As soon as any of that race accept the Messiah, they drop the distinctive sign (circumcision) of the past dispensation, according to the decision of the first Christian Council held at Jerusalem, and are thenceforth not known as Jews, but as Christians. Although they thus lose their identity as Israelites, yet they and their posterity are certainly "the children of Abraham." How could such be recognized? or of what consequence would it be to them, being Christians, to be restored along with the relics of a superseded dispensation, to the former country of their fathers; barren and desolate as it is now? Viewing the matter in this light, the restoration of the Jews to Palestine, sinks into utter insignificance when compared with the importance of their conversion to Christ.

As to the second Advent of the Savior to the earth there can be no doubt: for just as certainly as he ascended into heaven, so surely will he come again: and that the object of his coming will be to "judge the world in righteousness," is equally certain. These points are made very explicit by his own words; (Matth, 25: 31, 32 33, 34 and 41,) corroborated by the writings of the Apostle Peter, who was one of his "witnesses," and hence understood the exact import of what he taught. (2 Peter 3: 7, 8, 9, 10, 11, 12). Consequently Christ will come again, in due time, *when probably as yet only known to the Father*; not to reign but to execute judgement; "for a short work will the Lord make upon the earth." It is appointed unto men once to die, but after this the judgment. (Heb. 9: 27.) The apostle here places the death of men prior to the judgment, and it is well for all who feel they are subject to mortality to do the same, and to make preparation accordingly; because those, who are prepared for the former event, will be ready also for the latter. It is not those, who, in readiness for death, patiently await the coming of their Judge, that will be very likely to scoff and say: "The Lord delayeth his coming," or intimate, "He is slack concerning his promise;" but probably those who have been misled to believe that all the signs he predicted would precede his second Advent have been fulfilled, and who erroneously suppose he will come to reign personally on the earth. Their expectations that long ere this they would reign *with* him as priests and kings, have not been realized, hence their disappointed murmurings. Many it is to be feared have in this very way, not only become "scoffers," but infidels.

Upon the subject of the Millennium nothing is said by the Savior, and the only place where it is mentioned in Scripture, is in the 20th, chapter of Revelations—that book of beautiful and sublime figures and allegories. Whatever may be the character of the Millennium, it is evident it will terminate before the wicked inhabitants of the earth have been driven into hell; for when the thousand years are ended Satan will be loosed and go out upon the earth to deceive the nations, as was his wont before he was bound; wherefore, it is equally certain that the Millennium will be prior to "The Day of the Lord," mentioned by Peter; because the three grand and solemn events of that day, according to the Scriptures quoted, will put an end to the devil's operations upon the earth. The true events to which allusion is made above, are, First, the Resurrection of the dead; second, the Judgment; third, the general Conflagration.

It is also very plain that the millennial reign cannot take place upon the new earth, wherein dwelleth righteousness; (2 Peter 3: 13,) for that righteousness will preclude the operations which Satan will commence when the "thousand years" are ended.

One thought more in connection with this subject. The resurrection of the body is in contra-distinction to temporal death; but there is a resurrection of each one of God's people, which takes place prior to both the events mentioned above, and that is to newness of life, (John 5: 25). This is the *very first* resurrection, and is spiritual. Now if "The Second death," is spiritual death, as in my humble opinion it is used (Rev. 20,) in contra-distinction to spiritual resurrection. Applying this construction, the following passage of Revelations is *strictly* true, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. (Rev. 20: 6.)

SILAS THOMAS

Phila, Dec. 7th, 1870.

For the COMPANION.

The Israelites that Entered Canaan.

A reply to A. B. Miller's answer to * * * Query.

I will say in the onset of my reply that I believe that there were others besides those two that entered the promise land, who were above twenty years of age when they left Egypt with Moses and Aaron.

Upon a close examination of all the circumstances connected with the history of this people it is evident that the tribe of Levi was not included in the sentence of the Lord when he said, "Your carcasses shall fall in this wilderness and all that were numbered according to your number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun" Numbers 14: 29–30.

So here we read that none but Caleb and Joshua entered into the land of promise, this being here spoken of the chief leaders who had that privilege and honor. But if we consult other passages where this subject is more particularly related, we shall find that a more comprehensive meaning was not excluded. It is not to be supposed that the tribe of Levi was denied entrance into Canaan; because it is evident from the history that they did not murmur, and it is equally evident that against the murmurers only was the denunciation made, that they should not see the land which God sware unto their fathers. (It is to be noticed in connection with this subject, that the Levites were not represented among the spies whom Moses sent to search out the land.)

Now by reference to the first chap-

ter of Numbers, where the Lord directed Moses to number Israelites, we find that the tribe of Levi were not taken in the sum of Israel, neither were they numbered among them, for the Lord had instructed Moses, saying, "only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel. Hence as the Levites were not included in the sentence of the Lord prohibiting the murmuring Israelites from going into Canaan, as it is made very plain by comparing the first and fourteenth chapters of Numbers together, consequently as there is no evidence to show that they did not go into the promised land, it is very reasonable to suppose that they did. And as to the other places where this subject is brought up as we find it in the 26th and 32nd chapters of Numbers and first of Deuteronomy, and fifth of Joshua, let it be remembered that these are only rehearsals of what the Lord said in the 14th of Numbers; and they all refer to this same chapter where he only included those that had been numbered from twenty years old and upward at Mount Sinai. And as the Levites were not included in that numbering, but were numbered afterward from a month old and upward, they being appointed over the tabernacle of testimony &c., it is very plain that all the foregoing scriptures named have no reference to them.

Now, as brother Miller put considerable stress on the adjective all "All the people believed the report of these evil spies rather that of Caleb and Joshua;" "And all the people cried let us stone them," I will refer him to Numbers 1st, 2, 3 verses, where the Lord directed Moses to "take the sum of all the congregation of the children of Israel, from twenty years old and upward, all that are able to go forth and war in Israel." Yet he did not include the tribe of Levi, as you will find by reference to the 47th, 48th, and 49th verses of same chapter.

Now I think I have clearly shown that there is nothing in the whole history of this people to show that the Levites as a tribe did not go into Canaan, that goodly land that flowed with milk and honey, which Moses longed to enter. Another strong evidence that the Levites were not included, when the Lord spoke that awful sentence to those hardhearted murmurers, who had witnessed his divine power on so many different occastions. Now if the Lord had meant all except Caleb and Joshua Moses and Aaron would have been included. But we find that it was a subsequent transgression at the water of Meribah, where thy smote the rock instead of speaking to it, as they had been directed, which caused the Lord to say, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given to them. A hint to the wise is sufficient.

I will proceed to show that at least one person (beside Caleb and Joshua) who was above twenty years of age when they crossed the Red Sea, went into Canaan, and lived and died there. Namely Eleazer, the son of Aaron the high priest. As mention is seldom made of any person in the history of this people except the chiefs or noted ones, if it can be proven that one person besides those two went into Canaan it is evident that the whole tribe of Levi also went in.

By reference to the 3rd chapter of Exodus, where the angel of the Lord appeared to Moses in a flame of fire out of a bush, we find that Moses was directed to go and gather the Elders of Israel together, and thou shalt come, thou and the Elders of Israel unto the king of Egypt, &c. And by reference to the 6th chapter of Exodus we find who those Elders were, and that Eleazer was one of the Elders or heads of families among the Israelites who were to accompany Moses and Aaron before King Pharoah, to intercede for the deliverance of the children of Israel. And we also find that Phinehas was born unto Eleazer in Egypt. And in the 3rd chapter of Numbers we read that Eleazer was made a priest and was to "Be chief over the chief of the Levites and have the oversight of them that keep the charge of the sanctuary." This was while they were at Mount Sinai, about a year after they had left Egypt. Now in the 4th chapter of Numbers we are told that none who were under 30 years of age were permitted to "Enter into the host to do the work in the tabernacle of the congregation." Hence Eleazer could not have been less than 29 years old when he came out of Egypt. And by reference to Numbers 34. 17, we find that Eleazer was one of those that were to divide the land of Canaan — And in the 19th chapter of Joshua, 51st verse we find that Eleazer did assist in dividing the land, after it had been taken and subjugated. And in the last verse of the last chapter of Joshua we read of his death and burial. If I am wrong I hope some of the brethren will correct me.

Dalton, Indiana. B. F. KOONS,

Household Baptism.

In Dr. de Pressense's recent work, "The Early Days of Christianity," he says: Christian baptism is not to be received, any more than faith, by right of inheritance. This is the great reason why we can not believe that it was administered in the apostolic age to little children. No positive fact sanctioning the practice can be adduced from the New Testament; the historical proofs alleged are in no way conclusive. There is only one case affording any ground for doubt, and those who attach more importance to the general spirit of the new covenant than to an isolated text, unhesitatingly admit that it is of no force. Five baptized households are mentioned in the New Testament. The family of Cornelius was baptized only after the descent of the Holy Ghost upon all its members. Acts x. 44. 47. The family of the jailor at Philippi had heard the preaching of Paul and Silas; 'They spake unto him the word of the Lord, and to all that were in the house.' Acts xvi. 32. The house then contained no child incapable of comprehending the Gospel. We read in Acts xviii. 8, 'Crispus believed on the Lord with all his house.' St. Paul says (1 Cor. i. 16) that he baptized the family of Stephanas: and in the same epistle (xvi. 15) he mentions that this family was the first-fruits of his ministry in Achaia—a statement which implies that all its members were converted. The single doubtful case is that of the baptism of the family of Lydia (Acts xvi. 15), but it loses this character when we connect it with the instances already referred to. It appears to us evident that the family of Lydia was the first fruits of Macedonia, as the family of Stephanas was of Achaia."

Christian Family Companion

Tyrone City, Pa., Dec. 20, 1870.

Valedictory.

There, now, that fills the contract. Fifty numbers constitute a volume, and this is the fiftieth. By the goodness, and mercy, and help of the Lord we have been enabled to fulfil our part of the agreement. For fifty long weeks we have been engaged in accomplishing it. And some of the weeks were very long, having been made up of six long days, many of them beginning at daylight and ending at midnight. But, whatever effort it may have required, it has been done; and we think we feel grateful to him by whose grace it has been attained.

And now what? Well, we intend to begin another volume, to commence with the first Tuesday of next year. Our terms will be the same as heretofore. Our object and motive will be the same. Our plans for attaining the object, will be, as heretofore, subject to any change that the exigencies of an active life of duty may require. When a man smites us on the right cheek, it becomes our duty to turn to him the other, but not until then. This shows that the turns of life may change our doings, though our purposes remain the same. And if, in the course of human events, or through the vicissitudes of kind Providence, new truths should break in upon us, we are open also to conviction, for we want the full light. It is however not necessary for us to reiterate our intentions. Those who are acquainted with us will judge us by the past, and whatever promises we might be willing to make, they would expect the *Companion* for 1871 to be very much like the previous volumes, whether they preferred it so or not. And so we think it will be. The errors of the past we will endeavor to avoid in the future. To our weak points, when they are known to us, we will set a guard. Our strongholds, if we have any, will be more zealously brought into requisition; that is we will *try* to do so. We mean to do well.

The uninitiated, who may chance to read this copy, are informed that our paper is intended as a companion for a Christian family, or a Christian companion for any family. We aim to instruct, entertain, and edify. We take part in things that are true, honest, just, pure, lovely, and of good report. We make no great presumptions, nor assume any dignities; but in a familliar, every-day, easy style, we deliver our messages, and we have done. One peculiarity we claim which belongs to few other journals of the kind. As we do not hold ourself in very high esteem, we can afford to esteem others more highly; and hence we receive as well as give instruction, entertain the propositions of others, as well as present our own.

So, now, if we have pleased our old patrons, or if they can exercise charity enough to forgive our faults; and if our brief statement should meet the approbation of transient readers, we shall be pleased to have them all patronize volume seven of the *Companion*.

And as this is the last number of the present volume, and as it is highly probable, owing to the mutability of all our surroundings—if there were not other cause—that we shall not meet all our readers again, we ask permission to adopt the languge of the Apostle Paul, as the conclusion of our valedictory: "Finally, brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace, shall be with you. The grace of the Lord Jesus Christ, and the Love of God, and the communion of the Holy Ghost, be with yon all. Amen.'

Haemweh.

We have on our hook for the first number of next volume, the beautiful poem called "Haemweh." It will be printed in English characters. We purpose also at some other time to publish it in German letters. It alone will be worth more than the price of subscription to those who can understand Pennsylvania Deutsch.

Christmas Gift.

Our thanks are due to sister CATHARINE MCFARLAND, of Newry, Pa., for a Christmas Gift in the shape of a box of fine apples and vegetables. We shall remember her gratefully for her kindness. We had begun to be somewhat solicitous for our holiday luxuries, but now we shall not want for anything in that line. Some of our contemporaries boast of turkey, sausage, and other indigestibles, but having slight symptoms of dyspepsy, we expect nothing of that. We are somewhat of a vegatarian, although we are not particularly prejudiced against beef and mutton.

Unfinished Subjects.

Several subjects under discussion for some time, still remain unfinished. We have on hand another article on the "Restoration of the Jews," from sister Deardorff, which she had expected to appear in this number, but which, owing to its late arrival, and the amount of space occupied by the index, had to be deferred. It will not be out of place in the next volume; and it is not likely that her essay would have closed the discussion.

Crowded Out.

Quite a number of articles that we would have been pleased to have published in this volume came to hand a little too late. We were almost tempted to issue a supplement. But the Printers want a little holiday season. Look out for the first number of the new volume. We have already live, stirring articles enough to fill it, and there are yet two weeks to accumulate. Let it come, we will try to find room. An extra can be issued.

An explanation from brother J. S. Flory, on the Tobacco War, and quite a number of other items upon the subject, came too late for inser-

tion. Also a number of communications of church news, and obituaries, among which is one of the death of brother Jeremiah Myers, of Mo.

ALMANACS.—Those who wish the Brethren's Almanac for 1871, should send in early. The last edition is now in press. Will be ready in time for the new year.

LATE.—The present issue is being sent out about three days later than usual. Reasons, unavoidable.

Caution—Especial.

Please send no money by mail, in amounts over $1.50 at our risk, without registering the letter.

Back Numbers.

Owing to the large number of new subscribers constantly arriving, we have been unable to supply them all with the last numbers of this volume. Those who want all the numbers of next volume should be sure to send in their names early.

Answers to Correspondents.

JACOB WISE. All right.

E. L. YODER. You say: "Enclosed find $1.50." You, no doubt, think you "enclosed" the amount specified; but we could not "find" it.

ELIAS ZIMMERMAN. The credits are given as you indicated.

E. J. FADELY. The money came to hand, and books were sent on the 10th inst. It was overlooked in the printed list.

GEO COCANOWER: According to our books your time is now expired.

DAVID BARINGER: We can find nothing of the letter you refer to.

D. H. BRUMBAUGH: Suppose it was a mistake. We are out of a year's subscription unless she sees proper to pay it. In town here we have a "milk man." We pay him so much, for a given time, a pint a day. At the end of the time, if he still comes on, and we do not want his milk, we tell him the time is up, he need not come again. Or if he comes, and we continue to take his milk, we always pay him for it, and think it but just that we should do so. Wonder if printers ought to be treated in the same way.

Notices.

BELDEN THE WHITE CHIEF. We have been favored with specimen sheets of the above work of which we learn there is now in press an edition to be called the Million Edition, and to be sold at $2.50 per copy.

This work is made from the manuscripts and diaries of GEORGE P. BELDEN, and edited by GEN'L JAMES S. BRISBIN, U. S. A. Belden formerly lived in New Philadelphia, Tuscarawas County, Ohio, but, impelled by a restless and insatiable desire for a wild and exciting life, he joined the Indians and lived with them for several years. He joined in their camping, their hunting, their fighting. He became one of their chiefs, and his narrative, founded upon his actual experience, is the most complete portraiture of Indian life and customs which has ever been given to the public. It is published by A. H. HUBBARD, Philadelphia, Pa., and is sold only by subscription.

Encouraging Reflections.

Dear Companion: The last I wrote to you I was down on my bed of affliction. The tender mercies of God have restored me again to health; but I have as yet not been able to attend to my calls, consequently have not been able to do anything for you. Our members here that do read are generally poor, so that I feel delicate to press the publications upon them. This closing year has been a year of much sickness and suffering with many of us here; & at this time (December 15th,) many are not able yet to work, which will be hard for those who have nothing ahead. I would here acknowledge the receipt of $1.50 of an unnamed donor, and $2.00 of another, sent for the poor. There have been several other things, in clothing, given, which all is gratefully acknowledged; and if they were well now and able to work, might get along; but as it is, there is want.—Neighbors, and outsiders, have furnished some provision, for all of which the Lord be praised, and may all realize that it is more blessed to give than to receive.

I am preparing to start for Indiana, and trust to let you hear from me in a few days; that may be of greater interest than this present. I feel sorry that a consolidation of our papers could not be effected; yet feel reconciled in the thought that God's hand is in all our labor of love, and if we but let him to will and to do, all will come right; but it requires much self-denial and sacrifices on our part. I would therefore call on you, dear Editors of all our periodicals, strive with all the powers within you to subdue self and selfish motives, that nothing but the glory of God and men's welfare may be the moving cause of all your labors. The same friendly and brotherly counsel should reach all and every contributor to the columns of our papers.

Since we are so close to another year, why may I not take a look back into the past and compare the past with the present? When I do so I am cheered on the way, for I perceive a vast improvement upon the whole, in the style, the mode, and the tone of both editors and contributors.—There was indeed some sharpness used, at times, and premature expressions; yet no harm could come out of the same, for the motive was pure, though it might sometimes have appeared otherwise. Now I perceive a tone of conciliation, of mutual forbearance, and may I say, of love, with little exception. I say, therefore, beloved brethren and sisters, take courage; start out anew with the new year, if God should grant us the favor to attain to the same. And if my desire, and the desire of many brethren and sisters, could not be fulfilled in seeing our brethren editors, with all their talents, united in one body operative, at this time, it will be done hereafter to greater effect, most assurdly, when combined than when dislocated and detached.

Now dear readers, one and all, cast a look on the past and see what you have accomplished in the year that is now just closing, and what may have been neglected resolve to amend. My sands are nearly run out, but I will renew again for another year, especially since this was my fiftieth since I put my foot on American soil, and found an Asylum here. I have started out since the 3d inst. (my 51st year in America) for a new trip through new trials. May God grant you and me new strength. Amen.

E. P. LEHR.

Bloomingdale, Mich.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother H. R. Holsinger: As I have seen no report of our Lovefeast through the *Companion*, I send you a brief sketch, which perhaps may be read with interest by those that love to read church news. Our Lovefeast came off Oct. 15th, at brother George Weavers, in the Black Swamp District Wood Co, Ohio. We heard the word of God preached in its purity, by our brethren. Brother Noah Henricks is our housekeeper. He had sufficient help upon the occasion.—All was carried on in good order, and truly did the Lord seem to smile on us. The weather was clear and beautiful; and we had a goodly number of dear brethren and sisters present We were all made glad, when the circle of brethren and sisters was opened to receive five candidates, to hear the rules of the brethren which they should hear before Baptism. Tears of joy was shed to see our companions come in the humble position to be fitted to repair to the banks of the Maumee, "where prayers were wont to be made," after which the five were baptized in good order.

When night came all were ready to surround the Lord's table to partake of the sacred emblems of the Lord and Savior Jesus Christ; which was a feast of love while the brethren and sisters joined to sing God's praises. We were reminded of the great love that will be shown when we shall all meet in heaven, where we can sing God's praise in endless day, and make the upper regions ring with songs of loudest praise. Glorious to think the ark is moving with now and then a new sailor under the banner of King Jesus. He is our Captain, and he has gone before us over the rough sea without a murmur. We should be lively while sailing under the, his banner. After our communion a few of our brethren went the same night) about two miles, and administered the emblems to brother John Smith, who is afflicted with the Palsy, bed-fast and helpless. He was born in England. He says he was 103 years old the 9th of January 1870. He has been a member about three years. He communed once with us; and one year after a communion of twelve members, or upward, was held at his house. This fall it was given him alone. He wept with joy to think that the brethren thought so much of him as to go to that trouble. May we all remember the old and feeble.

Your's in love fearing God.

SAMUEL FINK.

BROTHER HENRY:—I will drop a few lines to let you know how we are getting along out in the Far West. We are enjoying very good health, thanks be to the Lord for the same. As this year is drawing to a close, I thought it was time to renew our subscription for the year 1871. We feel that the few dimes we give for your paper is well applied. I think every family in the Brotherhood ought to take it, especially those who have little or no preaching by the Brethren, as is the case with us. It is now over a year that we have had no preaching by the Brethren. I cannot see why it is that the Brotherhood is so slow in this glorious cause, in spreading the truth. The Savior said, "Go ye into all the world, preach the Gospel to every creature." Now this is a command, and I do not see how we can get around it. I thought our brethren made a good move at our last Annual Meeting. It was agreed upon that two Ministering Brethren should visit California and Oregon, and remain one year, and endeavor to put things in order, and preach the Gospel as it is in Jesus.

I received a letter from brother George Wolf a few days ago. He said that the brethren had visited California, but they remained only a few days with him, and have now gone to Oregon. He expects them the first of December, but to stop only a few days, and then to return home. Now I cannot understand why this is so. If brother Miller was not of a sound body, he was not the right brother to come. We want brethren to come among us who are sound in body and in the faith. We have enough work for twenty able-bodied pastors here for a year, and we ought to have them. But methinks I hear the brethren say, "there is work for us at home, we have no time to go." I think if you look rightly at the sayings of the Savior, that many of you are loose, and can go. "Into whatsoever city you enter, and they will not receive you, shake off the very dust from your feet against them." This is the command the Savior gave to his disciples. The Savior wants us all to be up and doing. We all ought to have a hand in this, in trying to spread the glad tidings to the many dying mortals. I believe there are many honest people that would accept of the Gospel, if they had the opportunity; but here is the trouble: "How can they hear without a preacher?"

Brethren and sisters, remember: We have the time now. It is rapidly passing away. We all believe it will not be long until Christ will make his appearance in the clouds of heaven. Let us all be up and doing, the saying of the Master.

DANIEL STUDEBAKER.

Anderson Valley, Cal.

As many of my dear brethren with whom I formed acquaintance in my travels in the West, desired to hear from me upon my return home, I thought I could address many of them through the COMPANION. I will, therefore, for the satisfaction of my brethren, give them a short account of my mission in Indiana and Ohio.

I left my home on the 9th of October, arrived at brother E. Caylor's, at Arcadia, Hamilton county, Ind., on the 10th, at 10 P. M. I was much refreshed there over night, and kindly cared for.

On the 11th, at 9 A. M. I started for brother John Shively's, in Tippecanoe county, and arrived there the same day at 9 P. M. I found them all well, and was truly glad to see them, as we had formed an acquaintance about 10 months previous to that time, when I had passed through there and preached in their meeting-house and labored a few days in the surrounding neighborhood.

On the 12th I was conveyed by brother John to Deer Creek, where there was a communion meeting, which all enjoyed very much. And

on the morning of the 13th we were called upon by the brethren for a farewell discourse, which was delivered as the Lord gave ability We were then conveyed to the burial of Sister Snowberger. In a meeting house near her old residence a large congregation convened, and we were called upon by the brethren to address them upon the occasion, which we did as the Lord gave us light and ability. We were then taken by brother Jacob Flory, to the Batchelor's Run meeting house, where we met a very attentive congregation in the evening. On the 14th we were again conveyed by brother Jacob to Pyrmont, where we had labored some in December 1869. The Brethren having assembled to commemorate the sufferings and death of our adorable Redeemer. There were many members present, as well as a very large number of spectators. All seemed to enjoy the meeting very much. Good order and attention were observed during the meeting. We remained here until the evening of the 16th, when we were taken by brother Leslie to his house, where we received some refreshments, after which we went to the school-house near by.—That night the house was very much crowded, and at the close of the meeting there was one applicant for baptism.

On the morning of the 17th we returned to the meeting—house at Pyrmont, where was another applicant. After preaching baptism was administered to thosetwo, making about 75 in number, added tothe church at that place in ten months.

Our labors were continued in the surrounding neighborhood until the 20th, and on the 21st, we met the brethren again at Pyrmont, and preached our farewell sermon. We were truly sorry to leave them.

On the morning of the 22nd we were conveyed by brother John Shively to Delphi, where we were met by brother Dilling, and taken to his house; then, at night, to Hines's school-house, and had quite a pleasant meeting there. Next morning, the 23rd, we went to the Brethren's meeting-house in White Co., from there by brother Joseph Amick to Burnettsville.

On the 26th at one P. M. we left Burnettsville for Walton, but missing connection with the train at Logansport went to Bunkerhill.

On the 27th went to Pipecreek meeting-house to a church meeting, and at night, preached in the Methodist church at Bunkerhill. On the 28th we went to a communion meeting in John E. Shively's congregation, in Miami Co., met with some relatives and acquaintances. On the 29th were conveyed by the brethren to Mexico, where we had meeting on the 30th, and at night near brother Daniel Miller's, about 5 miles from there. On the first day of November, returned into the neighborhood of Bunkerhill, had two meetings, and then rested until the morning of the 4th; then went te the communion at Arcada, remained there until the 6th, went to brother J. McCarta's for dinner, and then to my brother's that night. On the 7th back to Bunkerhill. On the 8th, at 2.50 A. M, started to Ohio; arrived at Brookville at about 9 A. M., and were met there by uncle Abraham Erbaugh. He conveyed us to his house where we were very kindly cared for. As we had taken a very s evere cold, on account of the sudden change of weather we preached but two sermons; but improved the time in visiting connections, some of whom we had never seen before, & some we had seen when about twelve years of age. It was great satisfaction to meet with them, and especially because we could call them all brethren and sisters in the Lord; some of them standing on the walls of Zion, proclaiming the glad tidings of salvation to a lost and ruined world and some seated up to the table in discharge of their official duty. We bade them farewell on Monday morning, the 14th, were conveyed to Dayton by uncle, took dinner with brother Yost, then went to brother P. R. Wrightsman's, spent a few pleasant hours with him, and then he accompanied us to the depot where we took leave at 3.50 P. M. for home. We arrived at home on the evening of the 17th, and found all well, for which we feel thankful to the Lord, who granted his care and heavenly protection over us poor, help-needy creatures.

ISAAC BILHIMER.

Just A few Words to Sister Rohrer.

Dear sister, I know there is a possibility of worshiping the creature more than the Creator; and the only way to avoid that, is, to keep in the bounds of reason.

You say you never felt in your heart to say "thank you" to the minister who baptized you. Well, this really does seem very ungrateful.

I once traveled in the cars with the expectation of meeting my friends with a conveyance at the depot. But I was disappointed. There I was in a strange place, not knowing what to do, but presently there came a man and asked whether I needed any service. I told him of my disappointment, and he went and provided a way for me to get to my friends.—Now my heart really did feel thankful to that man and I gave vent to my feelings by thanking him heartily, although his skin was as black as an Ethiopian. And how much more ought we to be thankful to those who furnish us with the means, so that we can go on our way to our heavenly Friend. Sister, we ought not only thank them, but also pray for them; for, indeed, our ministers need the prayers of all the church more than any other in the whole household of faith. So let us be thankful to any one that shows us a favor. It is a token of good manners. Paul found no fault with his Galatian brethren for honoring him, but says: "I bear you record, that if it had been possible, ye would have plucked out your own eyes and given them to me."—But he did find fault with them for becoming cool, and even rather turning to be his enemies. Sister, if there was any running too fast in the Revelation, it was you, and I followed to bring you back. Again, may I hope to have accomplished it?

Now, dear sister, we have been long conversing with each other; and now let us part in peace and be good friends; and if it so happen that we shall never have an opportuny of beholding each others faces in the flesh, we still may have a hope to meet where all our imperfections will not be taken into account, and we can then stand perfect —one in Christ Jesus.

Written in love.

MARGARET DEARDORFF

Brother Henry: I would like to have your paper another year, but I am poor and have a hard way to make my living in this world. I think you could afford one-half dollar less on your paper, and still make enough profit. Some of the brethren think

your paper is too high at the price it is now. I think that your paper would gain a great many subscribers, if you would put the paper down at one dollar. I know a heap more of the poor brethren would take it. The paper is small, and I think the price ought to be small.

Now if you please look at the Christian Review, the Cambellite paper. That is a large paper. It is only two dollars per year: and then look at the *Christian World*, the largest religious paper in America. That paper is only two dollars per year. Now I have heard brethren say, if they could afford to pay a dollar and fifty cents for as small a paper as the C. F. C. they would add fifty cents more and get the *Review*. Now I would like to see all the brethren take the paper. Now if you wish to send me the C. F. C. another year, just send it on. I have not got the money now.

Remarks to the above were crowded out, after part of the article had already been printed. Some explanations upon the points referred to may follow, in a future issue.

See Items of Correspondence elsewhere, not under this head.

DIED.

Near Brooklyn, Iowa, Nov. 7th, EMMA ETHA CLIFTON, aged 6 years, 6 months, and fifteen days.

Also at the same place, LAURA ALICE CLIFTON, on Nov. 16th. Disease, Typhoid Fever, aged 2 years, 7 months and six days. Funeral services by the writer and Thomas Graham. S. S. SNYDER.

In the Conemaugh congregation, Cambria county, Pa., on the 11th of Nov., brother DANIEL WISSINGER, aged about 84 years. Funeral services by the writer to a very large audience. STEPHEN HILDERBRAND.

In the Dry Creek congregation, Nov. 20th, JOHN ROBERTSON, aged about 13 years.—Disease, Inflammation of the Bowels. He was an orphan and had his home at the house of brother Samuel and sister Catharine Strayer. Funeral services by the writer.

T. G. SNYDER.

Also, Dec. 3d, JOSEPH SNYDER, son of brother Samuel and sister Nancy Snyder, aged 17 years and 10 days. His death was caused by riding a colt. He and one of his elder brothers intended going to Sabbath-school, and on their way Joseph said to his brother, "Now for a race," and having a spur on, his colt made a sudden side spring against a sapling and broke his skull. He died immediately. Funeral services by the brethren from John 5: 24, 25, to a large concourse of people and relations.

THOMAS G. SNYDER.

In the Skippack branch, Montgomery county, Pa., Dec. 1st, brother JOHN F. DETWILER, aged 69 years, 4 months, and 7 days. Disease, Apoplexy.

He was taken sick about 6 o'clock in the evening, and died a little after 3 o'clock next morning. Another warning to be always ready, for we know not when the messenger of death may come. In the last year he often told his family, friends and acquaintances, that he would soon go home, that his time on earth was short. He always expressed himself as having no fear of death, but perfectly willing and resigned to the will of God. On the 4th inst, the lifeless remains were interred in the burying place at the Skippack meeting house, near his residence. The funeral services from 2 Cor. 5: 1–10, by Elders A. Cassel, F. Gotwalts, at the house, and S. Harley, J. Umstead, at the meeting-house. S. B. DETWILER.

List of Monies Received.

M. Deardorff,	$12,00	T. B. Wenrick,	1,50
M. J. Thomas,	1,00	Geo. Erbaugh,	3,00
Daniel Rody,	1,50	J. R. Royer,	2,70
Ruhama Riley,	1,50	S. W. Bollinger,	2,25
B. F. Masterson,	1,50	J. M. Elicott,	8,20
J. S. Snyder,	50	Moses Walker,	2,25
Daniel B. Baer,	1,00	Polly Brower,	1,50
James S. Cox,	3,00	Mary Garber,	1,50
Joseph Michael,	5,00	Henry Rodes,	1,50
D. E. Bowman,	2,50	T. G. Dome,	6,12
Samuel Jacobs,	3,00	Joseph Zahn,	4,50
S. W. Bollinger,	1,50	G. W. Shively,	8,75
Eli Stoner,	3,75	J. G. Winey,	11,00
Eli Coder,	60	Jas. McQuid,	1,50
L. Simmons,	1,50	J. A. Miller,	7,50
Rider & Heisey,	2,40	Philip Boyle,	3,00
David C. Mowrey,	50	W. Pannebaker,	4,50
J. F. Emmert,	1,90	Mrs Belle Ripple,	1,00
C. R. Paige,	75	C. Deardorff,	2,25
Wm. Angle,	1,00	Lydia Showalter,	1,65
Adam Hollinger,	1,50	Hannah Knauff,	5,00
Sam'l Mummert,	1,00	D. B. Klein,	1,50
E. J. Sager,	1,50	M.E.Snowberger	1,62
A. C. Barr,	2,25	L. D. Mast,	2,00
G. W. Burkhart,	75	Andrew Shopbell	1,50
M. E. Hook,	1,75	Isaac Royer,	4,74
John Whitmore,	3,00	H. McNaughton,	175
John H. Leedy,	50	A. H. Huber,	1,50
S. Hilderbrand,	1,30	S. B. Detwiler,	3,00

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